TABLE OF CONTENTS

I. Documents

A. Foochow Mission 1-125

B. The Church in Mid-Fukien 127-156

C. Shaowu Mission 158-200

D. South China Mission 202-249

E. Kwantung Divisional Council of the Church of Christ in China 251-257

II. Letters of All Three Missions (Alphabetical order) 259-441

Index of Writers

Allen, Bertha, 42, 82

Armstrong, Susan, 74, 297

Avann, Orpha C., 88

Barford, Anna L., 340

Beach, Frederick P., 298

Beard, Willard L., 75, 113, 275-279, 285, 291, 299, 434

Bell, Enoch F., 289

Bement, Frances K. 198-200, 300

Bement, Lucy P., 301

Bender, Elizabeth H., 96

Bliss, Edward L., 307

Cadbury, William W., 243

Buck, & Lorring, 409

Campbell, Horace E., 309

Case, Herbert E.B., 114, 115, 268, 314-316, 343, 349, 351, 412, 440

Chandler, Robert E., 78, 86, 128 p.s. 141, 146, 147, 308, 375, 377, 405, 407, 408, 430

Cleveland Assoc. Charities 337

Cleveland Church, 347

Creighton, J.W., 237

Deering, H.L., 85

Donaldson, F.F.G., 125, 317

Fairfield, Wynn C., 138, 152, 154, 257, 295, 325, 328, 391, 394, 396

Fisher, A.J., 251, 254, 246
Fuson, Chester G., 247
Galt, Howard S., 73
Garkins, Frederick, 282
Goodwin, Harold, 259, 269-271
Gray, Thomas, 345
Hall, E.S., 267
Hartwell, Emily, 87, 91, 92, 94
Hodous, Lewis, 64, 64, 80, 124, 178, 318-324
Holmes, William T., 305
House, Herbert E., 65
Hubbard, George H., 121
Jacobs, Dennie, 325
Johnson, Mr. & Mrs. Oled S., 326, 327
Judd, Walter H., 328
Kellogg, Edwin, 294, 434
Kepler, A.R., 140, 142-145, 148-150, 153-155
King, A.C., 341, 342
King, P.C., 242
King, Mrs. R.A., 313
Kuinear, Hardman, 73, 122, 332-334B; Mrs. H.H., 329-331
Kirk, John, 257
Lambert, Clara J., 91, 98, 100, 101, 103, 105, 108
Lanktree, Lucy B. 337, 338
Lee, Mrs. Lucius O., 84, 97, 99, 102, 104, 109, 128 p.5, 244, 245, 248, 249, 260, 272, 282, 302, ~~403~~ 303, 304, 306, 338, 387, 389, 392, 438

Seger, Samuel H., 77, 339
Le May, Harold E., 340, 341
Lewis, Neil H., 346-348, 350, 352
Lewis, Robert S., 344, 364
Lin, Fung Kei, 242
Maurer, Oscar E., 112
McClure, Robert W., 365-368,
373, 374, 378, 388, 390, 404, 406
Meeker, Harvey L., 372
Mills, Samuel J., 81
Mullikin, Ruth E., 379
Nelson, Charles A., 235; 380, 381
Newell, George M., 384, 386
New York Evening Post, 264
Norton, Edith M., 83
Nutting, Clara A., 387-392
Peet, Lyman P., 393, 395
Pennsylvania Women, 438
Perkins, Elizabeth S., 399
Reumann, Otto G., 119, 128, 177,
400-402; Nas. Q.G.R., 119
Riggs, Charles H, 404-410
Riggs, Ernest W., 263
Rinden, Albert, 411
Rinden, Arthur, 413
Scott, Roderick, 414-416
Sealbury, Ruth J., 353-359,
361, 363, 364, 366
Shepherd, George W., 417
Shrader, Ralph R. 418, 420
" (father) 419, 421, 422

Sing Ce Ding, Mrs., 48
Smith, Mrs. Douglas, 95
Smith, Edward H., 56, 423, 424
St. Clair, Arthur E., 43
~~423~~, 425-426
Stelle, William B., 427
Stevens, Mrs. Wm. B., 362, 363
Storrs, Charles L., 429, 431, 432
Strong, William E., 76, 260, 261, 272, 273, 281, 284, 287, 288, 292, 310, 433
Thelin, Guy A., 44-47
Thomas, Eunice, 439
Tupper, Mrs. E.A., 265
Turk, Morris H., 342
Waddell, Elizabeth, 440, 441
Walker, J. E., 179-197
Ward, Mark, 388
Warnshuis, A. B., 67-70
Watney, R., 89, 90
Wells, Phebe C., 397
Whitney, Henry D., 174
Wiley, Martha, 41
Yung Tung Kang, 246

Index of Subject-Matter

See also, if desired, Contents on pages 1A, 41, 60, 116, 126, 254, 201

American Children's School, 237-241

American-Chinese Education Commission, 234-236

Articles, 118-125 (titles on p. 116), 198-200 (see p. 147)

Banditry in China, 122, 123, 335; 364 p. 2

Bates (Charles) Evangelical Workers, 318

Bement, Frances K., concerning, 200

Birth: son to Rev. and Mrs. Arthur Rinden, 413

Book manuscript, 179-197

Bridgman (E.C.) Centenary Memorial, 246

Churches, 124, 127, 128, 154, 299

Church of Christ in China

Mid-Fukien Divisional Council, 129-139

Kwantung Divisional Council, 251-257

Relation of Church and Mission 251-255

Church of Christ in China (continued)

General Assembly, 140-144

Death: George H. Hubbard, 112-114

Education (for schools see the stations of the missions)
Commission on Higher Education in Fukien, 64-70

Finance
Estimates, 1-19

Appropriations, 20-40

Fire, 370

Foochow Mission

Foochow, 401 (this should have followed "Finance" on next page)

Foochow College, 71-73, 334, 368, 370, 375

Daily Vacation Bible Schools, 119

Foochow Hospital, 329-331, 346

Fukien University, 67-80 See special volume on

Photographs, 51, 52, 53 p. 4, 54 p. 3, 386

Foochow Mission (continued)

Foochow (continued)

Student Training Camp Bible Study, 400

Union Christian Women's School of Industrial Arts, 87-110

Union Kindergarten Training School, 82-84

Union Normal and Middle School, 82, 386A-B

Woman's School, 42, 50

Annual Meeting, 67

Campaing project, 49

Committee ad Interim minutes, 45, 46

Churches, 50 p. 2

Evangelistic work, 48, 50-53, 318

Finance, 1-40, 42, 43

Inglai

Buddhist monastery given to American Board, 118

Medical work, 123, 352-355, 359-364

(This and the following six entries should have been cindented in line with ("Foochow")

Foochow Mission (Continued)

Pagoda Anchorage Hospital, 120, 401

Projects (1928), 55-59

Registration of Schools, 61-63

Situation in (1927), 265-267, 272-276, 278, 344, 350

Hartwell, Emily, concerning, 40

Lowrey, Edna, concerning, 247

Missionary Herald references, 178

Nanking University, 409, 410

Peet, Lyman, concerning, 111

Property, 145, 146, 153 p.7, 154 p.3, 242-245, 381, 382

Retirement, 393-397

Riggs, Charles H., concerning, 409

Shaowu Mission (general), 300, 307, 365, 429

Federation Council for Fukien Province, 178, 286

Shaowu Mission (continued)

Finance, 158-173

History of, 181-197

Situation in (1927), 259-261, 267-269, 272, 277, 279-282, 291, 340-343

Kienning, 175, 307; Kindergarten (in Shaowu) 198

Medical work: 1st report, 174

Student Volunteer report, 176

Yang Kao, 307 pp. 2-4

South China Mission

Finance, 202-228

Canton, 23, 251, 326, 381

Missionary conference, 232, 233

Schools, 242, 243, 379, 380

Union Normal School, 247

Travel, 125

Verse, 121

1A

A. Foochow Mission

1. Estimates

1909-25, all Boards 1-17

1926-7, W.B.M. Only 18-19

2. Appropriations, all Boards
1909-1929 (Except 1924, ABCFM only) 20-40

3. Mission Bussiness
See detail on p. 41-59

4. Education
See detail on p. 61-109

5. Personalia
See detail on p. 110-115

6. Translation of Anti-Christian
Notice (See detail on p.) 117

7. Articles
See detail on p. 118-125

ESTIMATES - FOOCHOW MISSION - 1909

AMERICAN BOARD

SALARIES

	Salary	Children	House Fund	Health Fund	Teacher	TOTAL
Rev. and Mrs. L. Hodous	$1000.	(3) $150.	$100.	$50.	$40.	$1340.
Rev. and Mrs. L. P. Peet	1000.	(1) 100.	100.	50.	80.	1330.
Mr. and Mrs. G. M. Newell	1000.		100.	50.	80.	1230.
Rev. and Mrs. G. M. Gardner	1000.	(4) 400.	100.	50.	80.	1630.
Dr. and Mrs. H. N. Kinnear	1000.	(2) 200.	100.	50.	40.	1390.
Dr. and Mrs. H. T. Whitney	1000.		100.	50.	40.	1190.
Rev. and Mrs. G. H. Hubbard	1000.	(2) 200.	100.	50.	40.	1390.
Rev. C. L. Storrs, Jr.	550.		50.	25.	40.	665.
Mrs. H. L. Hartwell	500.		50.	25.		575.
Total, Salaries, American Board						$10740.

GENERAL WORK - General

FOOCHOW CITY

Native Agency			
Preachers and colporters		$312.	
Education			
Theological Seminary	$500.		
Foochow College	1000.		
Day Schools	300.	1800.	
Buildings			
Chapel Rents	96.		
Chapel Repairs	38.	134.	
Miscellaneous			
Touring		16.	$2262.
Forward			$2262. $10740.

ESTIMATES - FOOCHOW MISSION - 1909

AMERICAN BOARD

	Forward	$2262.	$10740.

GENERAL WORK - General

PONASANG

Native Agency			
Preachers	300.		
Hospital Evangelist	40.	340.	
Education			
Day Schools	200.		
Medical Students	250.	450.	
Buildings			
Chapel Rents	100.		
Chapel Repairs	50.	150.	
Miscellaneous			
Touring	15.		
Hospital for Men	300.	315.	$1255.

ING-HOK

Native Agency			
Preachers and Colporters		538.	
Education			
Boys' Boarding School	400.		
Day Schools	20.	420.	
Buildings			
Chapel Rents	30.		
Chapel Repairs	22.	52.	
Miscellaneous			
Quarterly Meetings and printing	25.		
Touring	50.	75.	1085.
Forward		1140.	$4602. $10740.

Forward	$9282.	$10740.

ESTIMATES - FOOCHOW MISSION - 1909

AMERICAN BOARD

Forward		$4602.	$10740.

GENERAL WORK General

PAGODA ANCHORAGE and DIONG-LOH

Native Agency

Preachers and Colporters		730.	

Education

Day Schools	350		
Boys Boarding School	100.	450.	

Buildings

Chapel Rents	105.		
" Repairs	100.	205.	

Miscellaneous

Touring, Diong-loh	35.		
" Pagoda	45.	80.	

Medical Work

Native Work	50.		
Port physician	50.	100.	1565.

SHAO-WU

Native Agency

Preachers		800.	

Education

Boys' Boarding School	350.		
Day Schools	175.		
Theological Class	200.	725.	

Buildings

Chapel Rents	125.		
Chapel Repairs	125.		
Special, Tsiang-loh Chapel	200.	450.	

Miscellaneous

Touring	250.		
Medical Work	400.		
Freight	135.		
Sanitarium	100.		
Printing	180.		
Delegate to Annual Meeting Foochow	75.		
Incidentals	30.	1140.	3115.

Forward	$9282.	$10740.

ESTIMATES - FOOCHOW MISSION - 1909

AMERICAN BOARD

	Forward	$9282.	$10740.
GENERAL WORK General			
General Mission Expenses			
Annual Meeting and Report	100.		
Treasurer's Expenses	300.		
Freight, postage and incidentals	25.	425.	9707.
Total, General Work and Salaries, American Board			$20,447.
Cont- **CONTINGENTS**			
FOOCHOW CITY			
Theological Seminary	$5000.		
" " House	3000.		
Science Building	10000.		
Gymnasium	2000.		
Library	2000.		
Press Building	1500.	$23,500.	
DIONG-LOH			
Physician's Residence	2000.		
Hospital and Dispensary	1000.		
Boys' Boarding School	2000.		
Aid to build Chapel	1000.	6,000.	
PAGODA ANCHORAGE			
Iang-seng Chapel	660.		
Tang-tau Chapel	500.	1,160.	
SHAO-WU			
Theological School		2500.	
Total, Contingents, American Board			$33,160.

ESTIMATES - FOOCHOW MISSION - 1909

WOMAN'S BOARDS

SALARIES

	Salary	House Fund	Health Fund	Teacher	
Dr. K. C. Woodhull	$500.	$50.	$25.	$36.	$611.
Miss H. C. Woodhull	500.	50.	$25.	36.	611.
Miss E. M. Garretson	500.	50.	25.	40.	615.
Miss A. U. Hall	500.	50.	25.	40.	615.
Miss Ruth P. Ward	500.	50.	25.	40.	615.
Miss H. L. Osborne	500.	50.	25.	40.	615.
Miss Elizabeth Perkins	500.	50.	25.	40.	615.
Mrs. Hubbard				40.	40.
Miss E. S. Hartwell	500.	50.	25.	40.	615.
Dr. Lucy P. Bement	550.	50.	25.	40.	665.
Miss Francis K. Bement	550.	50.	25.	40.	665.
Miss Grace Funk	550.	50.	25.	40.	665.
Total, Salaries, Woman's Boards					$6947.

GENERAL WORK General

FOOCHOW CITY

Native Agency

Bible Woman C.		$240.

Education

Bible Woman's Training School B.	$265.	
Station Classes P. 50. + B 250. =	300.	
Day Schools B.	500.	
Kindergarten P. 100. + B. 100. =	200.	1065.

Miscellaneous

Forward		$4068.	$5947.
Touring, Miss Hartwell C.	25.		
" Physician	25.		
Medical, Woman's Hospital B.	400.		
" " P.	50.	500.	1805.
Forward		$1805.	$6947.

ESTIMATES - FOOCHOW MISSION - 1909

WOMAN'S BOARDS

Forward		$1805.	$6947.

GENERAL WORK General

PONASANG

Native Agency

Bible Women B.		$100.	

Education

Girls' College	1000.		
Station Classes	150.		
Day Schools B. 50. + C. 100. =	150.		
" " Girls C.	100.	1400.	

Miscellaneous

Touring: Miss Garretson	10.			
Miss Hall	10.	20.	1520.	

ING-HOK C.

Native Agency

Bible Women		160.	

Education

Girls' Boarding School	600.		
Women's Classes	130.		
Day Schools	58.	788.	

Miscellaneous

Touring, for Woman's Work, - Medical	25.			
" " Other	10.			
Woman's Hospital	200.	235.	1183.	

Forward		$4508.	$6947.

TOTAL, WOMAN'S BOARDS (Salaries and General Work) $16490.

(See next page for Contingents)

ESTIMATES - FOOCHOW MISSION - 1909

WOMAN'S BOARDS

Forward	$4508.	$6947. Total Salaries	

GENERAL WORK General

PAGODA ANCHORAGE and DIONG-LOH

Native Agency

Bible Women B. 180 + P. 40. =	220.		
Additional	80.	300.	

Education

Child Memorial School B.	600.		
Woman's School B 150. + P. 100. =	250.		
Station Classes P.	450.		
Day Schools B. 250. + P. 100. =	350.	1650.	

Miscellaneous

Touring: Mrs. Hubbard	35.			
Miss Osborne	75.	110.		
Medical B.		50.	160.	2110.

SHAO-WU C.

Education

Girls' Boarding School	500.		
Day Schools	175.		
Work for Women	350.	1025.	

Miscellaneous

Touring	225.		
Medical Work, Dispensary	400.		
Freight	100.		
Sanitarium	75.	800.	1825.

GENERAL MISSION EXPENSES

Annual Meeting and Incidentals B 60. + C. 40. =	100.	8543. Total Genl work	

TOTAL, WOMAN'S BOARDS (Salaries and General Work) $15490.

(See next page for Contingents)

ESTIMATES - FOOCHOW MISSION - 1909

WOMAN'S BOARDS

Con-
CONTINGENTS

Foochow City		
Ladies Residence C.		$4500.00
Ponasang		
Woman's School B.	$5000.	
" Hospital B.	10000.	
Kindergarten Residence (House) P.	4500.	
Kindergarten Training School P.	1500.	21000.00
Ing-Hok		
Furniture for Girls' School C.	200.	
To complete Physician's Residence C.	500.	700.00
Diong-Loh		
To complete Child Memorial Residence B		1500.00
TOTAL, CONTINGENTS, WOMAN'S BOARDS		$27700.00

ESTIMATES - FOOCHOW MISSION - 1909

SUMMARY

	American Board	Woman's Boards	
Salaries	$10,740.00	$6,947.00	$17,687.00
General Work General	9,707.00	8,543.00	18,250.00
	$20,447.00	$15,490.00	$35,937.00
Contingents Contingents	33,160.00	27,700.00	60,860.00
	$53,607.00	$43,190.00	$96,797.00

ESTIMATES - FOOCHOW MISSION - 1910

AMERICAN BOARD

SALARIES	Personal Salary	Children	House	Health	Teacher	TOTAL
Rev. and Mrs. L. P. Peet	$1000.	(1) $100.	$100.	$50.	$80.	$1330.
Dr. and Mrs. Kinnear	1000.	(2) 200.	100.	50.	40.	1390.
Mr. and Mrs. Newell	1000.		100.	50.	80.	1230.
Rev. and Mrs. Gardner	1000.	(4) 400.	100.	50.	80.	1630.
Dr. and Mrs. H. T. Whitney	1000.		100.	50.	40.	1190.
Rev. and Mrs. G. H. Hubbard	1000.	(2) 200.	100.	50.	40.	1390.
Rev. J. E. Walker, D.D.	550.		50.	25.	40.	665.
Rev. C. L. Storrs	550.		50.	25.	40.	665.
Total, Salaries, American Board						$9490.

GENERAL WORK

FOOCHOW CITY

Native Agency			
Preachers and Colporters	$312.		
Hospital Evangelist	40.	352.	
Education			
Theological Seminary	500.		
Foochow College	1000.		
Foochow College, Science Dept.	200.		
Day Schools	300.	2000.	
Buildings			
Chapel rents	96.		
Chapel repairs	38.	134.	
Miscellaneous			
Touring	16.		
Hospital for Men	500.		
Medical Students	250.	766.	$3252.00
Forward			$3252.00

ESTIMATES - FOOCHOW MISSION - 1910

AMERICAN BOARD

GENERAL WORK		Forward	$3252.00
PONASANG			
Native Agency			
Preachers		$300.	
Education			
Day Schools		300.	
Buildings			
Chapel rents	$100.		
Chapel repairs	50.	150.	
Miscellaneous			
Touring		15.	765.00
ING-HOK			
Native Agency			
Preachers and colporters		538.	
Education			
Boys' Boarding School	450.		
Day Schools	100.	550.	
Buildings			
Chapel rents	30.		
Chapel repairs	22.	52.	
Miscellaneous			
Quarterly meetings and printing	25.		
Touring	50.	75.	1215.00
	Forward		$5232.00

ESTIMATES - FOOCHOW MISSION - 1910

AMERICAN BOARD

GENERAL WORK		Forward	$5232.00

PAGODA ANCHORAGE and DIONG-LOH

Native Agency			
Preachers and colporters		$730.	
Education			
Day Schools	350.		
Boys' Boarding School	100.	450.	
Buildings			
Chapel rents	105.		
Chapel repairs	100.	205.	
Miscellaneous			
Touring: Diong-Loh,35; Pagoda,45	80.		
Quarterly Meeting	25.	105.	
Medical Work			
Native work	50.		
Port physician	50.	100.	1590.00

SHAO-WU

Native Agency			
Preachers		800.	
Education			
Boys' Boarding School	350.		
Day Schools	175.		
Theological Class	200.	725.	
Buildings			
Chapel rents	125.		
Chapel repairs	125.	250.	
Miscellaneous			
Touring	250.		
Freight and postage	135.		
Sanitarium	100.		
Printing	150.		
Delegate to Annual Meeting	75.		
Incidentals	30.	740.	
Medical Work, Hospital and Dispensary		400.	2915.00
	Forward		$9537.00

ESTIMATES - FOOCHOW MISSION - 1910

AMERICAN BOARD

GENERAL WORK	Forward	$9737.00
General Mission Expenses		
Annual meeting and report	$100.	
Treasurer's expenses	300.	
Freight, postage and incidentals	25.	425.00
Total, General Work, American Board		$10162.00
CONTINGENTS		
FOOCHOW CITY		
Theological Seminary	$10,000.	
Theological Seminary House	3,000.	
Science Building	10,000.	
Press Building	1.500.	$24,500.
DIONG LOH		
Physician's Residence	2,000.	
Hospital and Dispensary	1,000.	
Boys' Boarding School	2,000.	
Aid to build Chapel	1,000.	6,000.
PAGODA ANCHORAGE		
Iang Seng Chapel	660.	
Iang tau Chapel	500.	1,160.
SHAO-WU		
Theological School Building		2,500.
Total, Contingents, American Board		$34,160.
SPECIAL - Tsiang-lo Chapel		$200.
Forward		$9935.

ESTIMATES - FOOCHOW MISSION - 1910

WOMAN'S BOARDS

SALARIES	Personal Salary	House	Health	Teacher	
Miss E. S. Hartwell	$500.	$50.	$25.	$40.	$615.
Dr. K. C. Woodhull	500.	50.	25.	36.	611.
Miss H. C. Woodhull	500.	50.	25.	36.	611.
Miss E. M. Garretson	500.	50.	25.	40.	615.
Miss Ruth P. Ward	500.	50.	25.	40.	615.
Miss C. E. Chittenden	500.	50.	25.	40.	615.
Miss Alice U. Hall	500.	50.	25.	40.	615.
Miss E. S. Perkins	500.	50.	25.	40.	615.
Miss Lucy P. Bement, M.D.					665.
Miss Frances K. Bement					665.
Miss Grace A. Funk					665.
Miss Josephine C. Walker					665.
Mrs. Hubbard				40.	40.
Total, Salaries, Woman's Boards					$7612.

GENERAL WORK

FOOCHOW CITY

Native Agency			
Bible Women[I]		$300.	
Education			
Station Classes, 50.[P.] + 250.[B.]	$300.		
Day Schools[B.]	300.	600.	
Miscellaneous			
Touring, Miss Hartwell[I]		25.	$925.
Forward			$925.

ESTIMATES - FOOCHOW MISSION - 1910

WOMAN'S BOARDS

GENERAL WORK		Forward	$925.00

PONASANG

Native Agency			
Bible Women B.		$75.	
Education			
Girls' College B	$1100.		
Woman's Training School B	265.		
Kindergarten 100. B + 100. P	200.		
Station Classes B.	125.		
Day Schools, mixed, 50. B + 100. I.	150.		
" " Girls B.	50.	1890.	
Miscellaneous			
Touring: Miss Garretson B	10.		
Dr. Woodhull B	25.	35.	
Medical			
Woman's Hospital, 400. B + 50. P.		450.	2450.00

ING-HOK I.

Native Agency			
Bible Women B	225.	175.	
Education			
Girls' Boarding School B	450.		
Women's Classes	35.		
Day Schools	60.	545.	
Miscellaneous			
Touring medical	25.		
Touring general	50.		
Woman's Hospital	200.	275.	995.00
	Forward		$4370.00

ESTIMATES - FOOCHOW MISSION - 1910

WOMAN'S BOARDS

GENERAL WORK Forward

PAGODA ANCHORAGE and DIONG-LOH

$4370.00

Native Agency

Bible Women,	160.B +	80.P	$240.	

Education

Child Memorial School		550.		
Woman's School,	150.B +	100.P	250.	
Station Classes		450.		
Day Schools,	250.B +	100.P	350.	1600.

Miscellaneous

Touring:	Mrs. Hubbard	35.			
	Miss Perkins	75.	110.		
Medical			50.	160.	2000.00

SHAO-WU I

Education

Girls' Boarding School, regular	550.	
One Foochow graduate for advanced wk.	150.	
One girl graduate to Canton, and two for kindergarten training to Peking or Foochow, each $75.	225.	
Day Schools	175.	
Woman's School	100.	1200.

Medical Work

Hospital and Dispensary		500.

Miscellaneous

General work for women	350.			
Touring	225.	575.		
Freight and postage	100.			
Sanitarium	100.	200.	775.	2475.00

General Mission Expenses

Annual Meeting and incidentals	60.B +	40.I	100.00

Total, General Work, Woman's Boards $8945.00

ESTIMATES - FOOCHOW MISSION - 1910

WOMAN'S BOARDS

CONTINGENTS

FOOCHOW CITY

Ladies' Residence I.		$4,500.00

PONASANG

B Woman's School, balance on	$5,000.	
B Woman's Hospital, " "	10,000.	
B Kindergarten Residence	4,500.	19,500.00

ING-HOK

I. Physician's Residence, balance on		500.00

DIONG-LOH

B. Child Memorial School Residence		1,500.00
Total, Contingents, Woman's Boards		$26,000.00

SUMMARY

	American Board	Woman's Boards	
Salaries	$9,490.	$7,612.	$17,102.
General Work	10,162.	8,945.	19,107.
	$19,652.	$16,557.	$36,209.
Contingents	34,160.	26,000.	60,160.
Special	200.		200.
	$54,012.	$42,557.	$96,569.

ESTIMATES - FOOCHOW MISSION - 1911

AMERICAN BOARD

SALARIES

	Personal Salary	Children	House	Health	Teacher	TOTAL
Rev.& Mrs. L.P.Peet	$1000	(1) $100.	$100.	$50.	$80.	$1330.
Dr. & Mrs. Kinnear	1000.	(2) 200.	100.	50.	40.	1390.
Rev.& Mrs. Hodous	1000.	(3) 250.	100.	50.	80.	1480.
Mr. & Mrs. Newell	1000.		100.	50.	80.	1230.
Miss Martha Wiley	500.		50.	25.	40.	615.
Rev.& Mrs. Smith	1000.	(4) 150.	100.	50.	40.	1340.
Rev. G.H.Hubbard	500.		50.	25.	40.	615.
Rev. J.E.Walker, D.D.,	625.				40.	665.
Dr. & Mrs. Bliss	1375.	(this includes 2 children)			80.	1455.
Rev.& Mrs. E.D.Kellogg	1250.				80.	1330.
Rev. C. L. Storrs	625.				40.	665.
Total, Salaries, American Board						$12115.

GENERAL WORK

FOOCHOW CITY

Native Agency			
Preachers and Colporters	$312.		
Hospital Evangelist	40.	$352.	
Education			
Theological Seminary	500.		
Foochow College	1000.		
" " Science Department	200.		
Day Schools	300.	2000.	
Buildings			
Chapel Rents	96.		
Chapel Repairs	38.	134.	
Miscellaneous			
Touring	16.		
Hospital for Men	500.		
Medical Students	250.	766.	$3252.
		Forward	$3252.

ESTIMATES - FOOCHOW MISSION - 1911

AMERICAN BOARD

GENERAL WORK		Forward	$3252.00

PONASANG

Native Agency			
Preachers		$300.	
Education			
Day Schools		300.	
Buildings			
Chapel Rents	$100.		
Chapel Repairs	50.	150.	
Miscellaneous			
Touring		15.	765.00

PAGODA ANCHORAGE and DIONG LOH STATION

Native Agency			
Preachers and Colporters		730.	
Education			
Day Schools	350.		
Boys' Boarding School	400.	750.	
Buildings			
Chapel Rents	105.		
Chapel Repairs	100.	205.	
Miscellaneous			
Touring, Diong Loh, 35; Pagoda, 45.	80.		
Quarterly Meeting	25.	105.	
Medical Work			
Native, 50. Port physician 50.		100.	1890.00
		Forward	$5907.00

ESTIMATES - FOOCHOW MISSION - 1911

AMERICAN BOARD

GENERAL WORK	Forward		$5907.00
ING-HOK			
Native Agency			
Preachers and colporters		$538.	
Education			
Boys' Boarding School	$500.		
Day Schools	100.	600.	
Buildings			
Chapel Rents	30.		
Chapel Repairs	22.	52.	
Miscellaneous			
Quarterly Meetings and Printing	25.		
Touring	50.	75.	1265.00
SHAO-WU			
Native Agency			
Preachers	800.		
Chapel Rents	125.		
Chapel Repairs	125.		
Touring	250.	1300.	
Education			
Boys' Boarding School	350.		
Day Schools	175.		
Theological Class	200.	725.	
Medical Work			
Hospital and Dispensary		400.	
Miscellaneous			
Freight and Postage	200.		
Books and Printing	150.		
Sanitarium	100.		
Delegate, Annual Meeting	75.		
Incidentals	30.	555.	2980.00
	Forward		$10152.00

ESTIMATES - FOOCHOW MISSION - 1911

AMERICAN BOARD

GENERAL WORK	Forward	$10152.00
General Expenses		
Annual Meeting and Report	$100.	
Treasurer's Expenses	300.	
Freight, postage and incidentals	25.	425.00
Total, General Work, American Board		$10577.00

CONTINGENTS

FOOCHOW CITY		
Special for immediate use to purchase land for Foochow College	$10,000.	
Theological Seminary	10,000.	
Theological Seminary House	3,000.	
Science Building	10,000.	
Press Building	1,500.	$34,500.00
DIONG LOH		
Physician's Residence	2,000.	
Hospital and Dispensary	1,000.	
Boys' Boarding School	3,500.	
Aid to build Chapel	1,000.	7,500.00
PAGODA ANCHORAGE		
Iang-seng Chapel	660.	
Tang-tau Chapel	500.	1,160.00
SHAO-WU		
Theological School Building	2,500.	
Tsiang Loh Chapel	200.	2,700.00
Total, Contingents, American Board		$45,860.00

SPECIAL

Shaowu - Missionary Residence (American Board)	$3,000.00

ESTIMATES - FOOCHOW MISSION - 1911

WOMAN'S BOARDS

SALARIES	Personal Salary	House	Health	Teacher	TOTAL
I Miss E. S. Hartwell	$500.	$50.	$25.	$40.	$615.
B Dr. K. C. Woodhull	500.	50.	25.	36.	611.
B Miss H. C. Woodhull	500.	50.	25.	36.	611.
B Miss E. M. Garretson	500.	50.	25.	40.	615.
B Miss Ruth P. Ward	500.	50.	25.	40.	615.
I Miss C. E. Chittenden	500.	50.	25.	40.	615.
I Miss Agnes Meebold	500.	50.	25.	40.	615.
B Miss E. S. Perkins	500.	50.	25.	40.	615.
I Dr. L. B. Bement					665.
I Miss F. K. Bement					665.
I Miss Josephine Walker					665.
I Miss Grace A. Funk					665.
Gertrude Blanchard	Total, Salaries, Woman's Boards				$7572.
Irene Lombleser					

GENERAL WORK

FOOCHOW CITY

Native Agency I		
Bible Women		$300.
Education		
Station Classes, 50 P + 250. B	$300.	
Day-Schools B	300.	600.
Miscellaneous		
Touring - Miss Hartwell I.		25.
		$925.
Forward		$925.

ESTIMATES - FOOCHOW MISSION - 1911

WOMAN'S BOARDS

GENERAL WORK		Forward	$925.00

PONASANG

B Native Agency			
Bible Women		$100.	
Education			
B Girls' College		$1100.	
B Woman's Training School		265.	
Kindergarten	100.B + 100.P	200.	
B Station Classes		125.	
Day Schools, mixed	50.B + 100.I	150.	
B Day Schools, girls		50.	1890.
B Miscellaneous			
Touring: Miss Garretson		10.	
Dr. Woodhull		25.	35.
Medical			
Woman's Hospital	400.B + 50.P		450.	2475.00

PAGODA ANCHORAGE and DIONG-LOH

Native Agency			
Bible Women	160.B + 80.P		240.	
Education			
Child Memorial School B		550.	
Woman's School	150.B + 100.P	250.	
Station Classes P		450.	
Day Schools	250.B + 100.P	350.	1600.	
Miscellaneous B			
Touring		110.	
" Medical		50.	160.	2000.00
		Forward		$5400.00

ESTIMATES - FOOCHOW MISSION - 1911

WOMAN'S BOARDS

GENERAL WORK		Forward	$5400.00

I ING-HOK

Native Agency			
Bible Women		$175.	
Education			
Girls' Boarding School	$500.		
Women's Classes	35.		
Day Schools	100.	635.	
Miscellaneous			
Touring, Medical	25.		
" General	50.		
Woman's Hospital	200.	275.	1085.00

I. SHAO-WU

Education			
Boarding School	750.		
Woman's School	150.		
Day Schools	200.	1100.	
Miscellaneous			
Touring	225.		
Women's Work	350.		
Medical Work	500.		
Sanitarium	100.		
Freight and Postage	100.	1275.	2375.00

GENERAL MISSION EXPENSES

Annual Meeting and Incidentals	60.[B] + 40.[I]		100.00
Total, General Work, Woman's Boards			**$8960.00**

ESTIMATES - FOOCHOW MISSION - 1911

WOMAN'S BOARDS

CONTINGENTS

FOOCHOW CITY			
Ladies' Residence			$4,500.00
PONASANG			
Woman's School, balance on		$5,000.	
Woman's Hospital " "		10,000.	
Kindergarten Residence		4,500.	19,500.00
ING-HOK			
Physician's Residence, balance on			1,500.00
DIONG-LOH			
Child Memorial Residence			1,500.00
Total, Contingents, Woman's Boards			$27,000.00

SUMMARY

	American Board	Woman's Boards	
Salaries	$12,115.00	$7,572.00	$19,687.00
General Work	10,577.00	8,960.00	19,537.00
	22,692.00	16,532.00	39,224.00
Contingents	45,860.00	27,000.00	72,860.00
Specials	3,000.00		3,000.00
	$71,552.00	$43,532.00	$115,084.00

ESTIMATES - FOOCHOW MISSION - 1912

AMERICAN BOARD

SALARIES

	Fixed Salary	Children	Health and Medical	House Fund	Teacher or Writer	TOTAL
Mr.& Mrs.F.P.Beach	$1000		$50	$100.	$40	$1190.
Mr.L.J.Christian	500		25	50	40	615.
Mr.& Mrs.Hodous	1000	2-10% 1-5% 250	50	100	80	1480.
Dr.& Mrs.H.N.Kinnear	1000	2-10% 200	50	100	40	1390.
Mr.& Mrs.Newell	1000	1-5% 50	50	100	80	1280.
Mr.& Mrs.L.P.Peet	1000	1-10% 100	50	100	80	1330.
Mr.& Mrs.Gardner	1000		50	100	40	1190.
Mr.& Mrs.Hubbard (½ yr.)	500		25	50	40	615.
Mr.& Mrs.Smith	1000	1-10% 1-5% 150	50	100	40	1340.
Dr.& Mrs.H.T.Whitney	1000		50	100	40	1190.
Dr.J.E.Walker	625				40	665.
Dr.& Mrs.E.L.Bliss	1375	(This includes 2 children) 2-5%			80	1455.
Rev.C.L.Storrs	625				40	665.
Rev.& Mrs.E.D.Kellogg	1312.50	(This includes 1 child)			80	1392.50
Foochow College Tutor						500.00
Total Salaries American Board						$15297.50

1250 base - school includes "Health" & "House"

a. Riley — 615

ESTIMATES - FOOCHOW MISSION - 1912

AMERICAN BOARD

GENERAL WORK

FOOCHOW CITY

Native Agency			
Preachers and Colporteurs	$432.		
Hospital Evangelist	40.	$472.	
Education			
Theological Seminary	500.		
Foochow College	2000.		
Day Schools	300.	2800.	
Buildings			
Chapel Rents	96.		
Chapel Repairs	50.	146.	
Miscellaneous			
Touring	16.		
Hospital for Men	500.		
Medical Students	250.	766.	$4184.

PONASANG

Native Agency			
Preachers		360.	
Education			
Day Schools		300.	
Buildings			
Chapel Rents	100.		
Chapel Repairs	60.	160.	
Miscellaneous			
Touring		15.	835.

ING-HOK

Native Agency			
Preachers and Colporteurs		625.	
Education			
Boys' Boarding School	500.		
Day Schools	200.	700.	
Buildings			
Chapel Rents	35.		
Chapel Repairs	25.	60.	
Miscellaneous			
Quarterly Meetings and Printing	25.		
Touring	50.	75.	1460.
Forward			$6479.

ESTIMATES - FOOCHOW MISSION - 1912

AMERICAN BOARD

GENERAL WORK		Forward		$6479.

PAGODA ANCHORAGE and DIONG-LOH

Native Agency				
Preachers and Colporteurs			$876.	
Education				
Day Schools		350.		
Boys' Boarding School		400.	750.	
Buildings				
Chapel Rents		105.		
Chapel Repairs		100.	205.	
Miscellaneous				
Diong-Loh Touring	35.			
Pagoda "	45.	80.		
Quarterly Meeting		25.	105.	
Medical Work				
Native	50.			
Port Physician	50.		100.	2036.

SHAOWU

Native Agency				
Preachers		800.		
Chapel Rents		125.		
Chapel Repairs		125.		
Touring		250.	1300.	
Education				
Boys' Academy		350.		
Day Schools		175.		
Theological Class		200.	725.	
Medical Work				
Hospital and Dispensary			400.	
Miscellaneous				
Freight		200.		
Printing and books		150.		
Sanitarium		200.		
Delegate to Annual Meeting		75.		
Incidentals		30.	655.	3080.

GENERAL EXPENSES

Annual Meeting and Report	$100.	
Treasurer's Expenses	300.	
Freight, postage and incidentals	25.	425.

Total, General Work, American Board - - - - - - $12020.

ESTIMATES - FOOCHOW MISSION - 1912

AMERICAN BOARD

CONTINGENTS

FOOCHOW CITY		
Special for immediate use to purchase land for Foochow College	$10,000.	
Theological Seminary Land	10,000.	
Theological Seminary House	4,500.	
Science Building	10,000.	
Press Building	1,500.	$36,000.
PONASANG		
Sang Bo Chapel	1,500.	
Gek Puoi Haeng Chapel	1,500.	3,000.
ING-HOK		
New Church		3,000.
DIONG-LOH		
Physician's Residence	3,000.	
Hospital and Dispensary	3,000.	
Boys' Boarding School	3,500.	
Aid to build Chapel	2,500.	12,000.
PAGODA ANCHORAGE		
Yang Seng Chapel	660.	
Tang Tau Chapel	500.	1,160.
SHAO-WU		
Building for Theological School	2,500.	
Tsiang-loh Chapel	200.	2,700.
Total, Contingents, American Board		**$57,860.**

ESTIMATES - FOOCHOW MISSION - 1912

WOMAN'S BOARDS

SALARIES

	Fixed Salary	Health and Medical	House Fund	Teacher or Writer	TOTAL
I. Miss E. S. Hartwell	$200	$10	$20	$16	$246.
B Miss M. Wiley	500	25	50	40	615.
B Dr. K. C. Woodhull	500	25	50	36	611.
B Miss H. C. Woodhull	500	25	50	36	611.
B. Miss E. M. Garretson	500	25	50	40	615.
B. Miss G. Blanchard	500	25	50	40	615.
B. Miss I. Dornblaser	500	25	50	40	615.
B. Miss E. S. Perkins	500	25	50	40	615.
I Miss C. E. Chittenden	500	25	50	40	615.
I. Miss A. Meebold	500	25	50	40	615.
I Dr. Lucy P. Bement					665.
I Miss F. K. Bement					665.
I Miss Grace A. Funk					665.
I Miss J. C. Walker					665.
I. Edna M. Deahl					
Total, Salaries, Woman's Boards					$8433.

ESTIMATES - FOOCHOW MISSION - 1912

WOMAN'S BOARDS

GENERAL WORK

FOOCHOW CITY

Native Agency I.			
Bible Women		$300.	
Education			
Station Classes, 50. P. + 250. B.	300.		
Davis Memorial Kindergarten B.	100.		
Day Schools B	300.	700.	
Miscellaneous I.			
Touring	25.		
Annual Meeting and incidentals	40.	65.	$1065.

PONASANG

Native Agency B.			
Bible Women		100.	
Education			
Girls' College B.	1900.		
Woman's Training School B.	415.		
Union Kindergarten P.	200.		
Station Classes B.	125.		
Day Schools, mixed, 50. B. + 100. I.	150.		
Day Schools, Girls B.	75.	2865.	
Miscellaneous			
Touring B.	35.		
Annual Meeting	60.	95.	
Medical			
Woman's Hospital B.		400.	3460.

ING-HOK I.

Native Agency			
Bible Women		250.	
Education			
Girls' Boarding School	550.		
Woman's Boarding Station Class	100.		
Day Schools	100.	750.	
Miscellaneous			
Touring, Medical	25.		
" General	100.		
Medical Expenses	100.	225.	1225.
		Forward	$5750.

ESTIMATES - FOOCHOW MISSION -- 1912

WOMAN'S BOARDS

GENERAL WORK	Forward		$5750.

PAGODA ANCHORAGE andDIONG-LOH

Native Agency			
Bible Women, 160.[G.] + 80.[P.]		$240.	
Education			
Child Memorial School[B.]	450.		
Woman's Boarding Station Class[P.]	100.		
Station Classes[P.]	450.		
Day Schools, 250.[B.] + 100.[P.]	350.	1350.	
Miscellaneous 6.			
Touring	110.		
Medical	50.	160.	1750.

SHAO-WU[I.]

Education			
Day Schools	$200.		
Women's Schools	250.		
Women's Work	350.		
Boarding School	750.	1550.	
Medical Work		500.	
Miscellaneous			
Sanitarium	100.		
Freight and postage	100.		
Touring	225.	425.	2475.

GENERAL EXPENSES

Annual Meeting and Incidentals, 60.[B.] + 40.[I.]			100.
Total, General Work, Woman's Boards			**$10075.**

ESTIMATES - FOOCHOW MISSION - 1912

WOMAN'S BOARDS

CONTINGENTS

FOOCHOW CITY

Ladies' Residence, a balance I.		$3,000.

PONASANG

B Woman's School, balance on	$5,000.	
B Woman's Hospital, balance on	10,000.	
P Union Kindergarten Residence and Land	2,000.	
P " " Training School	2,000.	19,000.

ING-HOK

I. Physician's Residence, balance		1,500.
Total, Contingents, Woman's Boards		$23,500.

SUMMARY

	American Board	Woman's Boards	Total
Salaries	$16,297.50	$8,433.00	$24,730.50
General Work	12,020.00	10,075.00	22,095.00
	$28,317.50	$18,508.00	$46,825.50
Contingents	57,860.00	23,500.00	81,360.00
	$86,177.50	$42,008.00	$128,185.50

ESTIMATES - FOOCHOW MISSION - 1913

AMERICAN BOARD

SALARIES	Fixed Salary	Children	Health and Medical	House Fund	Teacher or Writer	
Mr.& Mrs.F.P.Beach	$1000.	1-5	$50.	$100.	$120.	$1270.00
Mr.& Mrs.L.J.Christian	1000.		50.	100.	120.	1270.00
Mr.& Mrs.L.Hodous	1000.	300. 3@10%	50.	100.	120.	1570.00
see grant P.C. July 30 1912 Dr.& Mrs.H.N.Kinnear	1000.	250. 1@15% 1 " 10	50.	100.	60.	1460.00
Mr.& Mrs.G.M.Newell	1000.	100. 2@10%	50.	100.	120.	1370.00
Mr.& Mrs.L.P.Peet	1000.	150. 1@15%	50.	100.	120.	1420.00
Foochow College Tutor	500.					500.00
Mr.& Mrs. Gardner	1000.		50.	100.	60.	1210.00
Mr.& Mrs. Hubbard	1000.		50.	100.	120.	1270.00
Dr.& Mrs.H.T.Whitney	1000.		50.	100.	60.	1210.00
Mr.& Mrs.E.H.Smith	1000.	150. 1@10% 1 " 5"	50.	100.	60.	1360.00
Dr.J.E.Walker	625.		25	50	60.	685.00
Dr.& Mrs.Bliss	1422.50 (This includes 2 children)				120.	1542.50
Rev.& Mrs. Kellogg	1307.50 (Includes 1 child)				120.	1427.50
Rev.C.L.Storrs	265.				60.	325.00
Miss M. Wiley	500.		25.	50.	60.	635.00
Total Salaries American Board						$18525.00

"You will note an increase of $20 in the estimate for personal teachers. In regard to this I was directed to say that wages have gone up all around and for some time it has not been possible to secure suitable or competent teachers at the rate formerly offered. Members of the Mission have been obliged to meet deficiencies themselves. Even with this addition of $20, with the present rate of exchange, we could scarcely pay a teacher as much as $10 Mexican a month, and with so many other openings paying a better salary it will be none too easy to secure good teachers. But the addition asked for will lighten the burden on the missionary's pocket very materially, and so we hope the addition will be granted."

From letter from Secretary L.P.Peet, Foochow

ESTIMATES - FOOCHOW MISSION - 1913

AMERICAN BOARD

GENERAL WORK

FOOCHOW CITY

Native Agency				
Preachers and Colporteurs		$455.		
Manchu Work		150.		
Hospital Evangelist		40.	$645.	
Education				
Union Theological School		825.		
Foochow College		1500.		
Day Schools		325.		
Union Medical School	100			
General Expense and Scholarships	300.	400.	3050.	
Buildings				
Chapel Rents		100.		
Chapel Repairs		50.	150.	
Miscellaneous				
Touring		25.		
Hospital for men		500.		
Medical students		250.	775.	$4620.00

PONASANG

Native Agency				
Preachers		$360.		
Education				
Day Schools		300.		
Buildings				
Chapel Rents	$180.			
" Repairs	120.	300.		
Miscellaneous				
Touring		40.		1000.00
			Forward	$5620.00

ESTIMATES - FOOCHOW MISSION - 1913

AMERICAN BOARD

GENERAL WORK			Forward	$5620.00

ING HOK

Native Agency				
Preachers and Colporteurs			$630.	
Education				
Boys' Boarding School	$535.			
Day Schools	150.		685.	
Buildings				
Chapel Rents	35.			
" Repairs	25.		60.	
Miscellaneous				
Freight and moving		50.		
Quarterly meetings and printing		36.		
Touring		50.	136.	1511.00

PAGODA ANCHORAGE and DIONG LOH

Native Agency				
Preachers and Colporteurs			1200.	
Education				
Day Schools		350.		
Boys' Boarding School		400.	750.	
Buildings				
Chapel Rents		105.		
" Repairs		100.	205.	
Miscellaneous				
Diong Loh touring	35.			
Pagoda "	45.	80.		
Quarterly Meeting, miscellaneous		100.	180.	
Medical Work				
Native	50.			
Port Physician	50.		100.	2435.00
			Forward	$9565.00

ESTIMATES - FOOCHOW MISSION - 1913

AMERICAN BOARD

GENERAL WORK		Forward		$9566.00

SHAOWU

Native Agency				
Preachers		$1000.		
Chapel Rents	125.			
" Repairs	125.	250.		
Touring		250.	1500.	
Education				
Boys' Academy	350.			
Day Schools	175.			
Theological Class	400.		925.	
Medical				
Medical Work			400.	
Miscellaneous				
Freight and postage	200.			
Printing and books	100.			
Sanitarium	200.			
Delegate to Annual Meeting	75.			
Incidentals	50.		625.	3450.00

GENERAL EXPENSES

Annual Meeting and Report	100.	
Tax on Deeds	1000.	
Treasurer's expenses	300.	
Freight, postage and incidentals	25.	1425.00

Total, General Work, American Board $14441.00

ESTIMATES - FOOCHOW MISSION - 1913

AMERICAN BOARD

CONTINGENTS

FOOCHOW CITY

Special for immediate use to purchase land for Foochow College	$10,000	
Union Theological School, land and building	10,000	
Union Theological School, residence	4,500	
Boys' College, Science Building	10,000	
Press Building and Depository	1,500	$36,000.

PONASANG

Sang Bo Chapel	1,500	
Gek Puoi Haeng Chapel	2,500	4,000.

ING HOK

New Church		3,000.

DIONG LOH

House

Physician's residence	4,500	
Hospital and dispensary	3,000	
Boys' Boarding School	3,500	
Am.Board Evang. Worker's residence	4,500	15,500.

PAGODA ANCHORAGE

Yang Seng Chapel	660	
Tang Tau Chapel	500	1,160.

SHAOWU

Building for Theological School	2,500	
Tsiang-lo Chapel	200	2,700.

Total, Contingents, American Board $62,360.

ESTIMATES - FOOCHOW MISSION - 1913

WOMAN'S BOARDS

	SALARIES	Fixed Salary	Health and Medical	House Fund	Teacher or Writer	Total
I	Miss E. S. Hartwell	$500.	$25.	$50.	$60.	$635.00
I	Miss Edna Deahl	500.	25.	50.	60.	635.00
B	Miss E. M. Garretson	500.	25.	50.	60.	635.00
B	Miss Irene Dornblaser	500.	25.	50.	60.	635.00
B	Miss G. Blanchard	500.	25.	50.	60.	635.00
B	Miss Clara Dornblaser	500.	25.	50.		575.00
B	Miss E. S. Perkins	500.	25.	50.	60.	635.00
I	Miss C. E. Chittenden	500.	25.	50.	60.	635.00
I	Miss Walker					685.00
I	Dr. Bement					685.00
I	Miss Bement					685.00
I	Miss Funk					685.00
~~B~~	~~Grace Mills~~					
B	Daisy Brown					
I	Elaine Strang					
P	Mary a Ledyard					
	Total, Salaries, Woman's Boards.					**$7760.00**

ESTIMATES - FOOCHOW MISSION - 1913

WOMAN'S BOARDS

GENERAL WORK

FOOCHOW CITY

I **Native Agency**

Bible Women			$300.

Education

I Boarding Station Class		150.		
P Station Classes (W.B.M.P.)	50.			
B " " (W.B.M.)	250.	300.		
B Davis Memorial Kindergarten		200.		
B Day Schools		300.	950.	

Miscellaneous

I Touring		25.		
I Annual meeting and incidentals		40.	65.	$1315.

PONASANG

Native Agency

B Bible Women			130.	

Education

B Girls' College	B 1100.			
B Endowment	800.	1900.		
B Woman's Training School		265.		
P Union Kindergarten		200.		
B Station Classes		125.		
B+I Day Schools, mixed	B 50. + I 100.	150.		
B Day Schools, girls		75.	2715.	

Miscellaneous

B Touring		35.		
B(?) Annual Meeting		60.	95.	2940.

I ING HOK

Native Agency

Bible Women		250.	

Education

Girls' Boarding School	600.		
Woman's Boarding Station Class	100.		
Day Schools	100.	800.	

Miscellaneous

Touring, General	100.		
Medical Touring and Medical expenses	400.	500.	1550.

Forward $5805.

ESTIMATES - FOOCHOW MISSION - 1913

WOMAN'S BOARDS

GENERAL WORK — Forward $5805.

PAGODA ANCHORAGE and DIONG LOH

Native Agency				
Bible Women	B 160. + P 80.		240.	
Education				
B Abbie Child Memorial School		450.		
P+B Woman's Boarding Station Class	100.P + 150.B	250.		
P Station Classes		450.		
B+P Day Schools	250.B + 100.P	350.	1500.	
Miscellaneous				
B Touring		110.		
B Medical		50.	160.	1900.

I SHAO-WU

Education				
Woman's School		300.		
Day Schools		200.		
Boarding School		750.		
Woman's Work		350.	1600.	
Medical			500.	
Miscellaneous				
Touring		225.		
Sanitarium	100.			
Freight and postage	100.	200.	425.	2525.

GENERAL EXPENSES

Annual meeting and incidentals	B 60. + I 40.		100.

Total, General Work, Woman's Boards --- $10330.

ESTIMATES - FOOCHOW MISSION - 1913

WOMAN'S BOARDS

CONTINGENTS

FOOCHOW CITY

I Ladies' residence, a balance		$3,000.

PONASANG

B Woman's School, balance on	$5,000.	
B Woman's Hospital, balance on	10.000.	
P Union Kindergarten residence and land	2,000.	
P Union Kindergarten Training School	2,000.	19.000.

ING-HOK

I Physician's residence, balance		1,000.

DIONG-LOH

Ladies' residence	$4,500.	
B Moving girls' school	1,500.	6,000.

SHAO-WU

special ?

I Completion of Woman's School		250.
Total, Contingents, Woman's Boards.		$29,250.

SUMMARY

	American Board	Woman's Boards	Total
Salaries	$18,525.00	$7,760.00	$26,285.00
General Work	14,441.00	10,330.00	24,771.00
	$32,966.00	$18,090.00	$51,056.00
Contingents	62,360.00	29,250.00	91,610.00
	$95,326.00	$47,340.00	$142,666.00

ESTIMATES - FOOCHOW MISSION - 1914

AMERICAN BOARD

SALARIES	Fixed Salary	Children	Health and Medical	House Fund	Teacher	
Mr. W. L. Beard	$ 500.		$25.	$50.	$60.	$ 635.00
Mr.& Mrs.L.J.Christian	1000.		50.	100.	120.	1270.00
Mr.& Mrs.L.Hodous	1000.	300.	50.	100.	120.	1570.00
Dr.& Mrs.Kinnear	1000.	250.	50.	100.	120.	1520.00
Mr.& Mrs.Newell	1000.	100.	50.	100.	120.	1370.00
Dr.& Mrs.Cooper	1000.		50.	100.	120.	1270.00
Mr.Neff	500.		25.	50.	60.	635.00
Miss Wiley	500.		25.	50.	60.	635.00
Foochow College Tutor	500.		25.			525.00
Dr.& Mrs. Whitney	1000.		50.	100.	120.	1270.00
Mr.& Mrs.E.Smith	1000.	250.	50.	100.	120.	1520.00
Mr.& Mrs. Hubbard	1000.		50.	100.	120.	1270.00
Dr.& Mrs.Gillette	1000.		50.	100.	120.	1270.00
Mr.& Mrs.Beach	1000.	50.	50.	100.	120.	1320.00
Rev. J.E.Walker	625.				60.	685.00
Rev. C.L.Storrs	625.				60.	685.00
Rev.& Mrs.E.D.Kellogg	1365.	(2 children)			120.	1485.00
Dr.& Mrs.E.L.Bliss	1480.	(3 ")			120.	1600.00

Total Salaries American Board $20[illegible].00

ESTIMATES - FOOCHOW MISSION - 1914

AMERICAN BOARD

GENERAL WORK

FOOCHOW CITY

Native Agency		$603.	
Education			
Union Theological School	$540.		
Foochow College	1500.		
Day Schools	500.		
Union Medical School	100.		
General expense and scholarships	300.		
Union Normal School	500.	3440.	
Buildings			
Chapel rents	100.		
Chapel repairs	50.	150.	
Miscellaneous			
Touring	50.		
Hospital for men	1000.		
Medical Students	250.	1300.	$5493.

PONASANG

Native Agency			
Preachers	400.	$348.	
Education			
Day Schools	500.	500.	
Buildings			
Chapel rents	180.		
Chapel repairs	120.	300.	
Miscellaneous			
Touring		40.	1188.
Forward			$6681.

ESTIMATES - FOOCHOW MISSION - 1914

AMERICAN BOARD

GENERAL WORK		Forward	$6681.
INGHOK			
Native Agency			
Preachers and colporters		$1000.	
Education			
Boys Schools		800.	
Miscellaneous			
Freight and moving	50.		
Quarterly meetings and printing	50.		
Touring	100.	200.	
Medical			
Regular	100.		
Freight, Postage, Touring	25.	125.	2125.
DIONG LOH			
Native Agency			
Preachers and colporters		1200.	
Education			
Day Schools	350.		
Boys Boarding School	400.	750.	
Buildings			
Chapel rents	105.		
Chapel repairs	100.	205.	
Miscellaneous			
Touring	100.		
Quarterly meetings	100.	200.	
Medical			
General	500.		
Native medical	50.	550.	2905.
		Forward	$11711.

ESTIMATES - FOOCHOW MISSION - 1914

AMERICAN BOARD

GENERAL WORK		Forward	$11711.
SHAOWU			
Native Agency			
Preachers	$1000.		
Chapel rents	125.		
Chapel repairs	125.		
Touring	250.	$1500.	
Educational			
Boys Academy	500.		
Day Schools	175.		
Bible Training School	400.	1075.	
Miscellaneous			
Freight	200.		
Printing and books	100.		
Sanatarium	200.		
Delegate to annual meeting	75.		
Incidentals	50.		
General medical	750.	1375.	3950.
GENERAL EXPENSES			
Annual Meeting and report		$100.	
Treasurer's expenses		300.	
Freight, postage, incidentals		25.	425.
Total General Work American Board			$16086.

ESTIMATES - FOOCHOW MISSION - 1914

AMERICAN BOARD

CONTINGENTS

FOOCHOW CITY

Union Theological School, land and building	$10,000.	
" " " residence	4,500. — H	
Foochow College, Science Building	10,000	
Press building and depository	1,500	
Union Normal School, Building	10,000	
Church buildings: Gek pui haeng	2,500	
" " Cui Buo	1,000	
" " An Ciu	1,000	
" " Deng Chio	1,000	$41,500.

ING HOK

Hospital and Dispensary	1,000	
City Church, Ing Hok	5,000	6,000.

DIONG LOH

Physician's residence	$4,500 — H	
Hospital and dispensary	4,500	
Boys Boarding School	3,500	
Evangelist's residence	4,500 — H	
WBM ~~Moving Girls' school~~	~~1,500~~	
Parsonage Diong Loh city	500	
Lau gie chapel	500	
Iang seng chapel	660	
Tang tau chapel	500	
Muio hua chapel	1,000	
Kong cheng chapel	1,000	
Kang cheng chapel	1,000	
Chang chong chapel	1,000	23,160.

SHAOWU

Theological School building	$2,500	
Men's Hospital	5,000	
Ciong loh chapel	400	
Shaowu South gate chapel	500	
Kasan chapel	400	
Kiu shi kai	400	
Ciu kau	400	9,600.

Total Contingents American Board **$80,260.**

760.
passed by P.C. to appropriation Com.

ESTIMATES - FOOCHOW MISSION - 1914

WOMAN'S BOARDS

SALARIES	Fixed Salary	Health and Medical	House Fund	Teacher	Total
I Miss Deahl	$500.	$25.	$50.	$60.	$635.00
I Miss Hartwell	500.	25.	50.	60.	635.00
B Miss Garretson	500.	25.	50.	60.	635.00
B Miss I. Dornblaser	500.	25.	50.	60.	635.00
B Miss D. Brown	500.	25.	50.	60.	635.00
B Girls School tutor	500.	25.	50.		575.00
I Miss Chittenden	500.	25.	50.	60.	635.00
I Miss Strang	500.	25.	50.	60.	635.00
B Miss Perkins	500.	25.	50.	60.	635.00
B Miss Blanchard	500.	25.	50.	60.	635.00
B Miss Ledyard	500.	25.	50.	60.	635.00
I Dr.L.P.Bement	625.			60.	685.00
I Miss F.K.Bement	625.			60.	685.00
I Miss J.C.Walker	625.			60.	685.00
I Miss G.Funk	625.			60.	685.00
Total Salaries Woman's Boards					$9665.00

ESTIMATES - FOOCHOW MISSION - 1914

WOMAN'S BOARDS

GENERAL WORK

FOOCHOW CITY

I	**Native Agency**		
	Bible Women		$300.
	Education		
I	Boarding Station Class	$150.	
P	Station Classes	50.	
B	Davis Memorial Kindergarten	200.	
B	Station Classes	250.	
B	Girls Day Schools	100.	750.
I	**Miscellaneous**		
	Touring	25.	
	Annual meeting and incidentals	40.	65.
			$1115.

B PONASANG

	Native Agency - Bible Women		$130.
	Education		
	Girls College	1100.	
	Girls College Endowment	800.	
	Woman's Bible training school	415.	
P.	Union Kindergarten training school	200.	
	Station classes	125.	
	Day Schools, girls	175.	2815.
	Miscellaneous		
	Touring	35.	
B	Annual Meeting	60.	95.
			3040.

I ING HOK

	Native Agency		
	Bible Women		200.
	Education		
	Girls' Boarding School	600.	
	Woman's Boarding Station Class	100.	
	Day Schools	100.	800.
	Miscellaneous		
	Touring - General	50.	
	Medical	25.	75.
			1075.
		Forward	5230.

ESTIMATES - FOOCHOW MISSION - 1914

WOMAN'S BOARDS

GENERAL WORK

		Forward	$5230.

DIONG LOH

Native Agency			
Bible Women	B 160 + P 80		
Education			$240.
B Abbie Child Memorial School		$450.	
P Station Classes		450	
Day Schools	B 350 P 100	450.	
P Boarding Station Class		100.	1450.
B **Miscellaneous**			
Touring		110.	
Medical		50.	160.
			1850.

I. SHAOWU

Touring	$225.
Woman's School	350.
Day Schools	200.
Girls' Boarding School	850.
Woman's Work	350.
Medical work	550.
Sanatarium	100.
Freight and postage	100.
	2725.

GENERAL EXPENSES

Annual meeting and incidentals	B 60. + F 40.	100.
Total General Work Woman's Boards		$9905.

ESTIMATES - FOOCHOW MISSION - 1914

WOMAN'S BOARDS

CONTINGENTS

FOOCHOW

Ladies Residence - balance		$3,000.

PONASANG

Woman's School -balance	$5,000.	
Woman's Hospital	10,000.	
Union Kindergarten Training School,	2,000.	
residence and land	2,000.	19,000.
Union Kindergarten Training School		

DIONG-LOH

Moving Girls School		1,500.

SHAOWU

Woman's Hospital, Children's Ward,- to complete	$2,500.	
Kindergarten and Primary Department	3,000.	5,500.

Total Contingents Woman's Boards	$29,000.

SUMMARY

	American Board	Woman's Boards	Total
Salaries	$20,535.00	$9,665.00	$30,200.00
General Work	16,086.00	9,905.00	25,991.00
	$36,621.00	$19,570.00	$56,191.00
Contingents	80,260.00	29,000.00	109,260.00
	$116,881.00	$48,570.00	$165,451.00

ESTIMATES - FOOCHOW MISSION - 1915

AMERICAN BOARD

SALARIES	Fixed Salary	Children	Health	House	Teacher	
Rev.& Mrs.F.P.Beach	$1000.	$50.	$50.	$100.	$120.	$1320.-
Rev.W.L.Beard	500.		25.	50.	60.	635.-
Mr.& Mrs.Belcher	1000.		50.	100.	120.	1270.-
Dr.& Mrs.Bliss	1100.	275.	50.	100.	120.	1645.
Mr.& Mrs.L.J.Christian	1000.		50.	100.	120.	1270.-
Dr.& Mrs.J.Cooper	1000.		50.	100.	120.	1270.-
Rev.& Mrs.L.Hodous	1000.	300.	50.	100.	120.	1570.-
Rev.& Mrs.G.H.Hubbard	1000.		50.	100.	120.	1270.-
Rev.& Mrs.E.D.Kellogg	1100.	110.	50.	100.	120.	1480.-
Mr.& Mrs.G.M.Newell	1000.	100.	50.	100.	120.	1370.-
Rev.C.Neff	500.		25.	50.	60.	635.-
Rev.& Mrs.E.H.Smith	1000.	250.	50.	100.	120.	1520.-
Rev.C.L.Storrs	550.		25.	50.	60.	685.-
Dr.& Mrs.H.T.Whitney	1000.		50.	100.	120.	1270.-
Miss Martha Wiley	500.		25.	50.	60.	635.-
Total Salaries American Board						$17,845.

ESTIMATES - FOOCHOW MISSION - 1915

AMERICAN BOARD

GENERAL WORK

FOOCHOW CITY

Native Agency		$603.	
Education			
Union Theological School	$600.		
Foochow College	1500.		
Day Schools	500.		
Union Medical School	100.		
Union Normal School	500.	3200.	
Buildings			
Chapel rents	100.		
Chapel repairs	50.	150.	
Miscellaneous			
Touring	50.		
Hospital for men	1000.		
Medical students	250.	1300.	$5253.

PONASANG

Native Agency		
Preachers	$348.	
Education		
Day Schools	500.	
Buildings		
Chapel rents and repairs	300.	
Miscellaneous		
Touring	40.	1188.
Forward		$6441.

ESTIMATES - FOOCHOW MISSION - 1915

AMERICAN BOARD

GENERAL WORK		Forward	$6441.
DIONG LOH			
Native Agency		$1200.	
Education			
Day Schools	$450.		
Boarding Schools	400.	850.	
Buildings			
Chapel rents and repairs		205.	
Miscellaneous			
Touring	100.		
Quarterly meetings	100.	200.	
Medical			
General		100.	2555.
ING HOK			
Native Agency		$800.	
Education			
Boys Schools		600.	
Miscellaneous			
Freight, moving, quarterly meetings		100.	
Medical			
General		150.	1650.
		Forward	$10646.

ESTIMATES - FOOCHOW MISSION - 1915

AMERICAN BOARD

GENERAL WORK	Forward	$10646.

SHAOWU

Preachers	$1000.	
Chapel rents	125.	
Chapel repairs	125.	
Boys Academy	550.	
Day Schools	200.	
Touring	100.	
Medical work	500.	
Freight	150.	
Printing and books	50.	
Sanatarium	200.	
Incidentals	50.	
Bible Training School	400.	3450.

GENERAL EXPENSES

Annual Meeting and report	$100.	
Treasurer's expenses	300.	
Freight, postage, incidentals	25.	425.

Total General Work American Board	$14,521.

ESTIMATES - FOOCHOW MISSION - 1915

AMERICAN BOARD

CONTINGENTS

FOOCHOW CITY

Union Theological School land and Building		$10,000.	
" " " residence		4,500. — H.	
Foochow College Science Building		10,000.	
Press building and depository		1,500.	
Church buildings:			
Cui-buo	$500.		
East gate	1000.		
Deng-chio	500.		
Au-seu	1000.	3,000.	$29,000.

PONASANG

Church Buildings			1,000.

ING HOK

Hospital			2,000.

DIONG LOH

Hospital and dispensary		$2,300.	
Boys Boarding School		3,500.	
Evangelist's residence		2,500. — H.	
Parsonage Diong Loh City		500.	
Parish Building Diong Loh City		1,000.	
Church buildings:			
Iang seng	$660.		
Tang-tau	500.		
Muoi-hua	1000.		
Kong-cheng	1000.		
Kang-cheng	1000.		
Chang-chong	1000.	5,160.	14,960.

SHAOWU

Men's Hospital		$5,000.	
Bible Training School Building		2,500.	
Church buildings at			
Tsiang-loh	$400.		
Ku-san	400.		
Chu-kow	400.		
Kiu-shih-kiai	400.		
Shaowu South gate	800.	2,400.	9,900.
Total - Contingents - American Board			$56,860.

ESTIMATES - FOOCHOW MISSION - 1915

WOMAN'S BOARDS

SALARIES	Fixed Salary	Health	House	Teacher	
Miss Gertrude Blanchard	$500.	$25.	$50.	$60.	$635.00
Miss Daisy Brown	500.	25.	50.	60.	635.00
Miss Stella Cook	500.	25.	50.	60.	635.00
Miss Irene Dornblaser	500.	25.	50.	60.	635.00
Miss Elsie Garretson	250.	12.50	25.	30.	317.50
Miss Elizabeth Perkins	500.	25.	50.	60.	635.00
Miss Laura Ward	500.	25.	50.	60.	635.00
Miss F. K. Bement	550.	25.	50.	60.	685.00
Miss L. P. Bement	550.	25.	50.	60.	685.00
Miss E. Deahl	500.	25.	50.	60.	635.00
Miss C. E. Chittenden	500.	25.	50.	60.	635.00
Miss G. Funk	550.	25.	50.	60.	685.00
Miss E. Hartwell	500.	25.	50.	60.	635.00
Miss E. Strang	500.	25.	50.	60.	635.00
TOTAL SALARIES WOMAN'S BOARDS					$8722.50

ESTIMATES - FOOCHOW MISSION - 1915

WOMAN'S BOARDS

SALARIES	Fixed Salary	Health	House	Teacher		
Miss Gertrude Blanchard	$500.	$25.	$50.	$60.	$635.00	
Miss Daisy Brown	500.	25.	50.	60.	635.00	
Miss Stella Cook	500.	25.	50.	60.	635.00	
Miss Irene Dornblaser	500.	25.	50.	60.	635.00	
Miss Elsie Garretson	250.	12.50	25.	30.	317.50	
Miss Elizabeth Perkins	500.	25.	50.	60.	635.00	
Miss Laura Ward	500.	25.	50.	60.	635.00	4127.50
Miss F. K. Bement	550.	25.	50.	60.	685.00	
Miss L. P. Bement	550.	25.	50.	60.	685.00	
Miss E. Deahl	500.	25.	50.	60.	635.00	
Miss C. E. Chittenden	500.	25.	50.	60.	635.00	
Miss G. Funk	550.	25.	50.	60.	685.00	
Miss E. Hartwell	500.	25.	50.	60.	635.00	
Miss E. Strang	500.	25.	50.	60.	635.00	4595
TOTAL SALARIES WOMAN'S BOARDS					$8722.50	

ESTIMATES - FOOCHOW MISSION - 1915

WOMAN'S BOARDS

GENERAL WORK

FOOCHOW CITY

Native Agency			
I Bible Women		$300.	
Education			
I Boarding Station Class	$300.		
P Station Classes	50.		
- B Davis Memorial Kindergarten	200.		
- B Station Classes	250.		
- B Day Schools	100.	900.	
Miscellaneous			
I Touring	50.		
I Annual Meeting and incidentals	40.	90.	$1290.

PONASANG

Native Agency			
- B. Bible Women		$70.	
Education			
- B Girls' College	$1100.		
- B " " Endowment	800.		
- B Bible Woman's Training School	415.		
- B Station Classes	125.		
- B Girls' Day Schools	45.		
P. Union Kindergarten Training School	200.	2685.	
Miscellaneous			
B Touring		35.	2790.

I ING HOK

Native Agency			
Bible Women		$200.	
Education			
Woman's Boarding Station Class	$100.		
Girls' Boarding School	600.		
Day Schools	100.	800.	
Miscellaneous			
Touring	50.		
Medical care Girls'& Women's schools	30.		
Special Bible conferences for 1915	100.	180.	1180.
		Forward	$5260.

ESTIMATES - FOOCHOW MISSION - 1915

WOMAN'S BOARDS

GENERAL WORK		Forward	$5260.

DIONG LOH

Native Agency			
Bible Women $160 + $80		$240.	
Education			
Abbie Child School for Girls	$450.		
Station Classes	450.		
Day Schools $250 + $100	350.		
Boarding Station Class $50 + $110	160.	1410.	
Miscellaneous			
Touring	110.		
Medical	50.		
Annual Meeting and incidentals	60.	220.	1870.
Ponasang included			

SHAOWU

Touring	$225.	
Woman's School	350.	
Girls' Day Schools	300.	
Woman's work	350.	
Medical work	550.	
Sanatarium	100.	
Freight and postage	100.	
Annual meeting and incidentals	40.	
Boarding School for Girls	850.	2865.

Total	General Work	Woman's Boards	$9,995.

ESTIMATES - FOOCHOW MISSION - 1915

WOMAN'S BOARDS

CONTINGENTS

FOOCHOW

I. Boarding Station Class Building		$3,000.

PONASANG

B Woman's School - balance	$5,000.	
B Woman's Hospital	10,000.	
P. Union Kindergarten Training School residence, land	2,000.	
P. Union Kindergarten Training School	2,000.	19,000.

DIONG LOH

B Moving Girls' School		1,500.

SHAOWU

I Woman's Hospital	$3,000.	
I Kindergarten and Primary Department	3,000.	6,000.

Total Contingents Woman's Boards $29,500.

SUMMARY

	American Board	Woman's Boards	
Salaries	$17,845.00	$8,722.50	$26,567.50
General Work	14,521.00	9,995.00	24,516.00
	$32,366.00	$18,717.50	$51,083.50
Contingents	56,860.00	29,500.00	86,360.00
	$89,226.00	$48,217.50	$137,443.50

ESTIMATES - FOOCHOW MISSION - 1916

AMERICAN BOARD

GENERAL WORK

FOOCHOW CITY

Evangelistic		$603.00	
Education			
Day Schools	$500.		
⊛Foochow College	1500.	2000.00	
Medical			
Men's Hospital	1000.		
Medical Students	250.	1250.00	
Buildings			
Chapel repairs and rents		150.00	
Miscellaneous			
Touring		50.00	$4053.00

PONASANG

Evangelistic		$348.00	
Education			
Day Schools		500.00	
Buildings			
Chapel rents and repairs		300.00	
Miscellaneous			
Touring		40.00	1188.00

DIONG LOH

Evangelistic		1200.00	
Education			
Day Schools	$450.		
Boarding School	500.	950.00	
Medical		500.00	
Buildings			
Chapel rents and repairs		205.00	
Miscellaneous			
Touring and Quarterly meeting		200.00	3055.00
	Forward		$8296.00

⊛ Appn. from Higher Educational Fund

ESTIMATES - FOOCHOW MISSION - 1916

AMERICAN BOARD

GENERAL WORK		Forward	$8296.00
ING TAI			
Evangelistic		$800.00	
Educational			
Day Schools	$300.		
Boarding School	500.	800.00	
Medical		500.00	
Miscellaneous		100.00	2200.00
SHAOWU			
Evangelistic		1000.00	
Educational			
Boys Academy	$550.		
Day Schools	200.		
⊛ Bible Training	400.	1150.00	
Medical		500.00	
Buildings			
Chapel rents and repairs		250.00	
Miscellaneous			
Touring	$100.		
Freight	150.		
Printing	50.		
Sanitarium	200.		
Incidentals	50.	550.00	3450.00
GENERAL			
Annual Meeting and report	$100.		
Treasurer's expenses	300.		
Freight, postage, etc.	25.		425.00
UNION WORK			
# Union Theological (540 HEF)	$600.		
⊛ Union Medical	100.		
# Union Normal (250 + ask for 500 G)	500.		1200.00
Total General Work American Board			$15,571.00

⊛ Appn. from H.Ed. Fund
" partly from " "

ESTIMATES - FOOCHOW MISSION - 1916

AMERICAN BOARD

CONTINGENTS

FOOCHOW CITY

Union Theological School, Land and Building		$10,000.	
" " " Residence		4,500.	
Foochow College Science Building		15,000.	
Primary School Buildings			
Peace Street	$2,000		
Iong-Gio-Haeng	2,000.	4,000.	
Church Buildings			
Cui Buo	$1,000.		
East Gate	1,000.		
Au Seu	1,000.	3,000.	$36,500.

PONASANG

Press Building and Depository		$1,500.	
Church Buildings			
Deng Chio	$ 500.		
Ha-Puo-Ga	1,000.		
Au-Iong-Die	2,000.	3,500.	5,000.

DIONG LOH

Hospital and Dispensary		$2,300.	
Boys Boarding School		3,500.	
Evangelist's residence		2,500.	
Parsonage, Diong Loh City		500.	
Parish Buildings, Diong Loh City		1,000.	
Church Buildings			
Iang-Seng	$ 660.		
Tang-Tau	500.		
Muoi-Hua	1,000.		
Kong-Cheng	1,000.		
Kang-Cheng	1,000.		
Chang-Chong	1,000.		
Government Arsenal	3,000.	8,160.	17,960.

ING TAI

Hospital			2,000.

SHAOWU

Men's Hospital		15,000.	
Bible Training School Building		2,500.	
Church Buildings			
Tsiang-Loh	$400.		
Ku-San	400.		
Chu-Kow	400.		
Kiu-shih-kiai	400.		
Shaowu South Gate	800.	2,400.	19,900.

TOTAL CONTINGENTS AMERICAN BOARD $81,360.

ESTIMATES - FOOCHOW MISSION - 1916

WOMAN'S BOARDS

SALARIES	Fixed Salary	Health	House	Teacher		
Miss G.H.Blanchard	$500.	$25.	$50.	$60.	$635.00	
Miss Daisy D.M.Brown	500.	25.	50.	60.	635.00	
Miss S.M.Cook	500.	25.	50.	60.	635.00	
Miss I.L.Dornblaser	500.	25.	50.	60.	635.00	
Miss E.M. Garretson	250.	12.50	25.	30.	317.50	
Miss Nash	500.	25.	50.	60.	635.00	
Miss E.S.Perkins	500.	25.	50.	60.	635.00	
Miss L.D.Ward	500.	25.	50.	60.	635.00	4762.50
Miss F.K.Bement	550.	25.	50.	60.	685.00	
Miss L.P.Bement	550.	25.	50.	60.	685.00	
Miss E.M.Deahl	500.	25.	50.	60.	635.00	
Miss C.E.Chittenden	250.	12.50	25.	30.	317.50	
Miss G.A.Funk	550.	25.	50.	60.	685.00	
Miss E.S.Hartwell	500.	25.	50.	60.	635.00	
Miss E.Strang	500.	25.	50.	60.	635.00	
Miss Waddell	500.	25.	50.	60.	635.00	
Miss J.C.Walker	550.	25.	50.	60.	685.00	5597.50
Total Salaries Woman's Boards					$10,360.00	

ESTIMATES - FOOCHOW MISSION - 1916

WOMAN'S BOARDS

GENERAL WORK

FOOCHOW CITY

I. Bible Women	$300.	
Station Classes 250.+50.	300.	
I. Boarding Station Class	300.	
B. Day Schools	100.	
B Davis Memorial Kindergarten	200.	
P. Kindergarten Work	300.	
I. Touring	50.	$1550.00

PONASANG

B. Bible Women	$ 70.	
P. Union Kindergarten Training School	200.	
Girls College	1100.	
Day Schools	250.	
B Station Classes	125.	
Bible Woman's Training School	415.	
Touring	35.	
*Girls College Endowment	800.	2995.00

DIONG LOH

Bible Women $160.+$80.	$240.	
B Abbie Child School	450.	
Day Schools $250.+$100.	350.	
P. Boarding Station Class	150.	
P. Station Classes	450.	
B Medical Grant	50.	
B. Touring	110.	1800.00

ING TAI

Bible Women	$200.	
Boarding Station Class	100.	
I. Girls Boarding School	650.	
Day Schools	100.	
Touring	50.	
Medical Work	30.	1130.00
Forward		$7475.00

* Appropriation from Higher Educational Fund

ESTIMATES - FOOCHOW MISSION - 1916

WOMAN'S BOARDS

GENERAL WORK	Forward	$7475.00
SHAOWU		
Touring	$225.	
Woman's Schools	350.	
Girls Day Schools	300.	
Woman's Work	350.	
Medical Work	650.	
Freight and Postage	100.	
Annual Meeting and incidentals	60.	
Girls Boarding School	850.	
Kindergarten	75.	2960.00
GENERAL EXPENSE		
Annual Meeting and Incidentals	B $60. + I $40.	100.00
Total General Work Woman's Boards		$10,535.00

CONTINGENTS

FOOCHOW CITY		
B. Woman's Hospital	$10,000.	
I. Boarding Station Class Building	3,000.	$13,000.00
PONASANG		
B. Bible Woman's Training School Residence		3,500.00
DIONG LOH		
B. Moving Abbie Child Memorial School		1,500.00
ING TAI		
I Woman's Work center	$150.	
I Girls School Chinese teachers residence	600.	750.00
SHAOWU		
Woman's Hospital	$3,000.	
I Kindergarten and Primary	3,000.	
Domestic Science Bldg.and Dormitory	2,000.	8,000.00
Total Contingents Woman's Boards		$26,750.00

ESTIMATES - FOOCHOW MISSION - 1916

SUMMARY

	American Board	Woman's Boards	Total
Salaries	$17,815.00	$10,360.00	$28,175.00
General Work	15,571.00	10,535.00	26,106.00
	$33,386.00	$20,895.00	$54,281.00
Contingents	81,360.00	26,750.00	108,110.00
	$114,746.00	$47,645.00	$162,391.00

ESTIMATES - FOOCHOW MISSION - 1917

AMERICAN BOARD

SALARIES	Salary	Children	Health	House	Teacher	
Rev.& Mrs.F.P.Beach	$1000.	$100. 2@5	$50.	$100.	$120.	$1370.00
Rev.& Mrs.W.L.Beard	1000.	200. 2@10	50.	100.	120.	1470.00
Mr. & Mrs.H.B.Belcher	1000.	50. 1@5	50.	100.	120.	1320.00
Dr. & Mrs.E.L.Bliss (6 mos)	550.	137.50 1@5 ; 2@10	25.	50.	60.	822.50
Mr. & Mrs.L.J.Christian (6 mos)	500.		25.	50.	60.	635.00
Dr. J.F.Cooper	500.		25.	50.	60.	635.00
Mr. & Mrs.F.F.G.Donaldson	1000.		50.	100.	120.	1270.00
Dr. & Mrs.C.L.Gillette	1000.	50. 1@5	50.	100.	120.	1320.00
Rev.& Mrs.L.Hodous (6 mos)	500.	163.67 2@10; 1@10 and 15	25.	50.	60.	798.67
Rev.& Mrs.G.H.Hubbard	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.D.Kellogg	1100.	110. 2@5	50.	100.	120.	1480.00
Dr.& Mrs.H.N.Kinnear	1000.		50.	100.	120.	1270.00
Rev.& Mrs.R.W.McClure	1100.		50.	100.	120.	1370.00
Rev.C.A.Neff	500.		25.	50.	60.	635.00
Mr. & Mrs.G.M.Newell	1000.	100. 2@5	50.	100.	120.	1370.00
C H Riggs						
Mr. & Mrs.R.Scott	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.H.Smith (6 mos)	500.	150. 1@5 1@10	25.	50.	60.	785.00
Rev.C.L.Storrs	550.		25.	50.	60.	685.00
Rev.J.E.Walker	550.		25.	50.	60.	685.00
Rev.& Mrs.R.B.Whitaker	1100.	110. 2@5	50.	100.	120.	1480.00
Dr.& Mrs.H.T.Whitney	1000.		50.	100.	120.	1270.00
Miss M.Wiley (3 mos)	125.		6.25	12.50	15.	158.75

Total Salaries American Board $23,369.92

ESTIMATES - FOOCHOW MISSION - 1917

AMERICAN BOARD

GENERAL WORK

FOOCHOW CITY

Evangelistic		$812.00	
Educational, Day Schools		550.00	
Medical,			
Men's Hospital	$1000.		
Nurse students	250.	1250.00	
Buildings, Chapel rents		100.00	
Miscellaneous and touring		50.00	$2762.00

PONASANG

Evangelistic		$310.00	
Education, Day Schools		610.00	
Buildings, Chapel rents		100.00	
Miscellaneous and touring		40.00	1060.00

DIONG LOH

Evangelistic		$920.00	
Educational,			
Day Schools	$450.		
Boarding School	600.	1050.00	
Medical		500.00	
Building, Chapel rents		205.00	
Miscellaneous and touring		200.00	2875.00

ING TAI

Evangelistic		$590.00	
Educational			
Day Schools	$430.		
Boarding Schools	500.	930.00	
Medical		500.00	
Miscellaneous		100.00	2120.00
		Forward	$8,817.00

ESTIMATES - FOOCHOW MISSION - 1917

AMERICAN BOARD

Forward $8,817.00

GENERAL WORK

SHAOWU

Evangelistic		$1700.00	
Educational,			
Day Schools	$200.		
Boarding Schools	500.	700.00	
Medical		500.00	
Building, Chapel rents		250.00	
Miscellaneous and touring and sanitarium		550.00	3,700.00

GENERAL

Annual Meeting and Report	$100.00	
Administrative Expense	300.00	400.00

Total General Work American Board $12,917.00

HIGHER EDUCATIONAL FUND ESTIMATES

*	Union Theological School	$600.00	
#	Union Medical	100.00	
#	Union Normal	500.00	
*	Union College	1000.00	
#	Foochow College	1500.00	
**	Foochow College Preparatory	500.00	
#	Foochow Girls College	800.00	
#	Shaowu Theological Class	400.00	$5,400.00

Same as granted in 1916
* More than " " "
** New Item

ESTIMATES - FOOCHOW MISSION - 1917

AMERICAN BOARD

CONTINGENTS

Foochow City

Foochow College, Science Buildings		$15,000.	
" " Preparatory School		5,000.	
" " Land Enlargement		10,000.	
Primary School Buildings:			
Peace Street	$2000.		
Iong-Gio-Haeng	2000.	4,000.	
Church Buildings:			
Cui-Buo	$2000.		
East Gate	1000.		
Au-Seu	1000.	4,000.	
Residences		7,000. H.	$45,000.

Ponasang

Press Building and Depository		$1,500.	
Church buildings:			
Ha-Puo-Ga	$1500.		
Au-Iong-Die	2000.	3,500.	5,000.

Diong Loh

Hospital		$3,000.	
Boys Boarding School		3,500.	
Residence		2,500. H.	
Parsonage		500.	
Parish Buildings		1,000.	
Church Buildings:			
Iang-Seng	$ 660.		
Tang-Tau	500.		
Muoi-Hua	1000.		
Kong-Cheng	1000.		
Kang-Cheng	1000.		
Chang-Chong	1000.		
Government Arsenal	3000.	8,160.	
Temporary repairs for Boys Boarding School		250.	18,910.

Ing Tai

Hospital		2,000.	
Residence		2,500. H.	4,500.

Forward	$73,410.

ESTIMATES - FOOCHOW MISSION - 1917

AMERICAN BOARD

CONTINGENTS		Forward	$73,410.
	Shaowu		
Men's Hospital		$15,000.	
Bible Training School Building		1,000.	
Church Buildings:			
Tsiang-Loh	$500.		
Ku-San	400.		
Chu-Kow	300.		
Shaowu	800.	2,000.	
2 residences		5,100. H.	23,100.
Total Contingents American Board (regular Mission work).			$96,510.

*Plant and Equipment, Union Theological School:

Recitation and Administration Bldg.	$30,000.	
Two dormitories	30,000.	
Four foreign and four Chinese residences	20,000.	
Equipment	10,000.	
Endowment	200,000.	$290,000.

*Plant and Equipment, Union College:

Land	$50,000.	
Administration and Recitation Bldg.	30,000.	
Two dormitories	25,000.	
Six foreign residences	24,000.	
Three residences Chinese	3,000.	
Chapel	25,000.	
Equipment	18,000.	175,000.
Total Contingents Union Work - Several Boards		$465,000.

*This is total budget of these institutions, which budget is to be shared by the different Missions in the Union scheme.

ESTIMATES - FOOCHOW MISSION - 1917

WOMAN'S BOARDS

SALARIES	Fixed Salary	Health	House	Teacher		
Miss G. H. Blanchard (6 mos)	$250.	$12.50	$25.	$30.	$317.50	
Miss D. M. Brown	500.	25.	50.	60.	635.00	
Miss S. M. Cook	500.	25.	50.	60.	635.00	
Miss L. D. Dyer	500.	25.	50.	60.	635.00	
Miss E. M. Garretson	500.	25.	50.	60.	635.00	
Miss E. S. Perkins	500.	25.	50.	60.	635.00	
Miss L. D. Ward	500.	25.	50.	60.	635.00	4127.50
Adelaide Thomson						
Miss F. K. Bement	550.	25.	50.	60.	685.00	
Miss L. P. Bement	550.	25.	50.	60.	685.00	
Miss E. M. Deahl	500.	25.	50.	60.	635.00	
Miss C. E. Chittenden (6 mos)	250.	12.50	25.	30.	317.50	
Miss G. A. Funk	550.	25.	50.	60.	685.00	
Miss E. S. Hartwell	500.	25.	50.	60.	635.00	
Miss E. Waddell	500.	25.	50.	60.	635.00	
Miss J. C. Walker	550.	25.	50.	60.	685.00	4962.50
P. Miss B. Allen	500.	25.	50.	60.	635.00	635.00
Total Salaries Woman's Boards					$9,725.00	

ESTIMATES - FOOCHOW MISSION - 1917

WOMAN'S BOARDS

GENERAL WORK

FOOCHOW CITY

I.	Bible Women	$300.	
I.	Boarding Station Class	300.	
I.	Touring	50.	
	Station Classes 250 (B.) + 50 (P.)	= 300.	
B	Day Schools	100.	
B	Davis Memorial Kindergarten	200.	
P.	Kindergarten Work	300.	$1550.00

PONASANG

B	Girls College	$1100.	
B	Day Schools	250.	
B	Bible Women	70.	
B	Station Classes	125.	
B	Bible Woman's Training School	415.	
B	Touring	35.	
P.	Union Kindergarten Training School	200.	2195.00

DIONG LOH

B	Abbie Child School	$450.	
	Day Schools 250. (B.) + 100. (P.)	= 350.	
	Bible Women 160. (B.) + 80. (P.)	= 240.	
B.	Medical Grant	50.	
B	Touring	110.	
P.	Boarding Station Class	150.	
P.	Station Classes	450.	1800.00

ING TAI

I.	Bible Women	$200.	
I.	Boarding Station Class	100.	
I.	Girls Boarding School	600.	
I.	Day Schools	150.	
I.	Touring	50.	
I.	Medical Work	30.	1130.00

Forward 6,675.00

ESTIMATES - FOOCHOW MISSION - 1917

WOMAN'S BOARDS

GENERAL WORK Forward $6,675.00

SHAOWU

I.	Touring	$200.	
	Woman's Schools	350.	
	Girls' Day Schools	300.	
	Woman's Work	300.	
	Medical Work	650.	
	Freight and Postage	100.	
	Annual Meeting and Incidentals	50.	
	Girls' Boarding School	850.	
	Kindergarten	75.	2,875.00

GENERAL EXPENSE

	Annual Meeting and Incidentals		B. 60.	I. 40. = 100.	
P.	Administration Fund	60.			
P.	" "	10.			
I.	" Expense	80.		150.	250.00

Total General Work Woman's Boards $9,800.00

ESTIMATES - FOOCHOW MISSION - 1916

WOMAN'S BOARDS

CONTINGENTS

FOOCHOW CITY

Woman's Hospital		$15,000.

PONASANG

Bible Woman's Training School Residence	$3,500.	
Land	10,000.	
Girls School, Gardner Residence	3,500.	
Woman's School, Purchase of Dispensary and other Buildings	3,000.	20,000.

DIONG LOH

Moving Abbie Child Memorial School		1,500.

ING TAI

Girls School Chinese Teachers Residence		500.

SHAOWU

Woman's Hospital	$3,000.	
Kindergarten and Primary	2,000.	
Domestic Science Bldg. and Dormitory	2,000.	7,000.

Total Contingents Woman's Boards	$44,000.

ESTIMATES - FOOCHOW MISSION - 1917

AMERICAN BOARD

SUMMARY

	American Board	Woman's Boards	
Salaries	$23,369.92	$9,725.00	$33,094.92
General Work	12,917.00	9,800.00	22,717.00
	$36,286.92	$19,525.00	$55,811.92
Contingents	96,510.00	44,000.00	140,510.00
	$132,796.92	$63,525.00	$196,321.92

Higher Educational Work, American Board	$5,400.00
Plant and Equipment of Union College and Union Theological College	$465,000.00

ESTIMATES - FOOCHOW MISSION - 1918

AMERICAN BOARD

SALARIES	Fixed Salary	Children	Health	House	Teacher	
Rev.& Mrs.F.P.Beach	$1000 1@5	$100.	$50.	$100.	$120.	$1370.
Rev.& Mrs.W.L.Beard	1000. 2@10	200.	50.	100.	120.	1470.
Mr.& Mrs.H.B.Belcher	1000. 1@5	50.	50.	100.	120.	1320.
Dr.& Mrs.E.L.Bliss	1100. 1@5 1@10	165.	50.	100.	120.	1535.
Mr.& Mrs.L.J.Christian	1000.		50.	100.	120.	1270.
Mr.& Mrs.Donaldson	1000. 1@5	50.	50.	100.	120.	1320.
Dr.& Mrs.C.L.Gillette	1000. 1@5	50.	50.	100.	120.	1320.
Rev.& Mrs.L.Hodous (6 mos.)	500. 1@10	50.	25.	50.	60.	685.
Rev.& Mrs.G.H.Hubbard	1000.		50.	100.	120.	1270.
Rev.& Mrs.E.D.Kellogg	1100. 1@5 1@5+10	158.38	50.	100.	120.	1528.38
Dr.& Mrs.H.N.Kinnear	1000.		50.	100.	120.	1270.
Rev.& Mrs.S.Leger	1000.		50.	100.	120.	1270.
Rev.& Mrs.R.B.McClure	1100.		50.	100.	120.	1370.
Rev.C.A.Neff	500.		25.	50.	60.	635.
Mr.& Mrs.G.M.Newell	1000. 2@5	100.	50.	100.	120.	1370.
Mr.& Mrs.C.H.Riggs	1100. 1@5	55.	50.	100.	120.	1425.
Mr.& Mrs.R.Scott	1000.		50.	100.	120.	1270.
Rev.& Mrs.E.H.Smith	1000. 1@5 1@10	150.	50.	100.	120.	1420.
Rev.& Mrs.C.L.Storrs	1100.		50.	100.	120.	1370.
Rev.J.F.Walker	550.		25.	50.	60.	685.
Dr.& Mrs.H.T.Whitney (6 mo.)	500.		25.	50.	60.	635.
Miss M. Wiley	500.		25.	50.	60.	635.
Total Salaries American Board						$26,443.38

ESTIMATES - FOOCHOW MISSION - 1918

AMERICAN BOARD

GENERAL WORK

FOOCHOW CITY

Evangelistic		$812.	
Educational, Day Schools		550.	
Medical		4500.	
Buildings, Chapel rents		100.	
Miscellaneous and touring		50.	$6012.

PONASANG

Evangelistic		$310.	
Education, Day Schools		610.	
Buildings, Chapel rents		100.	
Miscellaneous and touring		40.	1060.

DIONG LOH

Evangelistic		$920.	
Educational:			
Day Schools	450.		
Boarding school	600.	1050.	
Medical		500.	
Building, Chapel rents		205.	
Miscellaneous and touring		200.	2875.

ING TAI

Evangelistic		$590.	
Educational:			
Day Schools	430.		
Boarding School	500.	930.	
Medical		500.	
Miscellaneous		100.	2120.

SHAOWU

Evangelistic		$1900.	
Educational - Day Schools	400.		
Boarding Schools	500.	900.	
Medical - Shaowu	500.		
Yang Keo	300.	800.	
Buildings, Chapel rents		250.	3850.

SPECIAL

Shaowu Station Administration- Books, Freight, Touring	$400.	
General Mission Administration	600.	1000.
Total General Work American Board		$16,917.

ESTIMATES - FOOCHOW MISSION - 1918

AMERICAN BOARD

CONTINGENTS

Foochow City Station

Foochow College, Science Buildings			$15,000.	
Preparatory School			5,000.	
Land Enlargement			10,000.	
Primary School Buildings, Peace Street		$2000.		
Iong-Gio-Haeng		2000.	4,000.	
Church Buildings, Cui-Buo		$2000.		
Au-Seu		1000.	3,000.	
Residences and land			7,000.	$44,000.

Ponasang Station

Press Building and Depository			$1,500.	
Church Buildings, Ha-Huo-Ga	$1500.			
Au-iong-Die	2000.		3,500.	
Sang-Bo-Go-Duang enlargement			1,300.	6,300.

Diongloh Station

Hospital			3,000.	
Boys' Boarding School			3,500.	
Residence			3,000.	
Parsonage			500.	
Parish Buildings			1,000.	
Church Buildings, Gu-Gaing		$500.		
Tang-Tau		500.		
Kang-Cheng		1000.		
Government Arsenal		3000.	5,000.	16,000.

Ingtai Station

Hospital			2,000.	
Residence			3,000.	5,000.

Shaowu Station

Men's Hospital			15,000.	
Bible Training School Bldg.			1,000.	
Church Buildings, Tsiang-Loh		$500.		
Ku-San		400.		
Shaowu So.Gate		800.	1,700.	
Yang Keo Hospital			2,500.	20,200.
				$91,500.

See letter Belcher Sep. 5, 1917
" " on Shaowu station Estimates

ESTIMATES - FOOCHOW MISSION - 1918

AMERICAN BOARD

CONTINGENTS	Forward		$91,500.
*Plant and Equipment Union Theological School:			
Recitation and Administration Building	$30,000.		
Two Dormitories	30,000.		
Four foreign and four Chinese residences	20,000.		
Equipment	10,000.		
Endowment	200,000.	$290,000.	
*Plant and Equipment Union College:			
Land	$50,000.		
Administration and Recitation Building	30,000.		
Two Dormitories	25,000.		
Six foreign residences	24,000.		
Three Chinese residences	3,000.		
Chapel	25,000.		
Equipment	18,000.	175,000.	$465,000.

* This is total budget of these institutions, which budget is to be shared by the different Missions in the Union scheme.

ESTIMATES - FOOCHOW MISSION - 1918

AMERICAN BOARD

HIGHER EDUCATIONAL FUND ESTIMATES

* Union Theological School	$600.	540
# Union Medical	100.	100
* Union Normal	800.	500
* Union College	1000.	400
# Foochow College	1500.	1500
** Foochow College Preparatory	500.	—
# Foochow Girls College	800.	800
* Shaowu Theological Class	600.	400
** Shaowu Haiu Mei Academy	200.	
** Shaowu Girls School	200.	
	$6,300.	

Same as granted in 1916

* More than granted in 1916

** New item

ESTIMATES - FOOCHOW MISSION - 1918

WOMAN'S BOARDS

SALARIES	Fixed Salary	Health	House	Teacher	
Miss G.H.Blanchard (6 mos)	$250.	$12.50	$25.	$30.	$317.50
Miss D.M.Brown	500.	25.	50.	60.	635.00
Miss S.M.Cook	500.	25.	50.	60.	635.00
Dr.L.D.Dyer	500.	25.	50.	60.	635.00
Miss E.M.Garretson	500.	25.	50.	60.	635.00
Miss E.S.Perkins	500.	25.	50.	60.	635.00
Miss L.D.Ward	500.	25.	50.	60.	635.00
Miss A.K.Thomson	500.	25.	50.	60.	635.00
Miss F.K.Bement	550.	25.	50.	60.	685.00
Miss L.P.Bement (6 mos)	275.	12.50	25.	30.	342.50
Miss M.Daniels	500.	25.	50.	60.	635.00
Miss E.M.Deahl (6 mos)	250.	12.50	25.	30.	317.50
Miss C.E.Chittenden	500.	25.	50.	60.	635.00
Miss G.A.Funk	550.	25.	50.	60.	685.00
Miss E.S.Hartwell	500.	25.	50.	60.	635.00
Miss E.Waddell	500.	25.	50.	60.	635.00
Miss J.C.Walker	550.	25.	50.	60.	685.00
Miss B.Allen	500.	25.	50.	60.	635.00
	Total Salaries Woman's Boards				$10,652.50

ESTIMATES - FOOCHOW MISSION - 1918

WOMAN'S BOARDS

GENERAL WORK

FOOCHOW CITY

Station Classes	$250.		
B Day Schools	100.		
Davis Memorial Kindergarten	200.	550.	
Bible Women	300.		
I Boarding Station Class	300.		
Touring	25.	625.	
Station Classes	50.		
P. Kindergarten Work	300.	350.	$1525.

PONASANG

Girls College	$1100.		
Day Schools	250.		
Bible Women	70.		
B Station Classes	125.		
Bible Women's Training School	415.		
Touring	35.		
Touring and Bible Extension Work among women and girls	50.	2045.	
P. Union Kindergarten Trn.School		200.	2245.

DIONG LOH

Abbie Child School	$450.		
Day Schools	250.		
B Bible Women	160.		
Medical Grant	50.		
Touring	110.	1020.	
Bible Women	80.		
P. Boarding Station Class	100.		
Station Classes	450.		
Day Schools	100.	730.	1750.

ING TAI

Bible Women	$175.		
Boarding Station Class	100.		
I Girls Boarding School	600.		
Day Schools	100.		
Touring	50.		
Medical Work	30.		1055.
		Forward	$6575.

ESTIMATES - FOOCHOW MISSION - 1918

WOMAN'S BOARDS

GENERAL WORK	Forward	$6575.

SHAOWU

Touring	$200.	
Woman's Schools	350.	
Girls Day Schools	300.	
Woman's Work	300.	
Medical Work	650.	
Freight and Postage	100.	
Annual Meeting & Incidentals	50.	
Girls Boarding School	850.	
Kindergarten	75.	2875.

GENERAL EXPENSE

Annual Meeting and Incidentals (B). $60; I. $40.	$100.	
Administration Fund (B). $45; P. $15.	60.	
Administration Expenses - I.	40.	200.
Total General Work Woman's Boards		**$9,650.**

CONTINGENTS

City Hostel in connection with W.B.M.I. residence		$1,500.	
Shaowu Station			
Woman's Hospital	3000.		
Kindergarten and Primary	2000.		
Domestic Science Bldg.& Dormitory	2000.		
Medical Enlargement	10000.	17,000.	$18,500.

B. M. Contingents 6 U (a

ESTIMATES - FOOCHOW MISSION - 1918

~~AMERICAN BOARD~~
Woman's Board

SUMMARY

	American Board	Woman's Board	
Salaries	$26,443.38	$10,652.50	$37,095.88
General Work	16,917.00	9,650.00	26,567.00
	$43,360.38	$20,302.50	$63,662.88
Contingents	91,500.00	18 500.00	110,000.00
	134,860.38	38 802.50	173,662.88

Higher Educational Work, American Board	$6,300.00
Plant and Equipment of Union Theological School and Union College	$465,000.00

W B M I contingents 18 500
W B M not yet rec'd

See Minutes "Estimate" meeting for changes.

FOOCHOW MISSION ESTIMATES 1919

Schedule A. A.B.C.F.M. Salaries.

Name	Base	Child	Health	House	Teacher	Total
Rev.& Mrs.F.P.Beach (1 @ L0% and 5%,2 @ 5%)	1000.	180.93	50.	100.	120.	1450.93
Rev.& Mrs.W.L.Beard (2@ 10%)	1000.	200.	50.	1000	120.	1470.
Mr.&Mrs.H.B.Belcher (2 @ 5 %)	1000.	100.	50.	100.	120.	1370.
Mr.& Mrs.L.J.Christian	1000.		50.	100.	120.	1270.
Dr.J.F.Cooper	500.					5001
Mr.Mrs.F.F.G.Donaldson (1 @ 5%)	1000.	50.	50.	100.	120.	1320.
Mr.& Mrs.R.E.Gardner	1000.		50.	100.	120.	1270.
Rev.& Mrs.P.S.Goetz (1 @ 5%)	1000.	50.	50.	100.	120.	1320.
Dr.& Mrs.C.L.Gillette (2 @ 5%) 6 mo.	500.	50.	25.	50.	60.	685.
Rev.& Mrs.G.H.Hubbard	1000.		50.	100.	120.	1270.
Dr.& Mrs.H.N.Kinnear	1000.		50.	100.	120.	1270.
Rev.& Mrs.S.H.Leger (1 @ 5%)	1000.	50.	50.	100.	120.	1320.
Rev.C.A.Neff 3 mo.	225		6.25	12.50	15.	158.75
Mr& Mrs.G.M.Newell (1 @ 10 and 5%,1 @ 5% 6 mo.)	500.	65.19	25.	50.	60.	700.19
Mr.& Mrs.R.Scott	1000.		50.	100.	120.	1270.
Rev.& Mrs.E.H.Smith (1 @ $250. 1 @ 10 %, 1 @ 10 and 5%)	1000.	422.33	50.	100.	120.	1692.33
Mr.& Mrs.A.E.StClair	1000.		50.	100.	120.	1270.
Rev.& Mrs.W.H.Topping	1000.		50.	100.	120.	1270.
Dr.& Mrs.H.T.Whitney	1000.		50.	100.	120.	1270.
TOTALS	16625.	1168.45	806.25	1612.50	1935.	22147.20

Dr Bliss
Kellogg
McClure
Riggs
~~Smith~~ Stokes
Walker
~~Miss~~ Miss Wilson

REC'D SEP 10 1918

10a

FOOCHOW MISSION ESTIMATES 1919.

SUMMARY

Page 2.	Schedule A.	A.B.C.F.M. Salaries	$ 22147.20		
" 3	" B.	A.B.C.F.M. General Work	13167.00		
" 4	" C.	A.B.C.F.M.Higher Educational	5300.00		
" 5,6	" D.	A.B.C.F.M. Contingents	540000.00		
		Total asked A.B.C.F.M.		$ 580,614.20	
Page 7	Schedule E.	W.B.M. Salaries	$4445.00		
" 7	" F.	W.B.M. General Work	3962.00		
" 8	" G	W.B.M.Contingents	30594.97		
		Total asked W.B.M.		39,001.97	
Page 9	Schedule H.	W.B.M.I. Salaries	1905.00		
" 9	" I.	W.B.M.I.General Work	1760.00		
		Total asked W.B.M.I.		3,665.00	
Page 10.	Schedule J.	W.B.M.P.Salaries	635.00		
" 10	" K.	W.B.M.P. General Work	1145.00		
		W.B.M.P.Contingent	9000.00		
		Total asked W.B.M.P.		10,780.00	
GRAND TOTAL ASKED ALL BOARDS BY FOOCHOW MISSION 1919				$ 634,061.17	

(Items and totals as voted at Mission Meeting July 1918 and compiled, by vote of the Mission, by the Recording Secretary. July 30 1918.)

(Request for guarenteed exchange on all salaries, general work and higher educational fund grants noted in the minutes of the meeting sent under seperate cover.)

See letter Belcher July 27

FOOCHOW MISSION ESTIMATES 1919

Schedule B A.B.C.F.M. General Work Estimates

1. Foochow City.		
Evangelistic	$812.	
Educational, day schools	550.	
Medical	4500.	
Chapel rents and repairs	100.	
Miscellaneous	50.	
		6012.
2. Ponasqng		
Evnagelistic	310.	
Educational, day schools	610.	
" , higher primary	250.	
Chapel Rents and Repairs	100.	
Miscellaneous	40.	
		1310.
3. Diongloh		
Evangelistic	920.	
Educational, day schools	450.	
" , boarding school	600.	
Medical	500.	
Chapel Rents and Repairs	225.	
Miscellaneous	200.	
		2895.
4. Ingtai		
Evangelistic	700.	
Educational, day schools	500.	
" , boarding school	600.	
Medical	500.	
Chapel Rents and Repairs	50.	
Miscellaneous	100.	
		2450.
5. General		
Mission administration		500.
Total General Work asked A.B.C.F.M.		$13167.

FOOCHOW MISSION ESTIMATES 1919.

Schedule C. Higher Educational Fund Estimates.

** Union Theological School	800.	
# Union Medical School	100.	
# Union Normal School	600.	
* Union College	1000.	
* Foochow College	2000.	
# Foochow Girls College	800.	
Total asked Higher Edicational Fund		$5300.

* More than granted in 1918
\# Same as granted in 1918
**More than granted in 1918 and especially urgent

FOOCHOW MISSION ESTIMATES 1919.

Schedule D. A.B.C.F.M.Contingents,Building and Plant.

1.Foochow City.			
a.Foochow College Science Buildings		15,000.	
" " ,Preparatory School		5,000.	
" " ,Land Enlargement		10,000.	
b.Primary School Buildings			
1.Peace Street	2000.		
2.Iong Gio Haeng	2000.	4,000;	
c.Church Buildings			
1.Cui Buo	2000.		
2.Au Seu	1000.	3,000.	
* d.Missionary Residence		*	
* a.To refund Baldwin Memorial	1500	*	
* b.To rebuild into residence	1500	3,000.*	
*			
Total Foochow City			40,000.
2.Ponasang			
a.Higher Primary School		10,000.	
b.Church Buildings			
1.Ha Puo Ga	1500.		
2.Au Iong Die	2000.	3,500.	
Total Panasang			13,500.
3.Diongloh			
a.Hospital	3000.	3,000	
b.Boys Boarding School	4000.	4,000.	
c.Land Enlargement			
1.Hospital 100	1000.		
2.Residence #2	1000.		
** 3.Boys School	1500.**	3,500.	
d.Parsonage		500.	
e.Parish Buildings		1,000.	
f.Church Buildings.			
1.Tang Tau	500.		
2.Kang Cheng	1000.		
3.Government Arsenal	3000.	4,500.	
Total Diongloh			16,500.
4.Ingtai			
a.Hospital		2,000	
b.Residence		3,000	
Total Ingtai			5,000
Carry forward			75,000

FOOCHOW MISSION ESTIMATES 1919.

Schedule D. A.B.C.F.M.Contingents. con.

Brought forward		75,000.
# 5. Plant and Equipment Union Theological School		
a.Pecitation and administration building	50,000.	
b.Two dormitories	30,000.	
c.Four foreign and four Chinese residence	20,000.	
d.Equipment	10,000.	
e.Endowment	200,000.	
Total Union Theological School		290,000.
#6. Plant and Equipment Union College.		
a.Land	50,000.	
b.Administration and recitation building	30,000.	
c. Two dormitories	25,000.	
d.Six foreign residences	24,000.	
e.Three Chinese residences	3,000.	
f.Chapel	25,000.	
g.Equipment	18,000.	
Total Union College		175,000.
GRAND TOTAL ABB.C.F.M.CONTINGENTS		$ 540,000.

#.This is the total budget of these institutions,which budget is to be shared by the different Missions in the Union scheme. These items are submitted in the same form as last year.

FOOCHOW MISSION ESTIMATES 1919.

Schedule E. F. W.B.M. Salaries amd W.B.M. General Work.

Schedule E. Salaries	Base	Health	House	Teacher*	Total.
Miss S.M.Cook	500.	25.	50.	60.	635.
Dr.L.G.Dyer	500.	25.	50.	60.	635.
Miss E.M.Garretson	500.	25.	50.	60.	635.
Miss A.N.Kentfield	500.	25.	50.	60.	635.
Miss E.S.Perkins	500.	25.	50.	60.	635.
Miss E.T.Thomas	500.	25.	50.	60.	635.
Miss L.D.Ward	500.	25.	50.	60.	635.
	3500.	175.	350.	420.	4445.

Schedule F.General Work		
1,Foochow City		
Day Schools	350.	
Davis Memorial Kindergarten	200.	
		550.
2.Ponasang		
Foochow Girls College	1100.	
Day Schools	250.	
Bible Women	70.	
Station Classes	125.	
Bible Expension Work	50.	
Womans Hospital	500.	
Womans School	150.	
Touring	35.	
		2280.
3.Diongloh		
Abbie Child School	450.	
Day Schools	250.	
Womans Evangelistic Work	160.	
Touring	110.	
Medical work for Chinese	50.	
		1020.
4.General		
Annual Meeting	60.	
Administrative Expense	52.	
		112.
Total General Work		3962.
Total Salaries		4445.

Total salaries and general work W.B.M. $8407.

FOOCHOW MISSION ESTIMATES 1919.

Schedule G. W.B.M. Contingents.

1. Foochow City and Ponasang		
Womans School deficit	1094.97	
Womans School Enlargement land	2000.	
Womans Hospital	15000.	
Gilrs College enlargement	10000.	
Day School Buildings	1000.	
		29094.97
2. Diongloh		
Girls School Building		1500.
Total Contingents asked W.B.M.		$ 30594.97

FOOCHOW MISSION ESTIMATES 1919.

Schedules H I W.B.M.I. Salaries and W.B.M.I. General Work

Schedule H Salaries	Base	Health	House	Teacher	Total
Miss E.S.Hartwell	500.	25.	50.	60.	635.
Miss L.V.McReynolds	500.	25.	50.	60.	635.
Miss E.Waddell	500.	25.	50.	60.	635.
Totals	1500.	75.	150.	180.	1905.

Schedule I General Work.

1. Foochow City		
Bible Women	300.	
Boarding Station Class	300.	
Touring	35.	
		635.
2. Ingtai		
Womans Evalgetistic	275.	
Girls Day Schools	100.	
Girls Boarding School	600.	
Touring	50.	
Medical work for Chinese	30.	
		1055.
3. General.		
Annual Meeting	40.	
Administrative Expense	30.	
		70.
Total W.B.M.I. General Work		1760.

Total salaries	1905.
Total general work	1760.
Total asked W.B.M.I.	$ 3665.

Copied for W.B.M.I.
E.M.P.

FOOCHOW MISSION ESTIMATES 1919.

Schedule J · K W.B.M.P. Salary and W.B.M.P.General Work.

Schedule J. Salary	Base	Health	House	Teacher	Total
Miss Bertha H.Allen	500.	25.	50.	60.	635.
Total Salary					$ 635.

Schedule K.General Work.

1 Foochow City

Day Schools	50.	
Kindergartens	150.	
		200.

2.Union Kindergarten Training School. 200.

3.DiongLoh

Womans Evangelistic Work	530.	
Day Schools	100.	
Boarding Station Classes	100.	
		730.

4.General

Administrative Expense	15.
Total General Work	1145.

Total Salary	635.
Total General Work	1145.
Total asked W.B.M.P.	$1780.

W.B.M.P.Contingent. Union Kindergarten Training School
Land and Buildings $9000.

Copied for W.B.M.P.
A.M.P.

FOOCHOW MISSION ESTIMATES 1919.

Schedule J. K W.B.M.P. Salary and W.B.M.P.General Work.

Schedule J. Salary	Base	Health	Horse	Teacher	Total
Miss Bertha H.Allen	500.	25.	50.	60.	635.
Total Salary					$ 635.

Schedule K.General Work.

1. Foochow City

Day Schools	50.	
Kindergartens	150.	
		200.

2. Union Kindergarten Training School. 200.

3. District

Women's Evangelistic Work	530.	
Day Schools	100.	
Boarding Station Classes	100.	
		730.

General

Administrative Expense	15.
Total General Work	1145.

Total Salary	635.
Total General Work	1145.
Total asked W.B.M.P.	$1780.

W.B.M.P.Contingent. Union Kindergarten Training School
Land and Buildings $9000.

ESTIMATES - FOOCHOW MISSION - 1919

SUMMARY

	American Board	Woman's Boards	
Salaries Salaries	$22,147.20	$6,985.00	$29,132.20
General Work General	13,167.00	6,867.00	20,034.00
	$35,314.20	$13,852.00	$49,166.20
Contingents Contingents	540,000.00	39,594.97	579,594.97
Higher Educational Higher	5,300.00	---------	5,300.00
	$580,614.20	$53,446.97	$634,061.17

FOOCHOW MISSION ESTIMATES 1920

Schedule A. A.B.C.F.M. Salaries.

Name	Base	Child	Health	House	Teacher	Total
Rev.& Mrs. F.P.Beach (1 @ 10% & 2 @ 5%)	1000.	200.	50.	100.	120.	1470.
Rev.& Mrs. W.L.Beard (1@ 10% & 1 @ 15% & 10%) 6 mO.	500.	118.54	25.	50.	60.	753.54
Mr.& Mrs. H.B.Belcher (2 @ 5%)	1000.	100.	50.	100.	120.	1370.
Mr.& Mrs.L.J.Christian	1000.		50.	100.	120.	1270.
Dr.J.F.Cooper	500.		25.	50.	60.	635.
Mr.& Mrs.F.F.G.Donaldson (2 @ 5%)	1000.	100.	50.	100.	120.	1370.
Mr.& Mrs.R.E.Gardner (1 @ 5%)	1000.	50.	50.	100.	120.	1320.
Rev.& Mrs.P.S.Goertz (1 @ 10%)	1000.	100.	50.	100.	120.	1370.
Dr.& Mrs.C.L.Gillette (2 @ 5%) 6 mo.	500.	50.	25.	50.	60.	685.
Rev.& Mrs.G.H.Hubbard 6 mo.	500.		25.	50.	60.	635.
Dr.& Mrs.H.N.Kinnear	1000.		50.	100.	120.	1270.
Rev.& Mrs.S.H.Leger (1 @ 5%)	1000.	50.	50.	100.	120.	1320.
Rev.C.A.Neff 6 mo.	250.		12.50	25.	30.	317.50
Mr.& Mrs.G.M.Newell (1 @ 10% & 1 @ 5%) 6 mo.	500.	75.	25.	50.	60.	710.
Mr.& Mrs. Rheumann	1000.		50.	100.	120.	1270.
Rev.& Mrs.E.H.Smith (1 @ 10%)	1000.	100.	50.	100.	120.	1370.
Mr.& Mrs.A.E.St.Clair	1000.		50.	100.	120.	1270.
Rev.& Mrs.W.H.Topping (1 @ 5%)	1000.	50.	50.	100.	120.	1320.
Dr. Li	900.					900.
TOTALS	15650.	993.54	737.50	1475.	1770.	20626.04

Scott
Whiting
Crofoot

FOOCHOW MISSION ESTIMATES 1920

Schedule B. A.B.C.F.M. General Work Estimates

1. Foochow City.		
Evangelistic	$1100.	
Educational, Day Schools	700.	
Medical	4500.	
Chapel Rent & Repair & Misc.	250.	6550.
2. Ponasang Ponasang		
Evangelistic	758.	
Educational, Day Schools	635.	
Educational, Higher Primary	250.	
Chapel Rent & Repair & Misc.	200.	1843.
3. Diongloh Diongloh		
Evangelistic	580.	
Educational, Day Schools	500.	
Educational, Boarding School	500.	
Medical	225.	
Chapel Rent & Repair	112.50	
Miscellaneous	100.	
Scripture Distribution	60.	2077.50
4. Ingtai Ingtai		
Evangelistic	650.	
Educational, Day Schools	600.	
Educational, Boarding School	500.	
Medical	250.	
Chapel Rent & Repair & Misc.	150.	2150.
5. General General		
Mission Administration		600.
Total General Work asked A.B.C.F.M.		$13220.50

Schedule C. Higher Educational Fund.

Union Theological School	800.	
Union Medical School	100.	
Normal Training	600.	
Union Collegeg	1000.	
Foochow College	2000.	
Foochow Girls College	800.	5300.
Total asked Higher Educational Fund		$5300.

FOOCHOW MISSION ESTIMATES 1920

Schedule D. A.B.C.F.M. Contingents, Building and Plant.

1. Foochow City		
Foochow College Science	15000.	
Foochow College Land	10000.	
Foochow College Higher Primary	5000.	
Day School Building Fund	2000.	
Church Building Fund	9500.	
Residences (City & Nang Seu)	7500.	H
Boys Vocational Higher Primary	50000.	
Boys Vernacular Middle School	25000.	
		124000.
2. Ponasang		
Boys Higher Primary		10000.
3. Diongloh		
One Foreign Residence	3500.	H
1 Institutional Church(D.L.)	5000.	
1 Institutional Church(Mamui)	5000.	
Boys School, Recitation Hall	5000.	
Boys School, Dormetory	5000.	
Boys School, land	2000.	
Hospital, Men's Ward	5000.	
Hospital, Women's ward	5000.	
Day Schools in villages	750.	
Gu Gaing Church, ti finish	750.	
Ku Seu Church	1000.	
Dai Bieng Church	150.	
Parish Building, Diongloh	1000.	
Personage, Diongloh	500.	
		39650.
4. Ingtai		
Residence (Donaldson)	3000.	H
Hospital	5000.	
Sung Kau chapel	2000.	
Dai Kau chapel	1000.	
Community School (City)	2000.	
Boys School, Dorm.& Science Hall	5000.	
		18000.

Total Contingents asked A.B.C.F.M. $191650.

FOOCHOW MISSION ESTIMATES 1920

Schedules E. & F. W.B.M. Salaries & W.B.M. General Work.

Schedule E. Salaries.

Name	Base	Health	House	Teacher	Total
Miss S.M.Cook	500.	25.	50.	60.	635.
Dr.L.G.Dyer	500.	25.	50.	60.	635.
Miss E.M.Garretson	500.	25.	50.	60.	635.
Miss A.N.Kentfield	500.	25.	50.	60.	635.
Miss E.S.Perkins	500.	25.-	50.	60.	635.
Miss E.T.Thomas	500.	25.	50.	60.	635.
Miss L.D.Ward	500.	25.	50.	60.	635.
TOTALS	3500.	175.	350.	420.	$44450

Schedule F. General Work

1. Foochow City		
Day Schools	440.	
Davis Memorial Kindergarten	200.	
		640.
2. Ponasang		
Foochow Girls College	1100.	
Day Schools	340.	
Bible Women	115.	
Station Classes	125.	
Bible Extension Work	50.	
Women's Hospital	500.	
Women's School	150.	
Touring	35.	
		2415.
3. Diongloh		
Abbie Child School	600.	
Day Schools	320.	
Women's Evangelistic Work	160.	
Touring	150.	
Medical workffor Chinese	50.	
Annual Meeting & Training Institute for Workers	100.	
		1380.

Total General Work asked WB.M. $4435.

FOOCHOW MISSION ESTIMATES 1920.

Schedule G. W.B.M. Contingents.

1. Foochow City & Ponasang		
Women's Hospital	15000.	
Girls School enlargement	50000.	
Day School Building Fund	2000.	
		67000.
2. Nang Seu W.B.M. or W.B.M.P.		
Ladies' Residence and land		4000.
3. Diongloh		
Girls School Dormetory	5000.	
Girls School Recitation Hall	5000.	
		10000.
Total Contingents asked W.B.M.		$81000.

FOOCHOW MISSION ESTIMATES 1920

Schedules H. & I. W.B.M.I. Salaries & W.B.M.I. General Work

Schedule H. Salaries

Name	Base	Health	House	Teacher	Total
Miss E.S.Hartwell	500.	25.	50.	60.	635.
Miss L.V.McReynolds	500.	25.	50.	60.	635.
Miss E. Waddell	500.	25.	50.	60.	635.
Miss M. Wiley	500.	25.	50.	60.	635.
TOTALS	2000.	100.	200.	240.	2540.

Schedule I. General Work

1. Foochow City		
Bible Women	390.	
Boarding Station Class	375.	
Touring	35.	
		800.
2. Ingtai		
Women's Evangelistic	175.	
Girls Day Schools	100.	
Girls Boarding School	600.	
Touring	100.	
Medical work for Chinese	30.	
Women's Boarding Class	100.	
		1105.
3. General		
Annual Meeting		40.
Total General Work asked W.B.M.I.		$1945.

FOOCHOW MISSION ESTIMATES 1920

Schedule J. W.B.M.I. Contingents.

1. Foochow City & Ponasang		
Moving of Boarding Station Building	400.	
Girls Vocational School	7500.	
		7900.
2. Ingtai		
Girls School wall about new land	100.	
Girls School native teachers' house	1200.	
Women's Community house (City)	2000.	
		3300.
Total Contingents asked W.B.M.I.		$11200.

FOOCHOW MISSION ESTIMATES 1920

Schedules K. L. & M. W.B.M.P. Salary, General Work, & Contingents.

Schedule K. Salary	Base	Health	House	Teacher	Total
Miss Berth H. Allen	560.	25.	50.	60.	635.
	Total Salary asked W.B.M.P.				$635.

Schedule L. General Work

1. Foochow City			
Day Schools		50.	
Kindergartens		255.	
			305.
2. Union Kindergarten Trainingb School			200.
3. Diongloh			
Women's Evangelistic Work		530.	
Day Schools		200.	
Boarding Station Class		100.	
			830.
	Total General Work asked W.B.M.P.		$1335.

Schedule M. Contingents

Diongloh		
Kindergarten	3000.	
	Total Contingents asked W.B.M.P.	$3000.

FOOCHOW MISSION ESTIMATES 1920

Schedules K. L. & M. W.B.M.P. Salary, General Work, & Contingents.

Schedule K. Salary	Base	Health	House	Teacher	Total
Miss Bertha H. Allen	500.	25.	50.	60.	635.

Total Salary asked W.B.M.P. $635.

Schedule L. General Work

1. Foochow City

Day Schools	50.	
Kindergartens	255.	
		305.

2. Women's Bible Training School 200.

3. Diongloh

Women's Evangelistic Work	530.	
Day Schools	200.	
Boarding Station Class	100.	
		830.

Total General Work asked W.B.M.P. $1335.

Schedule M. Contingents

Diongloh

Kindergarten	3000.

Total Contingents asked W.B.M.P. $3000.

Foochow Mission Estimates 1920

FOOCHOW MISSION ESTIMATES 1920

SUMMARY

Page 2.	Schedule A.	A.B.C.F.M. Salaties	$20626.04		
" 3.	" B.	A.B.C.F.M. General Wrok	13220.50		
" 3.	" C.	A.B.C.F.M. Higher Educationa	5300.00		
" 4.	" D.	A.B.C.F.M. Contingents	191650.00		
		Total asked A.B.C.F.M.		$230796.54	
Page 5.	Schedule E.	W.B.M. Salaries	$4445.00		
" 5.	" F.	W.B.M. General Work	4435.00		
" 6.	" G.	W.B.M. Contingents	81000.00		
		Total asked W.B.M.		89880.00	
Page 7.	Schedule H.	W.B.M.I. Salaries	$2540.00		
" 7.	" I.	W.B.M.I. General Work	1945.00		
" 8.	" J.	W.B.M.I. Contingents	11200.00		
		Total asked W.B.M.I.		15685.00	
Page 9.	Schedule K.	W.B.M.P. Salaries	$635.00		
" 9.	" L.	W.B.M.P. General Work	1335.00		
" 9.	" M.	W.B.M.P. Contingents	3000.00		
				4970.00	
GRAND TOTAL ASKED ALL BOARDS BY FOOCHOW MISSION 1920					$341331.54

(Items and totals as voted at Mission Meeting July 1919 and compiled, by vote of the Mission, by the Recording Secretary. July 30, 1919.)

(Request for guarenteed exchange on all salaries, general work, higher educational fund grants, and contingents noted in the minutes of the meeting sent under seperate cover.)

POOCHOW MISSION ESTIMATES 1920

SUMMARY

Page 2.	Schedule A.	A.B.C.F.M.	Salaries	$2029.04
" 3.	" B.	A.B.C.F.M.	General Work	1328.50
" 3.	" C.	A.B.C.F.M.	Higher Educations	5300.00
" 4.	" D.	A.B.C.F.M.	Contingents	1916.50
			Total asked A.B.C.F.M.	$2307.54
Page 5.	Schedule E.	W.B.M.	Salaries	$4445.00
" 5.	" F.	W.B.M.	General Work	4435.00
" 6.	" G.	W.B.M.	Contingents	8100.00
			Total asked W.B.M.	8980.00
Page 7.	Schedule H.	W.B.M.I.	Salaries	$2540.00
" 7.	" I.	W.B.M.I.	General Work	1945.00
" 8.	" J.	W.B.M.I.	Contingents	1200.00
			Total asked W.B.M.I.	1685.00
Page 9.	Schedule K.	W.B.M.P.	Salaries	$655.00
" 9.	" L.	W.B.M.P.	General Work	1325.00
" 9.	" M.	W.B.M.P.	Contingents	3000.00
				4970.00

GRAND TOTAL ASKED ALL BOARDS BY POOCHOW MISSION 1920 $24131.54

(Items and totals as voted at Mission Meeting July 1919 and compiled by vote of the Mission, by the Recording Secretary. July 30, 1919.)

(Request for guaranteed exchange on all salaries, general work, higher educational fund grants, and contingents noted in the minutes of the meeting sent under seperate cover.)

13

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

OFFICE OF THE BUSINESS AGENT

FOOCHOW MISSON
FOOCHOW CHINA

FOOCHOW MISSION ESTIMATES 1921

(Based on Guaranteed Exchange of 2 for 1)

SUMMARY

Page 2.	Schedule	A.	A.B.C.F.M. Salaries	$20670.89	
" 3.	"	B.	A.B.C.F.M. General Work	9598,00	
" 3.			Business Office Expense	200.00	
" 3.	"	C.	Higher Educational Fund	5300.00	
" 4.	"	D.	A.B.C.F.M. Contingents	199015.00	
			Total asked A.B.C.F.M.		$234783.89
Page 5.	Schedule	E.	W.B.M. Salaries	$3810.00	
" 5.	"	F.	W.B.M. General Work	4285.00	
" 6	"	G.	W.B.M. Contingents	110200.00	
			Total asked W.B.M.		118295.00
Page 7.	Schedule	H.	W.B.M.I. Salaries	$1587.50	
" 7.	"	I.	W.B.M.I. General Work	2332.50	
" 7.	"	J.	W.B.M.I. Contingents	10800.00	
			Total asked W.B.M.I.		14720.00
Page 8.	Schedule	K.	W.B.M.P. Salaries	292.50	
" 8.	"	L.	W.B.M.P. General Work	1375.00	
" 8.	"	M.	W.B.M.P. Contingents	4000.00	
			Total asked W.B.M.P.		5667.50

GRAND TOTAL ASKED ALL BOARDS BY FOOCHOW MISSION 1921 $373466.39

(Items and totals as voted at Mission Meeting July 1920 and compiled, by vote of the Mission, by the Estimates Committee. August 13, 1920.)

(Request for guaranteed exchange on all salaries, general work, higher educational fund grants, and contingents noted in the minutes of the meeting sent under separate cover.)

FOOCHOW MISSION ESTIMATES 1921.

Schedule A. A.B.C.F.M. Salaries

Names	Fixed Salary	Children	Health Medical	House Fund	Teacher	Total
Rev.& Mrs.F.P.Beach	1000.	350.	50.	100.	120.	1620.00
Rev.& Mrs.W.L.Beard (last 6 mos.)	500.		25.	50.	60.	635.00
Mr.& Mrs.H.B.Belcher (last 6 mos.)	500.	100.	25.	50.	60.	735.00
Mr.& Mrs.L.J.Christian	1000.		50.	100.	120.	1270.00
Mr.& Mrs.F.F.G.Donaldson (last 6 mos.)	500.	150.	25.	50.	60.	785.00
Mr.& Mrs.R.E.Gardner (1st 6 mos.)	500.	100.	25.	50.	60.	735.00
Dr.& Mrs.C.L.Gillette	1000.	210.73	50.	100.	120.	1480.73
Rev.& Mrs.P.S.Goertz (last 6 mos.)	500.	75.00	25.	50.	60.	710.00
Rev.& Mrs.G.H.Hubbard (last 6 mos.)	500.		25.	50.	60.	635.00
Dr.& Mrs.H.N.Kinnear (1st 6 mos.)	500.		25.	50.	60.	635.00
Rev.& Mrs.S.H.Leger	1000.	200.	50.	100.	120.	1470.00
Rev. C.A.Neff	500.		25.	50.	60.	635.00
Mr.& Mrs.G.M.Newell	1000.	255.16	50.	100.	120.	1525.16
Rev.& Mrs.O.G.Reumann	1000.	100.	50.	100.	120.	1370.00
Mr.& Mrs. R.Scott	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.H.Smith	1000.	150.	50.	100.	120.	1420.00
Mr.& Mrs.A.E.St.Clair	1000.	100.	50.	100.	120.	1370.00
Rev.& Mrs.W.H.Topping	1000.	2000	50.	100.	120.	1470.00
Dr. Li	900.					900.00
TOTALS	14900.	1990.89	700.	1400.	1680.	20670.89

POOLE, ALBERTA BRANCHES 1921.

Schedule A. A.P.C.M.S. Salaries

Names	Stipend	Parsonage	Medical	Travel	Total
Rev. Mrs. T. Beech	1000.	150.	50.	100.	1300.00
Rev. Mrs. W. Board (last 6 mos.)	500.		50.	50.	650.00
Rev. Mrs. B. Belcher (last 6 mos.)	500.	100.	50.	50.	700.00
Rev. Mrs. C. Christian	1000.		50.	100.	1250.00
Rev. Mrs. J. D. Donaldson (last 6 mos.)	500.	150.	50.	50.	750.00
Rev. Mrs. L. Fetherstonhaugh (last 6 mos.)	500.	100.	50.	50.	750.00
Rev. Mrs. P. D. Gillette	1000.	250.75	50.	100.	1450.75
Rev. Mrs. J. D. Goertz (last 6 mos.)	500.	75.00	50.	50.	725.00
Rev. Mrs. H. H. Hubbard (last 6 mos.)	500.		50.	50.	650.00
Rev. Mrs. H. Kinnear (last 6 mos.)	500.		50.	50.	650.00
Rev. Mrs. P. Leggat	1000.	200.	50.	100.	1450.00
Rev. C. A. Lutz	500.		50.	50.	650.00
Rev. Mrs. R. M. Newell	1000.	200.75	50.	100.	1350.75
Rev. Mrs. C. R. Newman	1000.	100.	50.	100.	1250.00
Rev. Mrs. R. Scott	1000.		50.	100.	1150.00
Rev. Mrs. E. A. Smith	1000.	150.	50.	100.	1350.00
Rev. Mrs. M. Stewart	1000.	100.	50.	100.	1250.00
Rev. Mrs. T. Topping	1000.	200.	50.	100.	1450.00
Dr.	500.				500.00
TOTALS	14500.	1990.03	700.	1400.	18590.03

Recd. & Examd. July 27 1920

FOOCHOW MISSION ESTIMATES 1921

Schedule B. A.B.C.F.M. General Work Estimates

1. Foochow Station		
Evangelistic	$1858.	
Educational, Lower Primary	1335.	
Educational, Higher Primary	250.	
Chapel Rent & Repair & Misc.	450.	
Literature Distribution	600.	
		4493.
2. Diongloh		
Evangelistic	1160.	
Educational, Day Schools	500.	
Educational, Boarding School	1000.	
Training Institute	200.	
Chapel Rent & Repair	225.	
Literature Distribution	120.	
		3205.
3. Ingtai		
Evangelistic	500.	
Educational, Day Schools	500.	
Educational, Boarding School	500.	
Medical	250.	
Chapel Rent & Repair	150.	
		1900.
Total General Work asked A.B.C.F.M.		$9598.
Business Office Expense		200.

Schedule C. Higher Educational Fund.

~~(Estimates to be sent by later mail)~~

Union Theological School	800.00	540	
Normal Training	600.00	500	
Union Medical School	100.00	100	
Union College	1000.00	400	
Foochow College	2000.00	~~1500~~ ~~2540~~	3040
Wenshan Girls School (2500)	800.00		5300.
Total asked Higher Educational Fund			5300.

FOOCHOW MISSION ESTIMATES 1921

Schedule D. A.B.C.F.M. Contingents, Building and Plant.

1. Foochow Station		
Chapels on Plain north & east of City	1000.	
Chapels in City and Suburbs	2500.	
Chapels in Nang Geng Field	1000.	
Foochow College	30000.	
~~Foochow College Higher Primary~~	3000.	Day School Building Fund
Residence (City)	4500.	
Residence (Nang Gang)	4500.	
Boys Vocational Higher Primary	50000.	
Boys Vernacular Middle School	25000.	
Union Theological School	25000.	
Boys Higher Primary (City)	5000.	
Boys Higher Primary (Ponasang)	5000.	
Boys Higher Primary (Nang Geng)	5000.	
Power Plant and Clinic (City)	2500.	
Upkeep for new Buildings	1150.	
Summer work by students (12)	90.	
Scholarships - Theological	150.	
Scholarships - Foochow College	125.	
		165515.
2. Diongloh		
Boys School, Recitation Hall	5000.	
Boys School, Dormetory	5000.	
Boys School, Land	2000.	
Day School Buildings	1500.	
Parish House & Parsonage, Diongloh	2000.	
		15500.
3. Ingtai		
Residence (Donaldson)	3000.	
Hospital	5000.	
Sung Kau Chapel	2000.	
Dai Kau Chapel	1000.	
Community School (City)	2000.	
Boys School, Dormetory & Science Hall	5000.	
		18000.
Total Contingents asked A.B.C.F.M.		$199015.

FOOCHOW MISSION ESTIMATES 1921

Schedule E. & F. W.B.M. Salaries & W.B.M. General Work.

Schedule E. Slaries.

Names	Base	Health	House	Teacher	Total
Miss S.M.Cook (last 6 mos.)	250.	12.50	25.	30.	317.50
Dr. L.G.Dyer	500.	25.	50.	60.	635.00
Miss E.M.Garretson	500.	25.	50.	60.	635.00
Miss A.L.Kentfield	500.	25.	50.	60.	635.00
Miss E.S.Perkins	500.	25.	50.	60.	635.00
Miss E.T.Thomas	500.	25.	50.	60.	635.00
Miss L.D.Ward (1st 6 mos.)	250.	12.50	25.	30.	317.50
TOTALS	3000.	150.	300.	360.	3810.00

Schedule F. General Work

1. Foochow Station		
Evangelistic Work	240.	
Bible Extension Work	50.	
Wenshan Girls School	1100.	
Day Schools	780.	
Davis Memorial Kindergarten	200.	
Woman's Hospital	500.	
Touring	35.	2905.
2. Diongloh		
Abbie Child School	600.	
Day Schools	320.	
Woman's Evangelistic Work	160.	
Touring	150.	
Medical Care for Chinese	50.	
Annual Meeting and Training Institute for Workers	100.	1380.

Total General Work asked W.B.M. $4285.

FOOCHOW MISSION ESTIMATES 1921

Schedules H, I, J. W.B.M.I. Salaries, General Work & Contingents.

Schedule H. Salaires

Name	Base	Health	House	Teacher	Total
Miss L.V. McReynolds	500.	25.	50.	60.	635.00
Miss E. Waddell (1st 6 mos.)	250.	12.50	25.	30.	317.50
Miss M. Wiley "	500.	25.	50.	60.	635.00
TOTALS	1250.	62.50	125.	150.	1587.50

Schedule I. General Work

1. Foochow Station		
Evangelistic	390.	
Women's Bible School	500.	
Touring	35.	
Women's School of Industrial Arts	250.	1175.
2. Ingtai		
Evangelistic	175.	
Girls Day Schools	100.	
Girls Boarding School	650.	
Touring	62.50	
Medical Care for Chinese	30.	
Women's Boarding Class	100.	1117.50
3. General		
Annual Meeting		40.
Total General Work asked W.B.M.I.		$2332.50

Schedule J. Contingents

1. Foochow Station		
Women's School of Industrial Arts		7500.
2. Ingtai		
Girls School wall about new land	100.	
Girls School Native teachers house	1200.	
Women's Community House (City)	2000.	3300.
Totsl Contingnents asked W.B.M.I.		10800.

FOOCHOW MISSION ESTIMATES 1921

Schedule G. W.B.M. Contingents.

1. Foochow Station		
Woman's Hospital	10000.	
Girls Middle School(City)	80000.	
Girls Higher Primary(City)	10000.	
Scholarships-Wenshan Girls School	125.	
Scholarships-Women Evangelists	75.	
		100200.
2. Diongloh		
Abbie Child School		10000.
Total Contingents asked W.B.M.		$110200.

FOOCHOW MISSION ESTIMATES 1921

Schedules K.L.M. W.B.M.P. Salaries, General Work, & Contingents.

Schedule K. Salaries

	Base	Health	Teacher	Total
Miss B.H. Allen (1st 6 mos.)	250.	12.50	30.	292.50

Total Salaries asked W.B.M.P. $292.50

Schedule L. General Work

1. Foochow Station		
Day Schools	50.	
Kindergartens	255.	
Union Kindergarten Training School	200.	
Scholarships - U.K.T.S.	40.	
		545.
2. Diongloh		
Women's Evangelistic work	530.	
Day Schools	200.	
Boarding Station Class	100.	
		830.

Total General Work asked W.B.M.P. $1375.

Schedule M. Contingents

1. Diongloh	
Kindergarten	4000.

Total Contingents asked W.B.M.P. $4000.

FOOCHOW MISSION ESTIMATES 1922.

(Based on Guaranteed Exchange of 2 for 1)

SUMMARY

Page 2.	Schedule A.	A.B.C.F.M. Salaries	$22105.00		
" 3.	" B.	A.B.C.F.M. General Work	11562.00		
" 3.	" C.	Higher Educational Funds	6400.00		
" 4.	" D.	A.B.C.F.M. Contingents	140000.00		
		Total asked A.B.C.F.M.			$180067.00
Page 5.	Schedule E.	W.B.M. Salaries	$4702.50		
" 5.	" F.	W.B.M. General Work	4270.00		
" 6.	" G.	W.B.M. Contingents	105200.00		
		Total asked W.B.M.			114172.50
Page 7.	Schedule H.	W.B.M.I. Salaries	$2222.50		
" 7.	" L.	W.B.M.I. General Work	2360.00		
" 7.	" J.	W.B.M.I. Contingents	12700.00		
		Total asked W.B.M.I.			17282.50
Page 8.	Schedule K.	W.B.M.P. Salaries	$317.50		
" 8.	" L.	W.B.M.P. General Work	1375.00		
" 8.	" M.	W.B.M.P. Contingents	4000.00		
		Total asked W.B.M.P.			5692.50
		GRANT TOTAL ASKED ALL BOARDS BY FOOCHOW MISSION 1922			$317214.50

(Items and totals as voted at Mission Meeting July, 1921.)

(Request for guaranteed exchange on all salaries, general work, higher educational fund grants, and contingents noted in the minutes of the meeting sent under separate cover.)

FOOCHOW MISSION ESTIMATES 1922.

Schedule A. A.B.C.F.M. Salaries

Names	Fixed Salary	Children	Health Medical	House Fund	Teacher	Totals
Rev. & Mrs. F.P.Beach (2 mos.)	166.67	58.33	8.33	16.67	20.	270.00
Rev. & Mrs. W.L.Beard	1000.		50.	100.	120.	1270.00
Mr. & Mrs. L.J.Christian	1000.		50.	100.	120.	1270.00
Mr.&Mrs. F.F.G.Donaldson	1000.	300.	50.	100.	120.	1570.00
Mr. & Mrs. R.E.Gardner (last 6 mos.)	500.	100.	25.	50.	60.	735.00
Dr. & Mrs. H.C.Gebhart	1000.		50.	100.	120.	1270.00
Dr. & Mrs. C.L.Gillette	1000.	350.	50.	100.	120.	1620.00
Rev. & Mrs. P.S.Goertz	1000.	150.	50.	100.	120.	1420.00
Rev. & Mrs. G.H.Hubbard	1000.		50.	100.	120.	1270.00
Dr. & Mrs. H.N.Kinnear	1000.		50.	100.	120.00	1270.00
Rev. & Mrs. S.H.Leger	1000.	300.	50.	100.	120.	1570.00
Rev. C.A.Neff	500.		25.	50.	60.	635.00
Mr. & Mrs. G.M.Newell	1000.	300.	50.	100.	120.	1570.00
Rev. & Mrs. O.G.Reumann	1000.	200.	50.	100.	120.	1470.00
Mr. & Mrs. R.Scott (1st 6 mos.)	500.		25.	50.	60.	635.00
Rev. & Mrs. E.H.Smith	1000.	150.	50.	100.	120.	1420.00
Mr. & Mrs. A.E.St.Clair	1000.	100.	50.	100.	120.	1370.00
Rev. & Mrs. W.H.Topping	1000.	200.	50.	100.	120.	1470.00
TOTALS	15666.67	2208.33	783.33	1566.67	1880.	22105.00

FOOCHOW MISSION ESTIMATES 1922.

Schedule B. A.B.C.F.M. General Work Estimates

1. Foochow Station		
Evangelistic	$1858.	
Educational - Lower Primary	2124.	
" - Higher Primary	450.	
Chapel Rent & Repair & Misc.	450.	
Literature Distribution	600.	
Summer Work by Students	100.	
Business Office Expense	300.	
Boys Work	275.	
Foochow Hospital	500.	6657.
2. Diongloh Station		
Evangelistic	$1160.	
Educational-Day Schools	500.	
" - Boarding Schools	800.	
Training Institute	200.	
Chapel Rent & Repair	225.	
Literature Distribution	120.	3005.
3. Ingtai Station		
Evangelistic	$500.	
Educational - Day Schools	500.	
" - Boys Boarding	500.	
Medical	250.	
Chapel Rent & Repair	150.	1900.
Total General Work asked A.B.C.F.M.		$11562.

Schedule C. Higher Educational Funds.

Union Theological School	$1000.	
Union Vernacular Middle School	1000.	
Union Medical School	100.	
Fukien Christian University	1000.	
Foochow College	2500.	
Wenshan Girl Schools	800.	6400.
Total asked Higher Educational Fund		$6400.

FOOCHOW MISSION ESTIMATES 1922

Schedule D. A.B.C.F.M. Contingents, Building and Plant.

1. Foochow Station		
Chapels on plain north & east of city	$1000.	
" in city and suburbs	2500.	
" in Nang Geng field	1000.	
Foochow College	30000.	
Day School Building Fund	3000.	
Residence, city	4500.	
Boys Vernacular High School	25000.	
Union Theological School	25000.	
Boys Higher Primary - city	5000.	
" " " - Ponasang	5000.	
" " " - Nang Geng	5000.	
Power Plant - city	2500.	
		109500.
2. Diongloh Station		
Boys School Recitation Hall	5000.	
" " Dormitory	5000.	
" " Land	2000.	
Day School Buildings	1500.	
Parish House and Parsonage, Diongloh	2000.	
Land for Hospital Compound	1000.	
		16500.
3. Ingtai Station		
New Residence	$3000.	
Hospital	5000.	
Sung Kau Chapel	500.	
Dai Kau Chapel	500.	
Boys School - Dormitory & Science Hall	5000.	
		14000.
Total Contingents asked A.B.C.F.M.		$140000.

FOOCHOW MISSION ESTIMATES 1922

Schedule E. & F. W.B.M. Salaries & W.B.M. General Work.

Schedule E. Salaries

Names	Base	Health	House	Teacher	Total
Miss H.J.Carter	500.	25.	50.		575.00
Miss S.M.Cook	500.	25.	50.	60.	635.00
Dr. L.G.Dyer(1st 6 mos.)	250.	12.50	25.	30.	317.50
Miss E.M.Garretson	500.	25.	50.	60.	635.00
Miss A.L.Kentfiled	500.	25.	50.	60.	635.00
Miss R.L.Nutting	500.	25.	50.	60.	635.00
Miss E.S.Perkins (last 6 mos.)	250.	12.50	25.	30.	317.50
Miss E.T.Thomas	500.	25.	50.	60.	635.00
Miss L.D.Ward (last 6 mos.)	250.	12.50	25.	30.	317.50
TOTALS	3750.	187.50	375.	390.	4702.50

Schedule F. General Work

1. Foochow Station		
Evangelistic work	$240.	
Bible Extension work	50.	
Wenshan Girls School	1100.	
Day Schools	780.	
Davis Memorial Kindergarten	200.	
Woman's Hospital	500.	
Touring	20.	
		2890.
2. Diongloh Station		
Abbie Child Boarding School	600.	
Day Schools	320.	
Women's Evangelistic	160.	
Touring	150.	
Medical Care for Chinese	50.	
Annual Meeting and Training Institute for woman workers	100.	1380.
Total General Work asked W.B.M.		$4270.

FOOCHOW MISSION ESTIMATES 1922.

Schedule G. W.B.M. Contingents.

1. Foochow Station	
Woman's Hospital Equipment	$5000.00
Girls Middle School - City	80000.00
" Higher Primary- "	10000.00
Scholarships - Wenshan	125.00
" - Women evangelsits	75.00
	95200.00
2. Diongloh Station	
Abbie Child School	10000.00
Total Contingents asked W.B.M.	$105200.00

(67)

Copied for M.B. Ex.

FOOCHOW MISSION ESTIMATES 1922.

Schedule H. I. J. W.B.M.I. Salaries, General Work & Contingents.

Schedule H. Salaries

Names	Base	Health	House	Teacher	Totals
Miss E.S.Hartwell	500.	25.	50.	60.	635.
Miss L.V.McReynolds	500.	25.	50.	60.	635.
Miss E. Waddell (last 6 mos.)	250.	12.50	25.	30.	317.50
Miss M. Wiley	500.	25.	50.	60.	635.
TOTALS	1750.	87.50	175.	210.	2222.50

Schedule I. General Work

1. Foochow Station		
Evangelistic	$390.	
Women's Bible School	500.	
Touring	50.	
Women's School of Industrial Arts	250.	1190.
2. Ingtai Station		
Evangelistic	$175.	
Girls Day Schools	100.	
Girls Boarding School	650.	
Touring	65.	
Medical Care for Chinese	30.	
Women's Boarding Class	100.	1120.
3. General		
Annual Meeting		50.
Total General Work asked W.B.M.I.		$2360.

Schedule J. Contingents

1. Foochow Station		
Women's School of Industrial Arts		7500.
2. Ingtai Station		
Ladies Residence	$2000.	
Women's Community Home - City	2000.	
Native Teachers' residence	1200.	5200.
Total Contingents asked W.B.M.I.		$12700.

Copied 200 mimeo

FOOCHOW MISSION ESTIMATES 1922.

Schedule K.L.M. W.B.M.P. Salaries, General Work & Contingents.

Schedule K. Salaries

	Base	Health	House	Teacher	Total
Miss B.H.Allen (last 6 mos.)	250.	12.50	25.	30.	317.50
Total Salaries asked W.B.M.P.					$317.50

Schedule L. General Work

1. Foochow Station					
Day Schools			$ 50.		
Kindergartens			255.		
Union Kindergarten Training School			200.		
Scholarships - U.K.T.S.			40.		545.
2. Diongloh Station					
Women's Evangelistic			530.		
Day Schools			200.		
Boarding Station Class			100.		830.
Total General Work asked W.B.M.P.					$1375.

Schedule M. Contingents

1. Diongloh Station					
Kindergarten & Woman's Building					4000.
TOTALS	16000.	2650.	800.	1600.	1920.
Total Contingents asked W.B.M.P.					$4000.

FOOCHOW MISSION ESTIMATES 1923

Schedule A. A.B.C.F.M. Salaries

Names	Base	Child	Health	House	Teacher	Totals
Miss S.E. Armstrong	500.		25.	50.	60.	635.00
Rev. & Mrs. F.P. Beach	1000.	350.	50.	100.	120.	1620.00
Rev. W. L. Beard	500.		25.	50.	60.	635.00
Mr. & Mrs. L.J. Christian	1000.		50.	100.	120.	1270.00
Rev. & Mrs.F.F.G.Donaldson	1000.	400.	50.	100.	120.	1670.00
Mr. & Mrs. R.E. Gardner (last 6 mos.)	500.	100.	25.	50.	60.	735.00
Dr. & Mrs. H.C. Gebhart	1000.		50.	100.	120.	1270.00
Dr. & Mrs. C.L. Gillette	1000.	450.	50.	100.	120.	1720.00
Rev. & Mrs. P.S. Goertz	1000.	250.	50.	100.	120.	1520.00
Rev. & Mrs. G.H. Hubbard	1000.		50.	100.	120.	1270.00
Dr. & Mrs. H.N. Kinnear	1000.		50.	100.	120.	1270.00
Rev. & Mrs. S.H. Leger (1st 6 mos.)	500.	150.	25.	50.	60.	785.00
Rev. C. A. Neff	500.		25.	50.	60.	635.00
Mr. & Mrs. G.M. Newell	1000.	300.	50.	100.	120.	1570.00
Rev. & Mrs.O.G. Reumann	1000.	200.	50.	100.	120.	1470.00
Mr. & Mrs. R. Scott (last 6 mos.)	500.		25.	50.	60.	635.00
Rev. & Mrs. E.H. Smith	1000.	150.	50.	100.	120.	1420.00
Mr. & Mrs. A.E. St.Clair	1000.	100.	50.	100.	120.	1370.00
Rev. & Mrs. W.H. Topping	1000.	200.	50.	100.	120.	1470.00
TOTALS	16000.					
TOTALS	16000.	2650.	800.	1600.	1920.	22,970.00

Boarding School	500.
Medical	250.
Chapel Rent and Repair	150.
	1900.00
Total General Work A.B.C.F.M.	10387.00

FOOCHOW MISSION ESTIMATES 1923.

Schedule B. A.B.C.F.M. General Work.

1. Foochow Station					
a. Evangelistic.					
Churches (Salaries & Rent)		1490.			
Quarterly Meeting		20.			
Evangelistic Special		80.			
Evangelistic Incidentals		20.			
Newspapers		25.			
			1635.		
b. Educational.					
Lower Primary		1663.			
Higher Primary		305.			
Union Schools		400.			
			2368.		
c. Medical.					
Hospital			500.		
d. General.					
Printing		75.			
Moral Welfare		75.			
Moving Preachers		50.			
Annual Meeting		40.			
Sunday School Union		147.			
Book Store		75.			
Boys Work		400.			
Pensions		237.			
Administration		300.			
			1399.		5902.00
2. Diongloh Station					
Evangelistic			1000.		
Educational -- Day Schools			400.		
" Boarding School			650.		
Training Institute			160.		
Chapel Rent and Repair			175.		
Literature Distribution			120.		
Student Aid			100.		2585.00
3. Ingtai Station					
Evangelistic			500.		
Educational -- Day Schools			500.		
" Boarding School			500.		7500.00
Medical			250.		
Chapel Rent and Repair			150.		1900.00
Total General Work A.B.C.F.M.					10387.00
TOTAL Contingents W.B.M.I.					12700.00

FOOCHOW MISSION ESTIMATES 1923

Schedule H. W.B.M.I. Salaries.

Names	Base	Health	House	Teacher	Totals
Miss G.H. Blanchard	500.	25.	50.	60.	635.
" L.B. Lanktree	500.	25.	50.	60.	635.
" E.S. Hartwell	500.	25.	50.	60.	635.
" L.V. McReynolds(last 6 mo.)	250.	12.50	25.	30.	317.50
" M.E. Waddell	500.	25.	50.	60.	635.
" M. Wiley	500.	25.	50.	60.	635.
Totals	2750.	137.50	275.	330.	3492.50

Schedule I. W.B.M.I. General Work.

1. Foochow Station		
Evangelistic	400.	
Womens Bible School	500.	
Womens School of Industrial Arts	250.	
Touring	75.	
		1275.00
2. Ingtai Station		
Evangelistic	175.	
Girls Boarding School	700.	
Girls Day Schools	100.	
Womens Boarding Class	100.	
Medical Care for Chinese	30.	
Touring	65.	
Girls Boarding School Repairs	100.	
		1270.00
3. General		
Annual Meeting		50.00
TOTAL General Work W.B.M.I.		2595.00

Schedule J. W.B.M.I. Contingents.

1. Foochow Station		
Womens School of Industrial Arts		7500.00
2. Ingtai Station		
Ladies Residence	2000.	
Womens Community Home - Ingtai City	2000.	
Native Teachers Residence (Girls School)	1200.	
		5200.00
TOTAL Contingents W.B.M.I.		12700.00

FOOCHOW MISSION ESTIMATES 1923

Schedule K. W.B.M.P. Salaries.

	Base	Health	House	Teacher	Total
Miss Bertha H. Allen	500.	25.	50.	60.	635.

Schedule L. W.B.M.P. General Work.

1. Foochow Station

Day Schools	50.	
Kindergartens (5)	375.	
Union Kindergarten Training School	200.	
Scholarships - U.K.T.S.	40.	
		665.00

2. Diongloh Station

Evangelistic	550.	
Day Schools	200.	
Boarding Station Class	150.	
		900.00

TOTAL General Work W.B.M.P. 1565.00

Schedule M. W.B.M.P. Contingents.

1. Diongloh Station

Boarding Station Class Building	500.	
Kindergarten and Womens Building	4000.	
TOTAL Contingents W.B.M.P.		4500.00

POOCHOW MISSION ESTIMATES 1923

Schedule X. W.B.M.P. Salaries.

	Base	Health	House	Teacher	Total
Miss Bertha H. Allen	500.	25.	50.	60.	635.

Schedule I. W.B.M.P. General Work.

1. Poochow Station

Day Schools		50.
Kindergartens (5)		375.
Union Kindergarten Training School		200.
Scholarships - U.K.T.S.		40.
		665.00

Diongloh Station

Evangelistic		550.
Day Schools		200.
Boarding Station Class		150.
		900.00

TOTAL General Work W.B.M.P. 1565.00

Schedule M. W.B.M.P. Contingents.

1. Diongloh Station

Boarding Station Class Building	500.
Kindergarten and Women's Building	4000.
TOTAL Contingents W.B.M.P.	4500.00

Teachers Calculate
Jan. 1923

FOOCHOW MISSION ESTIMATES 1923.

Schedule C. Higher Educational Funds.

					Total
Training for the Ministry	25.		50.	200.	635.
Training for Religious Education			50.	200.	635.
Union Theological School	25.		50.	1000.	575.
Union Normal and Middle School			50.	1500.	635.
Medical Education	250.	12.50	25.	200.	317.50
Fukien Christian University		12.50	25.	1000.	317.50
Foochow College				2000.	
Wenshan Girls School		25.	50.	800.	635.
				TOTAL Higher Educational Funds	6900.00

Schedule D. A.B.C.F.M. Contingents, Building and Plant.

1. Foochow Station			
Chapels in Nang Geng Field		1000.	
Foochow College		30000.	
Day School Building Fund		3000.	
Residence at Union Normal and Middle School		5000.	
Endowment for " " " " "		50000.	(Hall Estate)
Union Theological School		25000.	
Higher Primary of Foochow College		5000.	
Boys Junior Middle School - Ponasang		5000.	
" " " " - Nang Geng		5000.	
Power Plant - City		2500.	
Two Residences at University		9000.	
			140500.00
2. Diongloh Station			
Boys School Recitation Hall		5000.	
Land Enlargement		2000.	
Day School Building Fund		500.	
Parish House and Parsonage - Diongloh		2000.	
Land for Hospital Compound		1000.	
			10500.00
TOTAL Contingents A.B.C.F.M.			151000.00

POOCHOW MISSION ESTIMATES 1923.

Schedule C. Higher Educational Funds.

Training for the Ministry	200.
Training for Religious Education	200.
Union Theological School	1000.
Union Normal and Middle School	1500.
Medical Education	200.
Fukien Christian University	1000.
Poochow College	2000.
Wenshan Girls School	800.
TOTAL Higher Educational Funds	6900.00

Schedule D. A.B.C.F.M. Contingents, Building and Plant.

1. Poochow Station

Chapels in Nang Geng Field	1000.	
Poochow College	30000.	
Day School Building Fund	3000.	
Residence at Union Normal and Middle School	5000.	
Endowment for " " " "	50000.	(Hall Estate)
Union Theological School	25000.	
Higher of Poochow College	5000.	
Boys Junior Middle School - Ponsang	5000.	
" " " - Nang Geng	5000.	
Power Plant - City	2500.	
Two Residences at University	9000.	
		140500.00

2. Diongloh Station

Boys School Recitation Hall	5000.	
Land Enlargement	3000.	
Day School Building Fund	500.	
Parish House and Parsonage - Diongloh	2000.	
Land for Hospital Compound	1000.	
		10500.00

TOTAL Contingents A.B.C.F.M. 151000.00

FOOCHOW MISSION ESTIMATES 1923

Schedule E. W. B. M. Salaries

Names	Base	Health	House	Teacher	Total
Miss H. M. Atwood Mrs	500.	25.	50.	60.	635.
" P. K. Beard "	500.	25.	50.	60.	635.
" H. J. Carter "	500.	25.	50.		575.
" S. M. Cook " Dr	500.	25.	50.	60.	635.
Dr. L.G. Dyer (last 6 mos)	250.	12.50	25.	30.	317.50
Miss A. L. Kentfield Miss (1st 6 mos.)	250.	12.50	25.	30.	317.50
" R. L. Nutting "	500.	25.	50.	60.	635.
" E. S. Perkins "	500.	25.	50	60.	635.
" E. T. Thomas "	250.	12.50	25.	30.	317.50
" L. D. Ward "	500.	25.	50.	60.	635.
TOTALS	4250.	212.50	425.	430.	5337.50

Schedule F. W.B.M. General Work.

1. Foochow Station		
Evangelistic Work	290.	
Social Work with Women	75.	
Wenshan Girls School	1600.	
Day Schools	750.	
Davis Memorial Kindergarten	200.	
Womans Hospital	500.	
Touring	50.	
		3465.
		3465.
2. Diongloh Station		
Evangelistic Work	160.	
Abbie Child Boarding School	650.	
Day Schools	320.	
Medical Care for Chinese	50.	
Touring	150.	
Annual Meeting & Training Institute	100.	
Literature Distribution	25.	
		1455.
TOTAL General Work W.B.M.		4920.

Schedule G. W.B.M. Contingents.

1. Foochow Station		
Womans Hospital Equipment	5000.	
Girls Middle School - City	80000.	
Girls Higher Primary - City	10000.	95000.
2. Diongloh Station		
Abbie Child School		10000.
TOTAL Contingents W.B.M.		105000.

TREASURY DE
REC. SEP -7 1923
ANS'D.

FOOCHOW MISSION ESTIMATES 1924

Schedule A. A.B.C.F.M. Salaries

Names	Base	Child	Health	House	Teacher	Totals
Miss S.E. Armstrong	500.		25.	50.	60.	635.
Rev. & Mrs. F.P. Beach	1000.	350.	50.	100.	120.	1620.
Rev. W. L. Beard	500.		25.	50.	60.	635.
Mr.& Mrs. L.J. Christian (1st 6 mos.)	500.		25.	50.	60.	635.
Miss A. M. Darrow	500.		25.	50.	60.	635.
Rev.& Mrs.F.F.G.Donaldson	1000.	400.	50.	100.	120.	1670.
Dr. & Mrs. H. C. Gebhart	1000.		50.	100.	120.	1270.
Dr. & Mrs. C. L. Gillette	1000.	450.	50.	100.	120.	1720.
Rev. & Mrs. P. S. Goertz	1000.	250.	50.	100.	120.	1520.
Rev.& Mrs. G.H. Hubbard	1000.		50.	100.	120.	1270.
Dr. & Mrs. H.N. Kinnear	1000.		50.	100.	120.	1270.
Rev. & Mrs. S.H. Leger (last 6 mos.)	500.	150.	25.	50.	60.	785.
Rev. C. A. Neff (last 6 mos.)	250.		12.50	25.	30.	317.50
Mr. & Mrs. G.M. Newell	1000.	300.	50.	100.	120.	1570.
Rev. & Mrs. O.G. Reumann	1000.	300.	50.	100.	120.	1570.
Mr. & Mrs. R. Scott	1000.		50.	100.	120.	1270.
Rev. & Mrs. E. H. Smith (1st 6 mos.)	500.	75.	25.	50.	60.	710.
Mr. & Mrs. A.E. St.Clair	1000.	200.	50.	100.	120.	1470.
Rev. & Mrs. W.H. Topping (1st 6 mos.)	500.	150.	25.	50.	60.	785.
TOTALS	14750.	2625.	737.50	1475.	1770.	21357.

FOOCHOW MISSION ESTIMATES 1924

Schedule B. A.B.C.F.M. General Work.

1.	Foochow Station		
	a. Evangelistic		
	Churches (Salaries & Rent)	1709.	
	Quarterly Meeting	20.	
	Evangelistic Special	80.	
	Evangelistic Incidentals	20.	
	Newspapers	25.	
			1854.
	b. Educational		
	Lower Primary	1552.	
	Higher Primary	325.	
			1877.
	c. Medical		
	City Hospital		400.
			4131.
2.	Diongloh Station		
	Evangelistic		993.
	Educational - Day Schools		285.
	" Boarding School		400.
	Student Aid		125.
	Quarterly Meeting		25.
	Newspapers		20.
			1848.
3.	Ingtai Station		
	Evangelistic		456.
	Educational - Day Schools		474.
	" Boarding Schools		430.
	Quarterly Meeting		30.
	Newspapers		25.
	Medical		175.
			1590.
4.	General		
	Printing		75.
	Moral Welfare		75.
	Moving Preachers		50.
	Annual Meeting		80.
	Sunday School and Boys Work		325.
	Union Theological School		150.
	Union Normal and Middle School		150.
	Book Store		75.
	Pensions		201.
	Administration		300.
			1481.
	GRAND TOTAL		9050.
	Less Amount hpped for from Special Votes and Local Funds		1292.
	Amount asked for from A.B.C.F.M.		7758.

FOOCHOW MISSION ESTIMATES 1924.

Schedule C. Higher Educational Funds.

Training for the Ministry	200.00
Training for Religious Education	200.00
Union Theological School	1000.00
Union Normal and Middle School	1500.00
Medical Education	200.00
Fukien Christian University	1000.00
Foochow College	2000.00
Wenshan Girls School	800.00
TOTAL Higher Educational Funds	6900.

Schedule D. A.B.C.F.M. Contingents, Building and Plant.

1. Foochow Station.		
Chapels in Nang Geng Field	1000.	
Foochow College	30000.	
Day School Building Fund	3000.	
Residence & Land at Union Normal and Middle School	6000.	
Endowment for Union Normal & Middle School	50000.	(Hall Estate)
Union Theological School	25000.	
Higher Primary of Foochow College	5000.	
Boys Junior Middle School - Wenshan	5000.	
" " " " - Nang Geng	5000.	
Power Plant - City	2500.	
One Residence at University	4500.	
		137000.
2. Diongloh Station		
Land Enlargement	2000.	
Day School Building Fund	500.	
Parish House and Parsonage - Diongloh	2000.	
Land for Hospital Compound	800.	
		5300.
TOTAL Contingents A.B.C.F.M.		142300.

FOOCHOW MISSION ESTIMATES 1924.

Schedule E. W. B. M. Salaries.

Names	Base	Health	House	Teacher	Total
Miss Atwood	500.	25.	50.	60.	635.
Miss Beard	500.	25.	50.	60.	635.
Dr. Dyer	500.	25.	50.	60.	635.
Miss Kentfield (last 6mo.)	250.	12.50	25.	30.	317.50
Miss Nutting	500.	25.	50.	60.	635.
Miss Perkins	500.	25.	50.	60.	635.
Miss Thomas (last 6 mos.)	250.	12.50	25.	30.	317.50
Miss Ward	500.	25.	50.	60.	635.
Totals	3500.	175.00	350.	420.	4445.00

Schedule F. W. B. M. General Work.

1. Foochow Station

Evangelistic Work	345.	
Wenshan Girls School	1600.	
Day Schools	750.	
Davis Memorial Kindergarten	200.	
Womans Hospital	500.	
Touring	50.	
		3445.

2. Diongloh Station

Evangelistic Work	160.	
Abbie Child Boarding School	575.	
Day Schools	300.	
Medical Care for Chinese	50.	
Touring	150.	
Annual Meeting & Training Institute	100.	
		1335.

TOTAL General Work W.B.M. 4780.

Schedule G. W. B. M. Contingents.

1. Foochow Station

Womans Hospital Equipment	5000.

2. Diongloh Station

Abbie Child School	6000.

TOTAL Contingents W.B.M. 11000.

FOOCHOW MISSION ESTIMATES 1924.

Schedule H. W.B.M.I. Salaries.

Names	Base	Health	House	Teacher	Totals
Miss Hartwell	500.	25.	50.	60.	635.
Miss Lanktree	500.	25.	50.	60.	635.
Miss Waddell	500.	25.	50.	60.	635.
Miss Wiley (last 6 mos.)	250.	12.50	25.	30.	317.50
Totals	1750.	87.50	175.	210.	2222.50

Schedule I. W.B.M.I. General Work.

1. Foochow Station		
Evangelistic	400.	
Womens Bible School	500.	
Womens School of Industrial Arts	250.	
Touring	75.	
		1225.
2. Ingtai Station		
Evangelistic	175.	
Girls Boarding School	700.	
Girls Day Schools	100.	
Womens Bible Class	150.	
Medical Care for Chinese	30.	
Touring	65.	
		1220.
3. General		
Annual Meeting		1550.
Total General Work W.B.M.I.		2445.

Schedule J. W.B.M.I. Contingents.

1. Foochow Station	
Womans School of Industrial Arts	7500.

FOOCHOW MISSION ESTIMATES 1924

	Salary	Child	Health	House	Teacher	Totals
Schedule K.			W.B.M.P. Salaries.			
	Base.	Health	House	Teacher	Total	
Miss Bertha H. Allen	500.	25.	50.	60.	635.	
Schedule L.			W.B.M.P. General Work.			
1. Foochow Station						
Day Schools				50.		
Kindergartens				375.		
Union Kindergarten Training School				200.		
Scholarships - U.K.T.S.				40.		
					665.00	
2. Diongloh Station						
Evangelistic Station Work				550.		
Day Schools				200.		
Boarding Station Class				150.		
					900.00	
TOTAL General Work W.B.M.P.					1565.00	
Schedule M.			W.B.M.P. Contingents.			
1. Foochow Station						21,550.
Additional U.K.T.S. Land				1000.		
2. Diongloh Station						
Boarding Station Class Building				500.		
Kindergarten and Womens Building				4000.		
TOTAL Contingents W.B.M.P.					5500.00	

FOOCHOW MISSION ESTIMATES 1925.

Schedule A. A.B.C.F.M. Salaries.

	Salary	Child	Health	House	Teacher	Totals
Miss S. E. Armstrong	600.		25.	60.	75.	760.
Rev.& Mrs. F. P. Beach	1200.	~~480.~~ 540	50.	120.	150.	2000.
Rev. W. L. Beard	600.		25.	60.	75.	760.
Mr.& Mrs. L.J. Christian (last 6 mos.)	600.		25.	60.	75.	760.
Miss A. M. Darrow	600.		25.	60.	75.	760.
Rev.& Mrs.F.F.G.Donaldson	1200.	~~540.~~ 556.50	50.	120.	150.	2060.
Rev.& Mrs. P. S. Goertz	1200.	240.	50.	120.	150.	1760.
Rev.& Mrs. G.H. Hubbard (first 6 mos.)	600.		25.	60.	75.	760.
Dr. & Mrs. H.N. Kinnear	1200.		50.	120.	150.	1520.
Rev.& Mrs. S.H. Leger	1200.	~~360.~~ 414.34	50.	120.	150.	1880.
Rev.~~XXXXX~~ C. A. Neff	600.		25.	60.	75.	760.
Mr. & Mrs. G.M. Newell	1200.	360.	50.	120.	150.	1880.
Rev.& Mrs. O.G. Reumann (first 6 mos.)	600.	180.	25.	60.	75.	940.
Mr. & Mrs. R. Scott	1200.		50.	120.	150.	1520.
Rev.& Mrs. E. H. Smith (Last 6 mos.)	600.	90.	25.	60.	75.	850.
Mr. & Mrs.A.E. St.Clair (first 6 mos.)	600.	120.	25.	60.	75.	880.
Mr. Guy A. Thelin	600.		25.	60.	75.	760.
Rev.& Mrs. W.H. Topping (last 6 mos.)	600.	~~180.~~ 192.32	25.	60.	75.	940.
				0		21,550.
Highlower (?)	16800	3295	1400	1680	2100	

Union Theological School
Union Normal School
Pensions
Administration

	1364.
GRAND TOTAL	9192.
Less amount asked for from Special Votes and local funds	684.
Amount asked for from A.B.C.F.M.	8508.

FOOCHOW MISSION ESTIMATES 1925

Schedule B. A.B.C.F.M. General Work.

1. **Foochow Station**			
a. Evangelistic			
Churches (Salaries & Rent)	1500.		
Preachers' Retreat		15.	
Quarterly Meeting		20.	
Summer Work		40.	
Evangelistic Incidentals		25.	
Newspapers		40.	
		1640.	
b. Educational			
Lower Primary	1500.		
Wenshan Higher Primary	250.		
		1750.	
c. Medical			
City Hospital		1000.	
			4390.
2. **Diongloh Station**			
Evangelistic		993.	
Educational - Day Schools		285.	
" Boarding Schools		400.	
Student Aid		125.	
Quarterly Meeting		25.	
Newspapers		20.	
			1848.
3. **Ingtai Station**			
Evangelistic		456.	
Educational - Day Schools		474.	
" Boarding School		430.	
Quarterly Meeting		30.	
Newspapers		25.	
Medical		175.	
			1590.
4. **General**			
Printing		100.	
Moral Welfare		75.	
Moving Preachers		50.	
Annual Meeting		50.	
Religious Educational		350.	
Union Theological School		200.	
Union Normal & Middle School		50.	
Pensions		189.	
Administration		300.	
			1364.
GRAND TOTAL			9192.
Less amount hoped for from Special Votes and local funds			684.
Amount asked for from A.B.C.F.M.			8508.

FOOCHOW MISSION ESTIMATES 1925.

Schedule C. Higher Educational Funds.

Training for the Ministry	200.	
Training for Religious Education	200.	
Union Theological School	1000.	
Union Normal & Middle School	1500.	
Medical Education	200.	
Fukien Christian University	1000.	
Foochow College	2000.	
Wenshan Girls School	800.	
TOTAL		6900.

Schedule D. A.B.C.F.M. Contingents, Building and Plant.

1. Foochow Station		
Chapels in Nang Geng Field	1000.	
Foochow College Buildings	30000.	
Day School Building Fund	3000.	
Union Normal & Middle School Endowment	50000.	
Union Theological School	50000.	
Foochow College Higher Primary	5000.	
Wenshan Boys Junior Middle School	5000.	
Nang Geng " " "	5000.	
Power Plant - City	2500.	
One Residence at University	4500.	
		156000.
2. Diongloh Station		
Land Enlargement	2000.	
Day School Building Fund	500.	
Parish House and Parsonage - Diongloh	2000.	
Land for Hospital Compound	800.	
		5300.
TOTAL Contingents A.B.		161300.

FOOCHOW MISSION ESTIMATES 1925.

Schedule E. W.B.M. Salaries.

	Salary	Health	House	Teacher	Totals
Miss Atwood	600.	25.	60.	75.	760.
Miss Beard	600.	25.	60.	75.	760.
Dr. Dyer	600.	25.	60.	75.	760.
Miss Holton	600.	25.	60.		685.
Miss Nutting (6mos.)	300.	22.50	30.	37.50	380.
Miss Perkins	600.	25.	60.	75.	760.
Miss Thomas	600.	25.	60.	75.	760.
Miss Ward	600.	25.	60.	75.	760.
					5,625.

Schedule F. W.B.M. General Work.

1. Foochow Station			
	Evangelistic Work	345.	
	Wenshan Girls School	1600.	
	Day Schools	750.	
	Davis Memorial Kindergarten	200.	
	Womans Hospital	1000.	
	Touring	50.	
			3945.
2. Diongloh Station			
	Evangelistic Work	160.	
	Abbie Child Boarding School	700.	
	Day Schools	300.	
	Medical Care for Chinese	80.	
	Touring	150.	
	Annual Meeting & Training Inst.	100.	
			1490.
	TOTAL.		5435.

Schedule G. W.B.M. Contingents.

1. Foochow Station		
	Womans Hospital Equipment	5000.
2. Diongloh Station		
	Abbie Child School Building	7000.
	TOTAL	12,000.

FOOCHOW MISSION ESTIMATES 1925.

Schedule H. W.B.M.I. Salaries.

	Salary	Health	House	Teacher	Totals
Miss Hartwell	600.	25.	60.	75.	760.
Miss Lanktree	600.	25.	60.	75.	760.
Miss Waddell	600.	25.	60.	75.	760.
Miss Wiley	600.	25.	60.	75.	760.
					3,040.

Schedule I. W.B.M.I. General Work.

1. **Foochow Station**		
Evangelistic Work		400.
Womans Bible School		500.
Womans School of Industrial Arts		250.
Touring		75.
Total		1,225.
2. **Ingtai Station**		
Evangelistic Work		175.
Girls Boarding School		700.
Girls Day School		100.
Womans Bible Class		150.
Medical Care for Chinese		30.
Touring		65.
Total		1,220.
3. **General** Annual Meeting		50.
TOTAL W.B.M.I. General Work		2495.

Schedule J. W.B.M.I. Contingents.

Foochow Station

Womans School of Industrial Arts	7,500.

FOOCHOW MISSION ESTIMATES 1925.

Schedule K. W.B.M.P. Salaries.

	Salary	Health	House	Teacher	Totals
Miss Allen	600.	25.		75.	700.
Miss Kentfield	600.	25.	60.	75.	760.
					1,460.

Schedule L. W.B.M.P. General Work.

1. **Foochow Station**

Day Schools		50.	
Kindergartens (six)		450.	
Union Kindergarten Training School		200.	
Scholarships - U.K.T.S.		40.	
Union Lower Primary Training School		200.	
			940.

2. **Diongloh Station**

Evangelistic Work	$ 345.00	550.	
Day Schools	750.00	200.	
Boarding Station Class	50.00	150.	
Hospitality			900.

TOTAL W.B.M.P. General Work 1,840.

	$5,485.00
Total	$12,327.50

Contingents

Foochow Station, Woman's Hospital Equipment	$ 5,000.00

W. B. M. ESTIMATES 1926

FOOCHOW MISSION

Salaries

	Salary	Health	House	Teacher	Total
Miss Atwood	$700.00	$25.00	$60.00	$75.00	$860.00
Miss Beard	700.00	25.00	60.00	75.00	860.00
Dr. Dyer	700.00	25.00	60.00	75.00	860.00
Miss Holton (6 mos)	350.00	12.50	30.00		392.50
Miss Houston	700.00	25.00	60.00	75.00	860.00
Miss Nutting (6 mos)	350.00	12.50	30.00	37.50	430.00
Miss Perkins	700.00	25.00	60.00	75.00	860.00
Miss Thomas	700.00	25.00	60.00	75.00	860.00
Miss Ward	700.00	25.00	60.00	75.00	860.00
					$6,842.50

Work:

Foochow Station

Evangelistic Work	$ 345.00	
Wenshan Girls' School	1,600.00	
Day Schools	750.00	
Davis Memorial Kindergarten	200.00	
Touring	50.00	
Woman's Hospital	1,000.00	
Hospitality	50.00	$3,995.00

Diongloh Station

Evangelistic Work	$ 160.00	
Abbie Child Bdg.School	700.00	
Day Schools	300.00	
Medical Care for Chinese	80.00	
Touring	150.00	
Annual Mtg.& Tr.Institute	100.00	$1,490.00

$5,485.00

Total $12,327.50

Contingents

Foochow Station, Woman's Hospital Equipment $ 5,000.00

W. B. M. ESTIMATES 1927

FOOCHOW MISSION

Salaries	Salary	Health	House	Teacher	Totals
Miss Atwood (4 mos)	$233.34	$ 8.33	$30.00	$25.00	$296.67
Miss E.F.Cushman	700.00	25.00	60.00	75.00	860.00
Miss M.B.Cushman	700.00	25.00	60.00		785.00
Dr. Dyer	700.00	25.00	60.00	75.00	860.00
Miss Houston	700.00	25.00	60.00	75.00	860.00
Miss Perkins	700.00	25.00	60.00	75.00	860.00
Miss Thomas	700.00	25.00	60.00	75.00	860.00
Miss Ward	700.00	25.00	60.00	75.00	860.00
					$6,241.67

Work

Foochow Station

Evangelistic Work	$ 345.00	
Wenshan Girls' School	1,600.00	
Day Schools	750.00	
Davis Memorial Kindergarten	200.00	
Touring	50.00	
Woman's Hospital	1,000.00	
Hospitality (Wenshan)	50.00	
		$3,995.00

Diongloh Station

Evangelistic Work	$ 160.00	
Abbie Child Boarding School	700.00	
Day Schools	300.00	
Medical Care for Chinese	80.00	
Touring	150.00	
Annual Mtg. & Training Institute	100.00	
		$1,490.00

	$5,485.00
Total	$11,726.67

APPROPRIATIONS - A.B.C.F.M. - 1909.

FOOCHOW MISSION.

SALARIES:

Rev. and Mrs. G. M. Gardner		$ 1630.00
Rev. and Mrs. Lewis Hodous	(3 mos)	335.00
Rev. and Mrs. G. H. Hubbard		1390.00
Dr. and Mrs. H. N. Kinnear		1390.00
Mr. and Mrs. G. M. Newell		1230.00
Rev. and Mrs. L. P. Peet		1330.00
Rev. Chas. L. Storrs, Jr.,		665.00
Rev. J. E. Walker		665.00
Dr. and Mrs. H. T. Whitney		1190.00
Mrs. Hannah L. Hartwell		575.00
Miss Martha S. Wiley	(10 mos)	512.50
Dr. and Mrs. Bliss	(6 mos)	672.50
Rev. and Mrs. Hinman	(6 mos)	595.00
Rev. and Mrs. E. H. Smith	(6 mos)	670.00
	Total---	$12850.00
General Work		3913.00
Total, American Board.------		$16763.00

(Note)

It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, annual meetings, and insurances, except as the latter is otherwise provided for in Turkey and China.

APPROPRIATIONS OF W.B.M. FOR 1909

FOOCHOW

SALARIES: Schools

	House Fund	Health Fund	Teacher	Total	
Miss Garretson	500.	25.	25.	40.	$590.	
" Hall	500.	25.	25.	40.	590.	
Mrs. Hubbard				40.	40.	
Miss Perkins	500.	25.	25.	40.	590.	
" Ward	500.	25.	25.	40.	590.	
" Woodhull	500.	25.	25.	36.	586.	
Dr. Woodhull	500.	25.	25.	36.	586.	$3,572.00

GENERAL WORK: General

Ponasang, Boarding School	$1,000.	
" Day Schools	45.	
" Classes for Women	125.	
" Bible Women	70.	
Foochow City, Woman's School	265.	
" " Day Schools	300.	
" " Classes for Women	250.	
" " Woman's Hospital	400.	
" " Kindergarten	100.	
Pagoda Anchorage, Day Schools	250.	
" " Woman's School	150.	
" " Bible Women	160.	
Diong-loh, Abbie B. Child School	450.	
Touring	110.	
Annual Meeting and Incidentals	50.	3,725.00
		$7,297.00

APPROPRIATIONS - W.B.M.P. - 1909.

FOOCHOW MISSION

GENERAL WORK			
Foochow City			
~~Salary, Miss Jean Brown~~			~~$ 500.~~
Education			
Station Classes	$ 50.00		
Kindergarten	850.00	$ 900.00	
Miscellaneous			
Medical, Woman's Hospital		50.00	950.00

PAGODA ANCHORAGE AND DIONG-LOH

Native Agency			
Bible Women	40.00		
Additional	40.00	80.00	
Education			
Woman's School	100.00		
Station Classes	450.00		
Day Schools	100.00	650.00	730.00
TOTAL - W.B.M.P.			$1680.00

APPROPRIATIONS - W.B.M.I. - 1909.

FOOCHOW MISSION

SALARIES	Salary	House Fund	Health Fund	Teacher		
Miss E. S. Hartwell	$500.	$50.	$25.	$40.	$ 615.00	
Dr. Lucy P. Bement	550.	50.	25.	40.	665.00	
Miss Frances K. Bement	550.	50.	25.	40.	665.00	
Miss Grace Funk	550.	50.	25.	40.	665.00	$2,610.0

GENERAL WORK

FOOCHOW CITY

Native Agency			
Bible Woman	$ 240.00		
Education			
Touring: Miss Hartwell	25.00	$ 265.00	

ING-HOK

Native Agency			
Bible Women	160.00		
Education			
Girls' Boarding School $400.00			
Day schools 58.00	458.00		
Miscellaneous			
Touring for Woman's Work, Medical 25.00			
Touring for Woman's Work, other 10.00	35.00	653.00	918.0
	FORWARD		$3,528.0

FOOCHOW MISSION - (Continued)

GENERAL WORK			
FORWARD			$3,528.00
SHAO-WU			
Education			
Girls' Boarding School	$ 500.00		
Day Schools	175.00		
Work for Women	350.00	$1,025.00	
Miscellaneous			
Touring	225.00		
Medical Work, Dispensary	400.00		
Freight	100.00		
Sanitarium	75.00	800.00	1,825.00
GENERAL			
Annual Meeting and incidentals			40.00
TOTAL - W.B.M.I.			$5,393.00

APPROPRIATIONS - A.B.C.F.M. - 1910.

FOOCHOW MISSION

SALARIES:

Rev. and Mrs. Lewis Hodous (8 mos)	$ 926.67
Rev. and Mrs. G. H. Hubbard	1390.-
Dr. and Mrs. H. N. Kinnear	1390.-
Mr. and Mrs. G. M. Newell	1230.-
Rev. and Mrs. L. P. Peet	1330.-
Rev. Charles L. Storrs, Jr.	665.
Rev. J. E. Walker	665.
Dr. and Mrs. H. T. Whitney	1190.-
Miss Martha S. Wiley	615.
Dr. and Mrs. E. L. Bliss	1350.
Rev. and Mrs. E. H. Smith	1340.
Rev. and Mrs. E. D. Kellogg	1240.
Tutor Foochow College	500.
	$ 13,831.67
General Work	3,913.00
Total A.B.C.F.M. -----	$ 17,744.67

(Note)

It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, annual meetings, and insurances, except as the latter is otherwise provided for in Turkey and China.

Appropriations of W.B.M. for 1910

Foochow

Salaries:		House Fund	Health Fund	Teacher	Total	
Miss Garretson	500.	50.	25.	40.	615.	
Mrs. Hubbard	(6 mos.)			20.	20.	
Miss Perkins	500.	50.	25.	40.	615.	
" Ward	500.	50.	25.	40.	615.	
" Woodhull	500.	50.	25.	36.	611.	
Dr. Woodhull	500.	50.	25.	36.	611.	$3087.00

General Work:

Foochow City		
Day Schools	300.	
Classes for Women	250.	550.00
Ponasang		
Boarding School	1100.	
Day Schools	45.	
Classes for Women	125.	
Bible Women	70.	
Woman's School	265.	
Kindergarten	100.	
Woman's Hospital	400.	
Touring	35.	2140.00
Pagoda Anchorage and Diong-loh		
Day Schools	250.	
Woman's School	150.	
Abbie B. Child School	450.	
Bible Women	160.	
Medical Grant	50.	
Touring	110.	1170.00
Annual Meeting and Incidentals		60.00
Total,		~~$7037.00~~
Forward		$6,930.00

APPROPRIATIONS - W. B. M. I. - 1910

FOOCHOW MISSION

SALARIES

(Including salary, house fund, health fund, teacher)

Miss Bement	$665.		
Dr. Bement	665.		
Miss Chittenden	615.		
Miss Funk	665.		
Miss Hartwell	615.		
Miss Walker	665.		
Miss Meebold	615.		$4,505.00

GENERAL WORK

FOOCHOW CITY

Native Agency

Bible Women	$300.	75.	795.00

Miscellaneous

Touring: Miss Hartwell	25.		325.00

SHAOWU

Education

Girls' Boarding School, regular	$550.		
Day Schools	175.		
Woman's School	100.	825.	

Medical Work

Hospital and Dispensary		500.	

Miscellaneous

General Work for Women	350.		
Touring	225.		
Freight and postage	100.		
Sanitarium	100.	775.	2,100.00
		Forward	$6,930.00

APPROPRIATIONS - W. B. M. I. - 1910

FOOCHOW MISSION (Continued)

Amount Forward			$6,930.00

GENERAL WORK

ING-HOK

Native Agency			
Bible Women		$175.	
Education			
Girls' Boarding School	450.		
Woman's Classes	35.		
Day Schools	60.	545.	
Miscellaneous			
Medical Work	25.		
General Touring	50.	75.	795.00

GENERAL

Annual meeting and incidentals	550.	730.	40.00

TOTAL W. B. M. I.	$7,765.00

APPROPRIATIONS - W.B.M.P. - 1910

FOOCHOW MISSION

GENERAL WORK: General

Foochow City

Education

Station Classes		$ 50.

Ponasang

Education

Kindergarten	$ 100.	

Medical

Woman's Hospital	50.	150.

Pagoda Anchorage and Diong-Loh

Native Agency

Bible women	80.	

Education

Woman's School	$100.		
Station Classes	450.		
Day Schools	100.	650.	730.

TOTAL W.B.M.P. - - -$930.00

APPROPRIATIONS - A.B.C.F.M. - 1911

FOOCHOW MISSION

SALARIES:

Dr. and Mrs. E. L. Bliss	$1455.
Rev. and Mrs. G. M. Gardner (6 mos.)	715.
Rev. and Mrs. Lewis Hodous	1430.
Rev. George H. Hubbard	615.
Rev. and Mrs. E. D. Kellogg	1330.
Dr. and Mrs. H. N. Kinnear	1390.
Mr. and Mrs. G. M. Newell	1230.
Rev. and Mrs. L. P. Peet	1330.
Rev. and Mrs. E. H. Smith	1340.
Rev. C. L. Storrs, Jr.	665.
Dr. J. E. Walker	665.
Dr. and Mrs. H. T. Whitney (6 mos.)	645.
Miss Martha S. Wiley	615.
Rev. Leonard J. Christian	615.
Rev. Fred P. Beach	615.
Tutor Foochow College	500.
Total ----	$15,155.00
GENERAL WORK	4,413.00
TOTAL A.B.C.F.M. -----	$19,568.00

(Note) It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter is otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. - 1911

FOOCHOW

SALARIES		House Fund	Health Fund	Teacher	Total	
Miss Blanchard	$500.	$50.	$25.	$40.	$615.	
Miss Dornblaser	500.	50.	25.	40.	615.	
Miss Garretson	500.	50.	25.	40.	615.	
Miss Perkins	500.	50.	25.	40.	615.	
Miss Ward	500.	50.	25.	40.	615.	
Miss Woodhull	500.	50.	25.	36.	611.	
Miss Woodhull	500.	50.	25.	36.	611.	$4,297.00

GENERAL WORK

Foochow City

Station Classes	$250.	
Day Schools	300.	550.00

Ponasang

Boarding School	1100.	
Day School	45.	
Classes for Women	125.	
Bible Women	70.	
Woman's School	265.	
Kindergarten	100.	
Woman's Hospital	400.	
Touring	35.	2,140.00

Pagoda Anchorage and Diong-loh

Day Schools	250.	
Abbie B. Child School	450.	
Bible Women	160.	
Medical Grant	50.	
Touring	110.	1,020.00
Annual Meeting and Incidentals		60.00
TOTAL W.B.M.		$8,067.00

APPROPRIATIONS - W. B. M. I. - 1911

FOOCHOW MISSION

SALARIES (Including salary, house fund, health fund and teacher)			
Miss Emily S. Hartwell		$615	
Miss Caroline E. Chittenden		615.	
Miss Agnes J. Meebold		615.	
Dr. Lucy P. Bement		665.	
Miss Frances K. Bement		665.	
Miss Josephine C. Walker		665.	
Miss Grace A. Funk		665.	$4,505.00
GENERAL WORK			
Miscellaneous			
Touring	225.		
Women's Work	350.		
Medical Work	500.		
Sanitarium	100.		
Freight and Postage	100.	1275.00	2,200.00

FOOCHOW CITY

Native Agency			
Bible Women	$300.		
Miscellaneous			
Touring - Miss Hartwell	25.		325.00

ING HOK

Native Agency			
Bible Women		$175.	
Education			
Girls' Boarding School	500.		
Women's Classes	35.		
Day Schools	60.	595.	
Miscellaneous			
Touring, Medical	25.		
" General	50.	75.	845.00
		Amount Forward	$5,675.00

APPROPRIATIONS - W. B. M. I. - 1911

FOOCHOW MISSION (Continued)

		Amount Forward	$5,675.00
GENERAL WORK			
	SHAO-WU		
Education			
Boarding School	$650.		
Woman's School	100.		
Day Schools	175.	$925.00	
Miscellaneous			
Touring	225.		
Women's Work	350.		
Medical Work	500.		
Sanitarium	100.		
Freight and Postage	100.	1275.00	2,200.00

GENERAL MISSION EXPENSES

Annual Meeting and Incidentals	40.00
TOTAL W. B. M. I.	$7,915.00

APPROPRIATIONS - W. B. M. P. - 1911

FOOCHOW MISSION

Gen -

GENERAL WORK

FOOCHOW CITY

Education			
Station Classes			$50.00

PONASANG

Education			
Kindergarten		$100.	
Medical			
Woman's Hospital		50.	150.00

PAGODA ANCHORAGE and DIONG-LOH

Native Agency			
Bible Women		$80.	
Education			
Woman's School	$100.		
Station Classes	450.		
Day Schools	100.	650.	730.00

TOTAL W.B.M.P. $930.00

A.B.C.F.M.
Appropriations 1912

FOOCHOW

		Children	Health	House Fund	Teacher		
Rev.& Mrs.F.P.Beach	$1000.		$50.	$100.	$40.		$1190.00
Dr.& Mrs.E.L.Bliss	1250.	187.50			80.		1517.50
Rev.L.J.Christian	750.		37.50	75.	60.	(6 mos.single) (6 " married)	922.50
Rev.& Mrs.G.M.Hubbard	500.		25.	50.	40.	(last 6 mos)	615.00
Rev.& Mrs.E.D.Kellogg	1250.	62.50			80.		1392.50
Dr.& Mrs.H.N.Kinnear	1000.	237.50	50.	100.	40.		1427.50
Rev.& Mrs.L.P.Peet	1000.	100.00	50.	100.	80.		1330.00
Rev.& Mrs.E.H.Smith	1000.	150.00	50.	100.	40.		1340.00
Rev.C.L.Storrs,Jr.	104.				7.	(first 2 mos)	111.00
Dr.J.E.Walker	625.				40.		665.00
Dr.& Mrs.H.T.Whitney	1000.		50.	100.	40.		1190.00
Miss Martha S. Wiley	500.		25.	50.	40.		615.00
							$12,316.00

GENERAL WORK 5,213.00

TOTAL A.B.C.F.M. $17,529.00

(Note) It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

(For additional salaries see following sheet)

FOOCHOW MISSION - 2

Salaries for the first six months of 1912, as appropriated out of the Higher Educational Fund, at the 1911 rates: -

Rev. Lewis Hodous	$715.00
Mr. G. M. Newell	615.00
	$1330.00

July 1, 1912 to Jan. 1, 1913

Foochow

Rev. Lewis Hodous (Rt.)	$500.	125.	25.	50.	40.	$740.

APPROPRIATIONS of W.B.M. for 1912

FOOCHOW

SALARIES:		House Fund	Health Fund	Teacher	Total	
Miss Blanchard	$500.	50.	25.	40.	$615.	
Miss I. Dornblaser	500.	50.	25.	40.	615.	
Miss Garretson	500.	50.	25.	40.	615.	
Miss Perkins	500.	50.	25.	40.	615.	$2,460.00

GENERAL WORK:

Foochow City			
Station Classes	$250.		
Day Schools	300.		
Kindergarten	100.	$650.	
Ponasang			
Boarding School	1100.		
Day Schools	45.		
Bible Women	70.		
Classes for Women	125.		
Woman's School	265.		
Woman's Hospital	400.		
Touring	35.	2040.	
Pagoda Anchorage and Diong-loh			
Abbie B. Child School	450.		
Day Schools	250.		
Bible Women	160.		
Medical Grant	50.		
Touring	110.	1020.00	
Annual Meeting and Incidentals		60.00	3,770.00
		Total ----	$6,230.00

APPROPRIATIONS - W. B. M. I. - 1912

FOOCHOW MISSION

SALARIES

Miss E. S. Hartwell,			$46.00	
Miss C. E. Chittenden,	Salary	$500.00		
	Health & Medical	25.00		
	House fund	50.00		
	Teacher or writer	40.00	615.00	
Miss Agnes J. Meebold (½ year)			307.50	
Dr. Lucy P. Bement			665.00	
Miss Frances K. Bement			665.00	
Miss Grace A. Funk			665.00	
Miss Josephine C. Walker			665.00	
Miss Edna M. Deahl			615.00	$4,243.50

GENERAL WORK

FOOCHOW CITY

Native Agency

Bible Women	$300.	
Miscellaneous		
Touring	25.	$325.00

ING-HOK

Native Agency

Bible Women	$250.		
Less	75.	$175.	
Education			
Girls' Boarding School	500.		
Woman's Boarding Station Class	35.		
Day Schools	60.	595.	
Miscellaneous			
Touring, Medical	25.		
" General	50.	75.	845.00
Forward			$1170.00 $4,243.50

APPROPRIATIONS - W. B. M. I. - 1912

FOOCHOW MISSION

		Forward	$1,170.00	$4,243.50
GENERAL WORK				
	SHAO-WU			
Education				
Day Schools	$175.			
Women's Schools	100.			
Woman's Work	350.			
Boarding School	650.	1275.		
Medical Work		500.		
Miscellaneous				
Sanitarium	100.			
Freight and postage	100.			
Touring	225.	425.	2,200.00	
		GENERAL EXPENSES		
Annual Meeting and Incidentals			40.00	3,410.00
		TOTAL W.B.M.I.		$7,653.50

APPROPRIATIONS - W. B. M. P. - 1912

FOOCHOW MISSION

GENERAL WORK

FOOCHOW CITY

Education

Station Classes		$50.00

PONASANG

Education

Union Kindergarten		200.00

PAGODA ANCHORAGE and DIONG-LOH

Native Agency

Bible Women		$80.	

Education

Woman's Boarding Station Class	100.		
Station Classes	450.		
Day Schools	100.	650.	730.00

TOTAL W.B.M.P.	$980.00

A. B. C. F. M.
Appropriations 1913

FOOCHOW

Rev. Rev. & Mrs. F. P. Beach	$1000.	$50	$50.	$100.	$120.		$1320.00
Rev. W. L. Beard	500.		25.	50.	60.		635.00
Dr. Dr. & Mrs. E. L. Bliss	1100.	220.	50.	100.	120.		1590.00
Rev. Rev. & Mrs. L. J. Christian	1000.		50.	100.	120.		1270.00
Dr. Dr. Charles Gillette	500.		25.	50.	60.		635.00
Rev. Rev. & Mrs. Lewis Hodous	1000.	292.08	50.	100.	120.		1562.08
Rev. Rev. & Mrs. G. H. Hubbard	1000.		50.	100.	120.		1270.00
Rev. Rev. & Mrs. E. D. Kellogg	1100.	55.	50.	100.	120.		1425.00
Dr. Dr. & Mrs. H. N. Kinnear	1000.	276.38	50.	100.	60.		1486.38
Mr. Mr. & Mrs. G. M. Newell	666.67	66.67	33.33	100.	80.	(last 8 mos)	946.67
Rev. Rev. & Mrs. L. P. Peet	166.67	25.	8.33	100.	20.	(first 2 mos)	320.00
Rev. Rev. & Mrs. E. H. Smith	1000.	230.14	50.	100.	60.		1440.14
Rev. Rev. Chas. L. Storrs, Jr.	412.50		18.75	50.	45.		526.25
Rev. Rev. J. E. Walker, D.D.	550.		25.	50.	60.		685.00
Dr. Dr. & Mrs. H. T. Whitney	1000.		50.	100.	60.		1210.00
Miss Miss Martha S. Wiley	500.		25.	50.	60.		635.00
							$16,956.52

GENERAL WORK 5,213.00

TOTAL A.B.C.F.M. $22,169.52

Note It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

SPECIALS - For a Physician's residence at Ing-hok $2100.
For a Storehouse at Sang-bo for the Shao-wu missionaries 300. $2,400.00

APPROPRIATIONS - W. B. M. - 1913

FOOCHOW

SALARIES:

Miss Gertrude Blanchard	$500.		
" " " Allowance	115.	$615.	
Miss Daisy Brown	500.		
" " " Allowance	115.	615.	
Miss Irene LaW.Dornblaser	500.		
" " " Allowance	115.	615.	
Miss Elsie M. Garretson	500.		
" " " Allowance	115.	615.	
Miss Elizabeth S. Perkins	500.		
" " " Allowance	115.	615.	$3,075.00

GENERAL WORK:

FOOCHOW CITY

Station Classes	$250.		
Day Schools	300.		
Kindergarten	100.	$650.	

PONASANG

Boarding School	1100.		
Day Schools	45.		
Bible Women	70.		
Classes for Women	125.		
Woman's School	265.		
Touring	35.	1640.	

PAGODA ANCHORAGE and DIONG-LOH

Abbie B. Child School	450.		
Day Schools	250.		
Bible Women	160.		
Medical Grant	50.		
Touring	110.	1020.00	
Annual Meeting and Incidentals		60.00	3,370.00
		TOTAL W.B.M.	$6,445.00

APPROPRIATIONS - W. B. M. I. - 1913

FOOCHOW MISSION

SALARIES	Fixed Salary	Health & Medical	House Fund	Teacher or Writer		
Miss Edna Deahl	$500.	$25.	$50.	$60.	$635.	
Miss C. E. Chittenden	500.	25.	50.	60.	635.	
Miss J. C. Walker					685.	
Miss Elaine Strang					535.	$2,590.00

GENERAL WORK

FOOCHOW CITY

Native Agency				
Bible Women		$300.		
Education				
Boarding Station Class		150.		
Miscellaneous				
Touring		25.		$475.00

ING-HOK

Native Agency				
Bible Women		$250.		
	Less	75.	$175.	
Education				
Girls Boarding School	$600.			
Woman's Boarding Station Class	100.			
Day Schools	100.	800.		
	Less	205.	595.	
Miscellaneous				
Touring, General		50.		
" Medical		25.	75.	845.00
			Forward	$1,320.00 $2,590.00

APPROPRIATIONS - W. B. M. I. - 1913

FOOCHOW MISSION (contd.)

Forward				$1,320.00	$2,590.00

GENERAL WORK (contd.)

SHAO-WU

Education					
Woman's School	$300.				
Day Schools	200.				
Boarding School	750.				
Woman's Work	350.	$1600.			
Less		325.	$1275.		
Medical Work			500.		
Miscellaneous					
Sanitarium	100.				
Freight and postage	100.	200.			
Touring		225.	425.	2,200.00	

GENERAL EXPENSES

Annual Meeting and Incidentals	40.00	3,560.00
TOTAL W.B.M.I.		$6,150.00

APPROPRIATIONS - W. B. M. P. - 1913

FOOCHOW MISSION

SALARIES

Miss Mary F. Ledyard	$500.00	
Health	25.00	
House Fund	50.00	
Teacher	60.00	$635.00

GENERAL WORK

FOOCHOW CITY

Education

Station Classes	$50.00

PONASANG

Education

Union Kindergarten	200.00

PAGODA ANCHORAGE and DIONG-LOH

Native Agency

Bible-woman		$80.00

Education

Woman's Boarding Station Classes	$100.			
Station Classes	450.			
Day School	100.	650.00	730.00	980.00

TOTAL	W. B. M. P.	$1,615.00

a. B. C. F. M.
Appropriations 1914

FOOCHOW

			Children	Health	H. Fund	Teacher		
Rev.& Mrs.F.P.Beach	Rev.	$1000.	$50.	$50.	$100.	$120.		$1320.00
Rev.W.L.Beard	"	500.		25.	50.	60.		635.00
Dr.& Mrs.E.L.Bliss	Dr.	1100.	220.	60.	100.	120.		1600.00
Rev.& Mrs.L.J.Christian	Rev.	1000.		50.	100.	120.		1270.00
Dr.& Mrs.J.F.Cooper	Dr.	1000.		50.	100.	120.		1270.00
Dr.& Mrs.C.L.Gillette	"	1000.		50.	100.	120.		1270.00
Rev.& Mrs.L.Hodous	Rev.	1000.	300.	50.	100.	120.		1570.00
Rev.& Mrs.G.H.Hubbard	"	1000.		50.	100.	120.		1270.00
Rev.& Mrs.E.D.Kellogg	"	1100.	110.	55.	100.	120.		1485.00
Dr.& Mrs.H.N.Kinnear	Dr.	250.	75.	12.50	100.	30.	(first 3 mos)	467.50
Mr.& Mrs.G.M.Newell	Dr.	1000.	100.	50.	100.	120.		1370.00
Mr.Clarence A. Neff	"	500.		25.	50.	60.		635.00
Rev.& Mrs.E.H.Smith	Rev.	1000.	250.	50.	100.	120.		1520.00
Rev.C.L.Storrs	"	550.		25.	50.	60.		685.00
Dr.J.E.Walker	Dr.	550.		25.	50.	60.		685.00
Dr.& Mrs.H.T.Whitney	Dr.	1000.		50.	100.	120.		1270.00
Miss Martha S.Wiley	Miss	500.		25.	50.	60.		635.00
								$ 18,957.50
GENERAL WORK								5,213.00
						TOTAL	A.B.C.F.M.	$ 24,170.50

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. - 1914

FOOCHOW

SALARIES:

Miss Gertrude Blanchard	$500.		
" " " Allowance	135.	$635.	
Miss Daisy Brown	500.		
" " " Allowance	135.	635.	
Miss Irene LaW.Dornblaser	500.		
" " " " Allowance	135.	635.	
Miss Elsie M. Garretson	500.		
" " " " Allowance	135.	635.	$2,540.00

GENERAL WORK:

FOOCHOW CITY

Station Classes	$250.		
Day Schools	100.		
Kindergarten	100.	$450.	

PONASANG

Boarding School	1,100.		
Day Schools	45.		
Bible Women	70.		
Classes for Women	125.		
Woman's School	265.		
Touring	35.	1,640.	

PAGODA ANCHORAGE and DIONGLOH

Abbie B. Child School	450.		
Day Schools	250.		
Bible Women	160.		
Medical Grant	50.		
Touring	110.	1,020.	
Annual Meeting and Incidentals		60.	3,170.00
		TOTAL W. B. M.	$5,710.00

APPROPRIATIONS - W. B. M. I. - 1914

FOOCHOW MISSION

SALARIES:	Fixed Salary	Health and Medical	House Fund	Teacher		
Miss F.K.Bement	$625.			$60.	$685.	
Dr.L.P.Bement	625.			60.	685.	
Miss Chittenden	500.	25.	50.	60.	635.	
Miss Edna Deahl	500.	25.	50.	60.	635.	
Miss Grace Funk	625.			60.	685.	
Miss E.S.Hartwell	500.	25.	50.	60.	635.	
Miss Elaine Strang	500.	25.	50.	60.	635.	
Miss J.C.Walker	625.			60.	685.	$5,280.00

GENERAL WORK:

FOOCHOW CITY

Native Agency			
Bible Women	$300.		
Education			
Boarding Station Class	150.		
Miscellaneous			
Touring	25.	$475.	

ING-HOK

Native Agency				
Bible Women	$200.			
Less	25.	175.		
Education				
Girls' Boarding School	$600.			
Woman's Bdg.Station Class	100.			
Day Schools	100.			
	800.			
Less	205.	595.		
Miscellaneous				
Touring - General	$50.			
Medical	25.	75.	845.	
Forward - - -			$1,320.	$5,280.00

APPROPRIATIONS - W. B. M. I. - 1914

FOOCHOW MISSION

Forward		$1,320.00	$5,280.00

GENERAL WORK:

SHAO-WU

Touring	$225.			
Woman's School	350.			
Girls' Day Schools	200.			
Girls' Boarding School	850.			
Woman's Work	350.			
Medical Work	550.			
Sanatarium	100.			
Freight and Postage	100.	$2725.		
Less		525.		
		$2200.		
Additional for Girls' Day School		100.	2,300.00	
Annual Meeting and incidentals			40.00	3,660.00
TOTAL W. B. M. I.				$8,940.00

APPROPRIATIONS - W. B. M. P. - 1914

FOOCHOW MISSION

SALARIES

Miss Mary F. Ledyard	$500.00	
House-fund	50.00	
Health	25.00	
Teacher	60.00	$635.00

GENERAL WORK

Foochow City

Station Classes		$50.00

Ponasang

Union Kindergarten		200.00

Pagoda Anchorage and Diong-Loh

Bible-women		$80.		
Woman's Boarding Station Class	$100.			
Station Classes	450.			
Day Schools	100.	650.	730.00	980.00

TOTAL W. B. M. P. $1,615.00

A. B. C. F. M.
Appropriations 1915

FOOCHOW

Rev.& Mrs.F.P.Beach	Rev.	$500.	$25.	$25.	$100.	$60. (first 6 mos)	$710.00
Rev.W.L.Beard	"	500.		25.	50.	60.	635.00
Mr.& Mrs. H.B.Belcher	Ch.	1000.		50.	100.	120.	1270.00
Dr.& Mrs.E.L.Bliss	Ch.	1100.	270.42	50.	100.	120.	1640.42
Rev.& Mrs.L.J.Christian	Rev.	1000.		50.	100.	120.	1270.00
Dr.& Mrs.J.F.Cooper	Ch.	1000.		50.	100.	120.	1270.00
Dr.& Mrs.C.L.Gillette	"	1000.		50.	100.	120.	1270.00
Rev.& Mrs.L.Hodous	Rev.	1000.	300.	50.	100.	120.	1570.00
Rev.& Mrs.G.H.Hubbard	"	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.D.Kellogg	"	1100.	110.	50.	100.	120.	1480.00
Dr.& Mrs.H.N.Kinnear	Ch.	500.		25.	100.	60. (last 6 mos)	685.00
Mr.& Mrs.G.M.Newell	Ch.	1000.	100.	50.	100.	120.	1370.00
Mr.Clarence A. Neff	"	500.		25.	50.	60.	635.00
Rev.& Mrs.E.H.Smith	Rev.	1000.	250.	50.	100.	120.	1520.00
Rev.C.L.Storrs	"	550.		25.	50.	60.	685.00
Dr.J.E.Walker	Ch.	275.		12.50	50.	30. (6 mos)	367.50
Dr.& Mrs.H.T.Whitney	"	1000.		50.	100.	120.	1270.00
Miss Martha Wiley	Miss	500.		25.	50.	60.	635.00
							$19,552.92
GENERAL WORK							5,213.00
						TOTAL A.B.C.F.M.	$24,765.92

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. - 1915

FOOCHOW

SALARIES:

	Salary	Health	House	Teacher	Total	
Miss Blanchard	$500.	$25.	$50.	$60.	$635.	
Miss Brown	500.	25.	50.	60.	635.	
Miss Cook	500.	25.	50.	60.	635.	
Miss Dornblaser	500.	25.	50.	60.	635.	
Miss Garretson	125.	6.25	12.50	15.	158.75	
Miss Perkins	500.	25.	50.	60.	635.	
Miss Ward	500.	25.	50.	60.	635.	
	$3,125.	$156.25	$312.50	$375.	$3,968.75	$3,968.75

GENERAL WORK:

FOOCHOW CITY

Station Classes	$250.	
Day Schools	100.	
Kindergarten	100.	$450.

PONASANG

Boarding School	1,100.	
Day Schools	45.	
Bible Women	70.	
Classes for Women	125.	
Woman's School	415.	
Touring	35.	1,790.

PAGODA ANCHORAGE and DIONGLOH

Abbie B. Child School	450.	
Day Schools	250.	
Bible Women	160.	
Medical Grant	50.	
Touring	110.	1,020.
Annual Meeting and Incidentals		60. 3,320.00

TOTAL W. B. M. $7,268.75

APPROPRIATIONS - W. B. M. I. - 1915

FOOCHOW MISSION

SALARIES:

	Fixed Salary	Health	House	Teacher		
Miss Frances K. Bement	$550.	$25.	$50.	$60.	$685.	
Dr. Lucy P. Bement	550.	25.	50.	60.	685.	
Miss Edna M. Deahl	500.	25.	50.	60.	635.	
Miss C. E. Chittenden	500.	25.	50.	60.	635.	
Miss Grace A. Funk	550.	25.	50.	60.	685.	
Miss Emily S. Hartwell	500.	25.	50.	60.	635.	
Miss Elaine Strang	500.	25.	50.	60.	635.	$4,595.00

GENERAL WORK:

FOOCHOW CITY

Native Agency -	Bible Women		$300.	
Education -	Boarding Station Class		300.	
Miscellaneous -	Touring	$50.		
	Annual Meeting & Incidentals	40.	90.	690.00

ING HOK

Native Agency -	Bible Women		$175.	
Education -	Woman's Boarding Station Class	$100.		
	Girls' Boarding Sch.	600.		
	Day Schools	100.	800.	
Miscellaneous -	Touring	$ 75.		
	Special Bible Conferences	100.	175.	1,150.00

Forward	$6,435.00

APPROPRIATIONS - W. B. M. I. - 1915

FOOCHOW MISSION (Continued)

			Forward	$6,435.00
Gen. GENERAL WORK:				
	SHAOWU			
Education -	Woman's School	$300.		
	Day Schools	250.		
	Girls' Boarding School	850.	$1400.	
Miscellaneous				
	Woman's Work	$300.		
	Tours	150.		
	Medical	650.		
	Freight & Postage	100.		
	Annual Meeting & Incidentals	40.	1240.	2,640.00
			TOTAL W. B. M. I.	$9,075.00

APPROPRIATIONS - W. B. M. P. - 1915

FOOCHOW MISSION

GENERAL WORK

FOOCHOW CITY

Education - Station Classes		$50.00

PONASANG

Education - Union Kindergarten		100.00

PAGODA ANCHORAGE and DIONG LOH

Education:			
Station Classes	$450.		
Boarding Station Classes	100.		
Day Schools	100.	$650.	
Bible Women		80.	730.00
TOTAL W. B. M. P.			$880.00

A. B. C. F. M.
Appropriations 1916

FOOCHOW

		Children	Health	House	Teacher	
Rev.& Mrs.F.P.Beach (last 6 mos.) Rev.	$500.	$25.	$25.	$50.	$60.	$ 660.00
Rev.& Mrs.W.L.Beard (Mrs.B-4 mos.) "	666.67	66.66	33.33	66.67	80.	913.33
Mr.& Mrs.H.B.Belcher Ed.	1000.	50.	50.	100.	120.	1320.00
Dr.E.L.Bliss (1 month) Ed.	45.83			25.	10.	80.83
Mr.& Mrs.L.J.Christian Ed.	1000.		50.	100.	120.	1270.00
Dr.J.F.Cooper Ed.	500.		25.	50.	60.	635.00
Dr.& Mrs.C.L.Gillette Ed.	1000.	50.	50.	100.	120.	1320.00
Rev.& Mrs.L.Hodous Rev.	1000.	300.	50.	100.	120.	1570.00
Rev.& Mrs.G.H.Hubbard Rev.	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.D.Kellogg (last 6 mos.) "	550.	55.	25.	50.	60.	740.00
Dr.& Mrs.H.N.Kinnear Ed.	1000.		50.	100.	120.	1270.00
Mr.& Mrs.G.M.Newell Ed.	1000.	150.	50.	100.	120.	1420.00
Rev.C.A.Neff Rev.	500.		25.	50.	60.	635.00
Rev.& Mrs.L.P.Peet "	1000.		50.	50.	120.	1220.00
Rev.& Mrs.E.H.Smith "	1000.	250.	50.	100.	120.	1520.00
Rev.C.L.Storrs "	550.		25.	50.	60.	685.00
Rev.J.E.Walker(last 9m) "	412.50		18.75	50.	45.	526.25
Dr.& Mrs.H.T.Whitney Ed.	1000.		50.	100.	120.	1270.00
Miss Martha Wiley (1st 6 mos) Med. Rev.	250.		12.50	25.	30.	317.50
Rev.& Mrs.R.B.Whitaker	1100.	110.	50.	100.	120.	1480.00
						$20,122.91
GENERAL WORK						5,213.00
					TOTAL A.B.C.F.M.	$25,335.91

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. - 1916

FOOCHOW

SALARIES:

	Salary	Health	House	Teacher	Total	
Miss Blanchard	$500.	$25.	$50.	$60.	$635.	
Miss Brown	500.	25.	50	60.	635.	
Miss Cook	500.	25.	50.	60.	635.	
Miss Downblaser	500.	25.	50.	60.	635.	
Miss Perkins	500.	25.	50.	60.	635.	
Miss Ward	500.	25.	50.	60.	635.	
	$3,000.	$150.	$300.	$360.	$3,810.	$3,810.

GENERAL WORK:

FOOCHOW CITY			
Station Classes	$250.		
Day Schools	100.		
Kindergarten	100.	$450.	
PONASANG			
Boarding School	1,100.		
Day Schools	250.		
Bible Women	70.		
Classes for Women	125.		
Woman's School	415.		
Touring	35.	1,995.	
PAGODA ANCHORAGE and DIONGLOH			
Abbie B. Child School	450.		
Day Schools	250.		
Bible Women	160.		
Medical Grant	50.		
Touring	110.	1,020.	
Annual Meeting and Incidentals		60.	3,525.
		TOTAL W. B. M.	$7,335.

APPROPRIATIONS - W. B. M. I. - 1916

FOOCHOW MISSION

SALARIES:

	Fixed Salary	Health	House	Teacher		
Miss Frances K. Bement	$550.	$25.	$50.	$60.	$685.00	
Dr. Lucy P. Bement	550.	25.	50.	60.	685.00	
Miss Grace A. Funk	550.	25.	50.	60.	685.00	
Miss Emily S. Hartwell	500.	25.	50.	60.	635.00	
Miss Edna M. Deahl	500.	25.	50.	60.	635.00	
Miss Elaine Strang	500.	25.	50.	60.	635.00	
Miss Elizabeth Waddell	500.	25.	50.	60.	635.00	$4,595.00

GENERAL WORK:

FOOCHOW CITY

Bible Women	$300.		
Boarding Station Class	300.		
Touring	50.	$650.00	

ING TAI

Bible Women	$175.		
Boarding Station Class	100.		
Girls' Boarding School	600.		
Day Schools	100.		
Touring	50.		
Medical	30.	1,055.00	

SHAOWU

Woman's Schools	$300.		
Touring	150.		
Girls' Day Schools	250.		
Woman's Work	300.		
Medical Work	650.		
Freight and Postage	100.		
Annual Meeting and Incidentals	50.		
Girls' Boarding School	850.		
Kindergarten	75.	2,725.00	

GENERAL

Annual Meeting and Incidentals		25.00	4,455.00
	TOTAL W. B. M. I.		$9,050.00

APPROPRIATIONS - W. B. M. P. - 1916

FOOCHOW MISSION

GENERAL WORK

Foochow City

Union Kindergarten			$200.00

Ponasang

Station Classes			50.00

Diong Loh

Bible Women	$ 80.		
Woman's Boarding Station Classes	100.		
Station Classes	450.		
Day Schools	100.		730.00
TOTAL W. B. M. P.			$980.00

A. B. C. F. M.
Appropriations 1917

FOOCHOW

		Children	Health	House	Teacher	
Rev.& Mrs.F.P.Beach	Rev.	$1000.	$100.	$50.	$100.	$120.	$1370.00
Rev.& Mrs.W.L.Beard	"	1000.	200.	50.	100.	120.	1470.00
Mr.& Mrs.H.B.Belcher	Mr.	1000.	50.	50.	100.	120.	1320.00
Dr.& Mrs.E.L.Bliss (last 6 mos)	Dr.	550.	137.50	25.	50.	60.	822.50
Mr.& Mrs.L.J.Christian (Last 6 mos)	Mr.	500.		25.	50.	60.	635.00
Dr.J.F.Cooper	Dr.	500.		25.	50.	60.	635.00
Mr.& Mrs.F.Donaldson	Mr.	1000.		50.	100.	120.	1270.00
Dr.& Mrs.C.L.Gillette	Dr.	1000.	50.	50.	100.	120.	1320.00
Rev.& Mrs.L.Hodous (1st 6 mos)	Rev.	500.	163.67	25.	50.	60.	798.67
Rev.& Mrs.G.H.Hubbard	"	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.D.Kellogg	"	1100.	110.	50.	100.	120.	1480.00
Dr.& Mrs.H.N.Kinnear	Dr.	1000.		50.	100.	120.	1270.00
Rev.& Mrs.R.W.McClure	Rev.	1100.		50.	100.	120.	1370.00
Rev.C.A.Neff	"	500.		25.	50.	60.	635.00
Mr.& Mrs.G.M.Newell	Mr.	1000.	100.	50.	100.	120.	1370.00
Rev.& Mrs.L.P.Peet	Rev.	1000.		50.	100.	120.	1270.00
Mr.& Mrs.C.H.Riggs	Mr.	1100.		50.	100.	120.	1370.00
Mr.& Mrs.R.Scott	"	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.H.Smith (last 6 mos)	Rev.	500.	150.	25.	50.	60.	785.00
Rev. C.L.Storrs	"	550.		25.	50.	60.	685.00
Rev.J.E.Walker	"	550.		25.	50.	60.	685.00
Rev.& Mrs.R.B.Whitaker	"	1100.	110.	50.	100.	120.	1480.00
Dr.& Mrs.H.T.Whitney	Dr.	1000.		50.	100.	120.	1270.00
						Forward	$25,851.17

FOOCHOW MISSION -- 2

SALARIES	Forward	$25,851.17
GENERAL WORK		5,213.00
	TOTAL A.B.C.F.M.	$31,064.17

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. - 1917

FOOCHOW

SALARIES:

	Salary	Health	House	Teacher	Total	
Miss Blanchard(6 mos)	$250.	$12.50	$25.	$30.	$317.50	
Miss Brown	500.	25.	50.	60.	635.00	
Miss Cook	500.	25.	50.	60.	635.00	
Dr. Dyer	500.	25.	50.	60.	635.00	
Miss Garretson	500.	25.	50.	60.	635.00	
Miss Perkins	500.	25.	50.	60.	635.00	
Miss Thomson	500.	25.	50.	60.	635.00	
Miss Ward	500.	25.	50.	60.	635.00	
	$3,750.	$187.50	$375.	$450.	$4,762.50	$4,762.50

GENERAL WORK:

FOOCHOW CITY

Station Classes	$250.	
Day Schools	100.	
Kindergarten	100.	$450.

PONASANG

Boarding School	1,100.	
Day Schools	250.	
Bible Women	70.	
Classes for Women	125.	
Woman's School	415.	
Touring	35.	1,995.

PAGODA ANCHORAGE and DIONGLOH

Abbie B. Child School	450.		
Day Schools	250.		
Bible Women	160.		
Medical Grant	50.		
Touring	110.	1,020.	
Annual Meeting and Incidentals		60.	3,525.00

TOTAL W. B. M. $8,287.50

APPROPRIATIONS - W. B. M. I. - 1917

FOOCHOW MISSION

SALARIES	Salary	Health	House	Teacher		
Miss Frances K. Bement	$550.	$25.	$50.	$60.	$685.	
Dr. Lucy P. Bement	550.	25.	50.	60.	685.	
Miss Grace A. Funk	550.	25.	50.	60.	685.	
Miss Edna Deahl	500.	25.	50.	60.	635.	
Miss Emily S. Hartwell	500.	25.	50.	60.	635.	
Miss Elizabeth Waddell	500.	25.	50.	60.	635.	
Miss Josephine Walker	550.	25.	50.	60.	685.	$4,645.00

GENERAL WORK

Foochow City			
Bible Women	$300.		
Boarding Station Class	300.		
Touring	50.	$650.	
Ingtai			
Bible Women	$175.		
Boarding Station Class	100.		
Girls' Boarding School	600.		
Day Schools	100.		
Touring	50.		
Medical	30.	1055.	
Shaowu			
Woman's School	$300.		
Touring	150.		
Girls' Day Schools	250.		
Woman's Work	300.		
Medical	650.		
Freight and Postage	100.		
Annual Meeting & Incidentals	50.		
Kindergarten	75.		
Girls' Boarding School	850.	2725.	
General			
Annual Meeting and Incidentals		25.	4,455.00
		TOTAL W.B.M.I.	$9,100.00

APPROPRIATIONS - W. B. M. P. - 1917

	FOOCHOW MISSION			
SALARY				
Miss Bertha H. Allen				
Salary	500.00			
Health	25.00			
House Tax	50.00			
Teacher	60.00		635.00	
GENERAL WORK				
	FOOCHOW CITY			
Station Classes	50.00			
Kindergarten Work	150.00	200.00		
	PONASANG			
Union Kindergarten Training School		200.00		
	DIONG LOH			
Bible Women	80.00			
Women's Station Boarding Classes	100.00			
Station Classes	450.00			
Day Schools	100.00	730.00		
			1130.00	
		TOTAL W.B.M.P.	$1765.00	

A.B.C.F.M.
Appropriations 1918

FOOCHOW

18

Rev.& Mrs.F.P.Beach Rev.	$1000.	$100.	$50.	$100.	$120.	$1370.00
Rev.& Mrs.W.L.Beard "	1000.	200.	50.	100.	120.	1470.00
Mr.& Mrs.H.B.Belcher Ms.	1000.	50.	50.	100.	120.	1320.00
Dr.& Mrs.E.L.Bliss Dr.	1100.	165.	50.	100.	120.	1535.00
Mr.& Mrs.L.J.Christian Ms.	1000.		50.	100.	120.	1270.00
Dr.J.F.Cooper Dr.	500.					500.00
Mr.& Mrs.F.Donaldson Ms.	1000.		50.	100.	120.	1270.00
Dr.& Mrs.C.L.Gillette Dr.	1000.	50.	50.	100.	120.	1320.00
Rev.& Mrs.G.H.Hubbard Rev.	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.D.Kellogg "	1100.	159.48	50.	100.	120.	1529.48
Dr.& Mrs.H.N.Kinnear Dr.	1000.		50.	100.	120.	1270.00
Rev.& Mrs.S.H.Leger Rev.	1000.		50.	100.	120.	1270.00
Rev.& Mrs.R.W.McClure "	1100.		50.	100.	120.	1370.00
Rev.C.A.Neff "	500.		25.	50.	60.	635.00
Mr.& Mrs.G.M.Newell Ms.	1000.	100.	50.	100.	120.	1370.00
Mr.& Mrs.C.H.Riggs "	1100.		50.	100.	120.	1370.00
Mr.& Mrs.R.Scott "	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.H.Smith Rev.	1000.	150.	50.	100.	120.	1420.00
Rev.& Mrs.C.L.Storrs "	1100.		50.	100.	120.	1370.00
Rev.J.E.Walker "	550.		25.	50.	60.	685.00
Dr.& Mrs.H.T.Whitney Dr.	1000.		50.	100.	120.	1270.00
Miss M.S.Wiley Miss	500.		25.	50.	60.	635.00
					Forward	$26,789.48

FOOCHOW MISSION -- 2

SALARIES	$26,789.48
GENERAL WORK	7,413.00
TOTAL A.B.C.F.M.	$34,202.48

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. - 1918

FOOCHOW MISSION

Salaries

SALARIES AND ALLOWANCES

	Salary	Health	House	Teacher		
Miss Daisy Brown(6 mos)	$250.	$12.50	$25.	$30.	$317.50	
Miss Stella Cook	500.	25.00	50.	60.	635.00	
Dr. Lora Dyer	500.	25.00	50.	60.	635.00	
Miss Elsie Garretson	500.	25.00	50.	60.	635.00	
Miss Elizabeth Perkins	500.	25.00	50.	60.	635.00	
Miss Adelaide Thomson	500.	25.00	50.	60.	635.00	
Miss Laura Ward	500.	25.00	50.	60.	635.00	$4,127.50

General

GENERAL WORK

Foochow City			
Day Schools	$100.		
Kindergarten	100.		
Station Classes	250.	$450.00	
Ponasang			
Boarding School	$1,100.		
Day Schools	250.		
Bible Women	70.		
Classes for Women	125.		
Woman's School	415.		
Touring	35.		
Extension Work	50.	2,045.00	
Pagoda Anchorage & Diongloh			
Abbie B. Child School	$450.		
Day Schools	250.		
Bible Women	160.		
Medical Grant	50.		
Touring	110.	1,020.00	
Annual Meeting and Incidentals		60.00	3,575.00
TOTAL W. B. M.			$7,702.50

APPROPRIATIONS - W. B. M. I. - 1918

FOOCHOW MISSION

SALARIES	Salary	Health	House	Teacher		
Miss Frances K. Bement	$550.	$25.	$50.	$60.	$685.00	
Dr. Lucy P. Bement(6 mos)	275.	12.50	25.	30.	342.50	
Miss Grace A. Funk	550.	25.	50.	60.	685.00	
Miss Emily S. Hartwell	500.	25.	50.	60.	635.00	
Miss Vera McReynolds	500.	25.	50.	60.	635.00	
Miss Elizabeth Waddell	500.	25.	50.	60.	635.00	
Miss Josephine Walker	550.	25.	50.	60.	685.00	$4,302.50

GENERAL WORK

FOOCHOW CITY			
Bible Women	$300.		
Boarding Station Class	300.		
Touring	25.	$625.	
INGTAI			
Bible Women	$175.		
Boarding Station Class	100.		
Girls' Boarding School	600.		
Day Schools	100.		
Touring	50.		
Medical	30.	1055.	
SHAOWU			
Woman's School	$300.		
Tours	200.		
Day Schools	300.		
Woman's Work	300.		
Medical	650.		
Freight and Postage	100.		
Annual Meeting and incidentals	50.		
Kindergarten	75.		
Girls' Boarding School	850.	2825.	
Administrative Expenses	$40.		
Annual Meeting and incidentals	25.	65.	4,570.00
TOTAL		W. B. M. I.	$8,872.50

APPROPRIATIONS - W. B. M. P. - 1918

FOOCHOW MISSION

SALARY

Miss Bertha H. Allen

Salary	$500.00	
Health	25.00	
House tax	50.00	
Teacher	60.00	$635.00

GENERAL WORK

Foochow City

Station Classes	$ 50.00	
Kindergarten Work	150.00	$200.00

Diong Loh

Bible Women	$ 80.00	
Women's Boarding Station Classes	100.00	
Station Classes	450.00	
Day Schools	100.00	730.00

Ponasang

Union Kindergarten Training School	200.00		
" " " " rent	60.00	260.00	1190.00

TOTAL W. B. M. P. $1825.00

A. B. C. F. M.
Appropriations 1919

FOOCHOW

Rev.& Mrs.F.P.Beach	Rev.	$1000.	$180.93	$50.	$100.	$120.		$1450.93
Rev.& Mrs.W.L.Beard	"	1000.	200.	50.	100.	120.		1470.00
Mr.& Mrs.H.B.Belcher	Ed.	1000.	100.	50.	100.	120.		1370.00
Mr.& Mrs.L.J.Christian	"	1000.		50.	100.	120.		1270.00
Dr. J.F.Cooper	Ed.	250.					(last 6 mos)	250.00
Mr.& Mrs.F.Donaldson	Ed.	1000.	50.	50.	100.	120.		1320.00
Mr.& Mrs.R.E.Gardner	"	1000.		50.	100.	120.		1270.00
Dr.& Mrs.C.L.Gillette	Ed.	1000.	100.	50.	100.	120.		1370.00
Rev.& Mrs.P.S.Goertz	Rev.	1000.	50.	50.	100.	120.		1320.00
Rev.& Mrs.G.H.Hubbard	"	1000.		50.	100.	120.		1270.00
Dr.& Mrs.H.N.Kinnear	Ed.	1000.		50.	100.	120.		1270.00
Rev.& Mrs.S.H.Leger	Rev.	1000.	50.	50.	100.	120.		1320.00
Rev. C.A.Neff	"	125.		6.25	12.50	15.	(1st 3 mos)	158.75
Mr.& Mrs.G.M.Newell	Ed.	500.	65.19	25.	50.	60.	(1st 6 mos)	700.19
Mr.& Mrs.R.Scott	"	1000.		50.	100.	120.		1270.00
Rev.& Mrs.E.H.Smith	Rev.	1000.	162.50	50.	100.	120.		1432.50
Mr.& Mrs.A.E.St.Clair	Ed.	1000.		50.	100.	120.		1270.00
Rev.& Mrs.W.H.Topping	Rev.	1000.		50.	100.	120.		1270.00
Dr.& Mrs.H.T.Whitney	Ed.	1000.		50.	100.	120.		1270.00
								$22,322.37
GENERAL WORK								5,273.00
							TOTAL A.B.C.F.M.	$27,595.37

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. - 1919

FOOCHOW MISSION

SALARIES AND ALLOWANCES

	Salary	Health	House	Teacher	Total	
Miss Cook	$500.	$25.	$50.	$60.	$635.00	
Miss Garretson	500.	25.	50.	60.	635.00	
Dr. Dyer	500.	25.	50.	60.	635.00	
Miss Kentfield	500.	25.	50.	60.	635.00	
Miss Perkins	500.	25.	50.	60.	635.00	
Miss Thomas	500.	25.	50.	60.	635.00	
Miss Ward	500.	25.	50.	60.	635.00	
	$3,500.	$175.	$350.	$420.		$4,445.00

GENERAL WORK

Foochow City		
Day Schools	200.00	
Kindergarten	200.00	
Ponasang		
Boarding School	1,100.00	
Day Schools	250.00	
Bible Women	70.00	
Classes for Women	125.00	
Woman's School	150.00	
Touring	35.00	
Extension Work	50.00	
Pagoda Anchorage & Diongloh		
Abbie B. Child School	450.00	
Day Schools	250.00	
Bible Women	160.00	
Medical	50.00	
Touring	110.00	
General		
Annual Meeting & Incidentals	60.00	3,260.00

TOTAL W. B. M. $7,705.00

APPROPRIATIONS W. B. M. I. - 1919

FOOCHOW MISSION

	Salary	Health	House	Teacher	Total	
Miss Emily S. Hartwell	$500.	$25.	$50.	$60.	$635.	
Miss L. Vera McReynolds	500.	25.	50.	60.	635.	
Miss Elizabeth Waddell	500.	25.	50.	60.	635.	$1,905.

GENERAL WORK

Foochow City

Bible Women	$300.		
Boarding Station Class	300.		
Touring	25.	$625.	

Ingtai

Woman's Evangelistic	$275.		
Girls' Day Schools	100.		
Girls' Boarding School	600.		
Touring	50.		
Medical work for Chinese	30.	1055.	

General

Annual Meeting		25.	1,705.
		TOTAL W.B.M.I?	$3,610.

APPROPRIATIONS - W. B. M. P. - 1919

FOOCHOW MISSION

SALARY

Miss Bertha H. Allen

Salary	$500.00	
Health	25.00	
House	50.00	
Teacher	60.00	$635.00

GENERAL WORK

Foochow City

Day Schools	$ 50.00		
Kindergartens	150.00	$200.00	
Union Kindergarten Training School		200.00	

Diongloh

Woman's Evangelistic Work	$530.00		
Day Schools	100.00		
Boarding Station classes	100.00	730.00	
General Administration Expenses		15.00	1145.00
	TOTAL W. B. M. P.		$1780.00

a. B. C. F. M.
Appropriations 1920

FOOCHOW

		Base	Children	Health	House	Teacher	
Rev.& Mrs.F.P.Beach	Rev.	$1000.	$350.	$50.	$100.	$120.	$1620.00
Rev.& Mrs.W.L.Beard (1st 6 mos)	"	500.	168.54	25.	100.	60.	853.54
Mr.& Mrs.H.B.Belcher (1st 3 mos)	Ms.	250.	50.	12.50	100.	30.	442.50
Mr.& Mrs.L.J.Christian	"	1000.		50.	100.	120.	1270.00
Mr.& Mrs.Donaldson (1st 6 mos)	"	500.	100.	25.	100.	60.	785.00
Mr.& Mrs.R.E.Gardner	"	1000.		50.	100.	120.	1270.00
Dr.& Mrs.C.L.Gillette	Ch.	1000.	200.	50.	100.	120.	1470.00
Rev.& Mrs.P.S.Goertz	Rev.	1000.	200.	50.	100.	120.	1470.00
Rev.& Mrs.G.H.Hubbard (1st 6 mos)	"	500.		25.	100.	60.	685.00
Dr.& Mrs.H.N.Kinnear	Ch.	1000.		50.	100.	120.	1270.00
Rev.& Mrs.S.H.Leger	Rev.	1000.	100.	50.	100.	120.	1370.00
Rev.C.A.Neff (last 4 mos)	"	166.67		8.33	100.	20.	295.00
Mr.& Mrs.G.M.Newell (last 4 mos)	Ms.	333.33	83.33	16.67	100.	40.	573.33
Mr.& Mrs.O.G.Reumann	"	1000.	100.	50.	100.	120.	1370.00
Mr.& Mrs.R.Scott	"	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.H.Smith	Rev.	1000.	150.	50.	100.	120.	1420.00
Mr.& Mrs.A.E.St.Clair	Ms.	1000.		50.	100.	120.	1270.00
Rev.& Mrs.W.H.Topping	Rev.	1000.	100.	50.	100.	120.	1370.00
Substitute for Dr.Cooper							900.00
							$20,974.37
GENERAL WORK							7,573.00
					TOTAL A.B.C.F.M.		$ 28,547.37

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. - 1920

Foochow Mission

Salaries and Allowances:

Miss Blanchard	$500.	$25.00	$50.	$60.	$635.00	
Miss Cook (6 mos)	250.	12.50	25.	30.	317.50	
Dr. Dyer	500.	25.00	50.	60.	635.00	
Miss Garretson	500.	25.00	50.	60.	635.00	
Miss Kentfield	500.	25.00	50.	60.	635.00	
Miss Perkins	500.	25.00	50.	60.	635.00	
Miss Thomas	500.	25.00	50.	60.	635.00	
Miss Ward	500.	25.00	50.	60.	635.00	
	$3,750.	$187.50	$375.	$450.		$4,762.50

General Work:

Foochow City

Day Schools	$200.00	
Kindergarten	200.00	

Ponasang

Boarding School	1,100.00	
Day Schools	250.00	
Bible Women	70.00	
Classes for Women	125.00	
Woman's School	150.00	
Medical	500.00	
Touring	35.00	
Extension Work	50.00	

Pagoda Anchorage & Diongloh

Abbie B. Child School	450.00	
Day Schools	250.00	
Bible Women	160.00	
Medical	50.00	
Touring	110.00	

General

Day Schools care of Miss Cook	150.00	
Annual Meeting & Incidentals	60.00	$3,910.00
Total		$8,672.50

APPROPRIATIONS - W.B.M.I. - 1920

FOOCHOW MISSION

SALARIES

	Salary	Health	House Fund	Teacher	Total
Miss Emily Hartwell	$500.	$25.	$50.	$60.	$635.
Miss L. Vera McReynolds	500.	25.	50.	60.	635.
Miss Elizabeth Waddell	500.	25.	50.	60.	635.
Miss Martha S. Wiley	500.	25.	50.	60.	635.
					$2,540.00

GENERAL WORK

Foochow City

Bible Women	$350.	
Boarding Station Class	350.	
Touring	25.	725.00

Ingtai

Woman's Evangelistic	175.	
Girls' Day School	100.	
Girls Boarding School	600.	
Touring	62.50	
Medical Work for Chinese	30.00	
Woman's Boarding Station Class	100.00	1,067.50
		1,792.50

TOTAL W. B. M. I. $4,332.50

APPROPRIATIONS - W. B. M. P. - 1920

FOOCHOW MISSION

SALARY

Miss Bertha H. Allen

Salary	$500.00	
Health	25.00	
House	50.00	
Teacher	60.00	$635.00

GENERAL WORK

Foochow City

Day Schools	$ 50.00	
Kindergartens	150.00	$200.00
Union Kindergarten Training School		200.00

Diongloh

Woman's Evangelistic Work	$530.00		
Day Schools	100.00		
Boarding Station classes	100.00	730.00	
General Administration Expenses		15.00	
		$1145.00	
Less credit at mission		780.00	365.00
		TOTAL W. B. M. P.	$1,000.00

A. B. C. F. M.
Appropriations 1921

FOOCHOW

		Base	Children	Health	House	Teacher	
Rev.& Mrs.F.P.Beach	Rev	$1000.	$350.	$50.	$100.	$120.	$1620.00
Rev.& Mrs.W.L.Beard (last 4 mos)	"	500.		16.67	50.	40.	606.67
Mr.& Mrs.L.J.Christian	Ch.	1000.		50.	100.	120.	1270.00
Mr.& Mrs.Donaldson (last 4 mos)	"	333.33	100.	16.67	50.	40.	540.00
Mr.& Mrs.R.E.Gardner (1st 6 mos)	"	500.	50.	25.	50.	60.	685.00
Dr.& Mrs.H.C.Gebhart	Ch.	1000.		50.	100.	120.	1270.00
Dr.& Mrs.C.L.Gillette	"	1000.	210.73	50.	100.	120.	1480.73
Rev.& Mrs.G.H.Hubbard (last 4 mos)	Rev.	333.33		16.67	50.	40.	440.00
Dr.& Mrs.H.N.Kinnear (last 4 mos)	Ch.	333.33		16.67	50.	40.	440.00
Rev.& Mrs.S.H.Leger	Rev.	1000.	100.	50.	100.	120.	1370.00
Rev. C.A.Neff	"	500.		25.	50.	60.	635.00
Mr.& Mrs.G.M.Newell	Ch.	1000.	255.16	50.	100.	120.	1525.16
Rev.& Mrs.O.G.Reumann	Rev.	1000.	100.	50.	100.	120.	1370.00
Mr.& Mrs.R.Scott	Ch.	1000.		50.	100.	120.	1270.00
Rev.& Mrs.E.H.Smith	Rev.	1000.	150.	50.	100.	120.	1420.00
Mr.& Mrs.A.E.St.Clair	Ch.	1000.	100.	50.	100.	120.	1370.00
Rev.& Mrs.W.H.Topping	Rev.	1000.	200.	50.	100.	120.	1470.00
Substitute for Dr.Cooper		900.					900.00
							$19,682.56
GENERAL WORK							7,508.00
					TOTAL	A.B.C.F.M.	$27,190.56

Exchange at the rate of two dollars, Mexican, to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

Appropriations of W. B. M. for 1921

FOOCHOW MISSION

Salaries:

	Salary	Health	House	Teacher	Total
Miss Carter	$500.00	$25.00	$50.00	$	$575.00
Dr. Dyer	500.00	25.00	50.00	60.00	635.00
Miss Garretson	500.00	25.00	50.00	60.00	635.00
Miss Kentfield	500.00	25.00	50.00	60.00	635.00
Miss Nutting	500.00	25.00	50.00	60.00	635.00
Miss Perkins	500.00	25.00	50.00	60.00	635.00
Miss Thomas	500.00	25.00	50.00	60.00	635.00
Miss Ward(6 mos)	250.00	12.50	25.00	30.00	317.50
					$4,702.50

Work:

Foochow Station

Evangelistic Work	195.00
Bible Extension Work	50.00
Wensham Girls' School	1,100.00
Day Schools	600.00
Davis Memorial Kindergarten	200.00
Woman's Hospital	500.00
Touring	35.00

Diongloh

Abbie B. Child School	450.00
Pagoda Day School	250.00
Woman's Evangelistic Work	160.00
Touring	110.00
Medical Care for Chinese	50.00
Annual Meeting and Training Institute for Workers	100.00
	3,800.00
Total	$8,502.50

APPROPRIATIONS -- W. B. M. I. -- 1921

FOOCHOW MISSION

SALARIES	Salary	Health	House	Teacher		
Miss L. Vera McReynolds	$500.	$25.	$50.	$60.	$635.00	
Miss Elizabeth Waddell (6 mos)	250.	12.50	25.	30.	317.50	
Miss Martha S. Wiley	500.	25.	50.	60.	635.00	$1,587.50

GENERAL WORK

Foochow Station

Evangelistic	$370.	
Women's Bible School	425.	
Touring	35.	
Women's School of Industrial Arts	250.	$1080.00

Ingtai

Evangelistic	$175.	
Girls Day Schools	100.	
Girls Boarding Schools	650.	
Touring	62.50	
Medical Care for Chinese	30.00	
Women's Boarding Class	100.00	1117.50

General

Annual Meeting	40.00	2,237.50
TOTAL		$3,825.00

APPROPRIATIONS - W. B. M. P. - 1921

FOOCHOW MISSION

SALARY

Miss Bertha H. Allen				
Salary	$500.			
Health	25.			
House Fund	50.			
Teacher	60.			
	$635.			
Bonus	150.		$785.	

GENERAL WORK

Foochow City			
Day Schools	50.		
Kindergartens	255.		
Union Kindergarten T.S.	200.		
U.K.T.S. Scholarships	50.	$555.	
Diongloh			
Women's Evangelistic	530.		
Day Schools	200.		
Boarding Station Classes	100.	830.	1,385.
TOTAL W.B.M.P.			$2,170.

GENERAL WORK

Exchange guaranteed at $2. silver for $1. gold on above appropriations

Exchange at the rate of two dollars, Mexican, to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

A. B. C. F. M.
Appropriations 1922

FOOCHOW

	Base	Children	Health	House	Teacher	
Rev.& Mrs.F.P.Beach Rev	$1000.	$350.	$50.	$100.	$120.	$1620.00
Rev. W. L. Beard Rev.	500.		25.	50.	60.	635.00
Mr.& Mrs.L.J.Christian Mr.	1000.		50.	100.	120.	1270.00
Rev.& Mrs.F.F.G.Donaldson Rev.	1000.	400.	50.	100.	120.	1670.00
Mr.& Mrs.R.E.Gardner Mr. (last 6 mos)	500.	100.	25.	50.	60.	735.00
Dr.& Mrs.H.C.Gebhart Dr.	1000.		50.	100.	120.	1270.00
Dr.& Mrs.C.L.Gillette "	1000.	250.	50.	100.	120.	1520.00
Rev.& Mrs.P.S.Goertz Rev. (last 9 mos)	750.	187.50	37.50	100.	90.	1165.00
Rev.& Mrs.G.H.Hubbard "	1000.		50.	100.	120.	1270.00
Dr.& Mrs.H.N.Kinnear Dr.	1000.		50.	100.	120.	1270.00
Rev.& Mrs.S.H.Leger Rev.	1000.	100.	50.	100.	120.	1370.00
Rev. C. A. Neff "	500.		25.	50.	60.	635.00
Mr. & Mrs. G. M. Newell Mr.	1000.	300.	50.	100.	120.	1570.00
Rev.& Mrs.O.G.Reumann Rev.	1000.	100.	50.	100.	120.	1370.00
Mr.& Mrs.R.Scott Mr. (1st 6 mos) Rev.	500.		25.	50.	60.	635.00
Rev.& Mrs.E.H.Smith	1000.	150.	50.	100.	120.	1420.00
Mr.& Mrs.A.E.St.Clair Mr.	1000.	100.	50.	100.	120.	1370.00
Rev.& Mrs.W.H.Topping Rev	1000.	200.	50.	100.	120.	1470.00
Miss S.E.Armstrong Miss	500.		25.	50.	60.	635.00
						$22,900.00
GENERAL WORK						7,508.00
				TOTAL	A.B.C.F.M.	$30,408.00

Exchange at the rate of two dollars, Mexican, to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS of W. B. M. for 1922.

FOOCHOW MISSION

Salaries.	Salary	Health	House	Teacher	Total	
Miss Atwood	$500	$25.00	$50.00	$60.00	$635.00	
Miss Beard	500	25.00	50.00	60.00	635.00	
Miss Carter	500	25.00	50.00	60.00	575.00	
Miss Cook	500	25.00	50.00	60.00	635.00	
Dr. Dyer (6mos)	250	12.50	25.00	30.00	317.50	
Miss Garretson	500	25.00	50.00	60.00	635.00	
Miss Kentfield	500	25.00	50.00	60.00	635.00	
Miss Nutting	500	25.00	50.00	60.00	635.00	
Miss Thomas	500	25.00	50.00	60.00	635.00	
	$4,250,00	$212.50	425.00	450.00		$5337.50

Foochow Station.

Work :

Evangelistic Work	$195.00
Bible Extension Work	50.00
Wenshan Girls' School	1100.00
Day Schools	750.00
Woman's Hospital	500.00
Davis Memorial Kindergarten	200.00
Touring	20.00

Dionglah

Abbie B. Child School	575.00
Pagoda Day Schools	300.00
Woman's Evangelistic Work	160.00
Touring	110.00
Medical Care for Chinese	50.00
Annual Meeting and Training Institute for Workers	100.00
	$4110.00
Total	$9447,50.

APPROPRIATIONS -- W. B. M. I. -- 1922.

CHINA - FOOCHOW MISSION.

SALARIES

	Salary	Health	House	THacher	
Miss EMily S.Hartwell	$500.	$25.	$50.	$ 60.	$635.00
Miss Martha Wiley	500.	25.	50.	60.	635.00
Miss Gertrude Blanchard	500.	25.	50.	60.	635.00
Miss L. Vera McReynolds	500.	25.	50.	60.	635.00
Miss Lucy Lanktree	500.	25.	50.	60.	635.00
Miss Elizabeth Waddell (last six months)	250.	12.50	25.	30.	317.50
					$3,492.50.

GENERAL WORK

Foochow Station			
Evangelistic	$390.		
Woman's Boarding School	500.		
Touring	50.		
Woman's School of Induêtrial Arts	250.		
		$1190.	
Ingtai Station			
Evangelistic	175.		
Girls' Day School	100.		
Girls' Boarding School	650.		
Touring	65.		
Medical Care for Chinese	30.		
Woman's Boarding Class	1 00.	1120.	
General			
Evangelistic			
Annual Meeting		50.	2,360.000
		W. B. M. I. Total--------	$5,852.50

Exchange at the rate of two dollars, Mexican, to one dollar gold is guaranteed on the above appropriations for Salaries and General Work.

APPROPRIATIONS ---W. B. M. P. --1922.

FOOCHOW MISSION

GENERAL WORK			
Foochow City			
	Day Schools	$50.00	
	Kindergartens	255.00	
	Union Kindergarten Training School	200.00	
	Union Kindergarten Training School scholarships	50.00	$555.00
Diong Loh	Women's Evangelistic Work	530.00	
	Day Schools	200.00	
	Boarding Station Classes	100.00	830.00

W. B. M. P. TOTAL**** ---------- $1385.00

a. B. C. F. M.

Appropriations 1923

10/

FOOCHOW

	Base	Children	Health	House	Teacher	SPECIAL	
Miss S.E.Armstrong Miss	$500.		$25.	$50.	$60.	$50.	$685.00
Rev.& Mrs.F.P.Beach Rev. (last 11 mos)	916.67	347.56	45.83	100.	110.	126.41	1646.47
Rev.W.L.Beard "	500.		25.	50.	60.	50.	685.00
Mr.& Mrs.L.J.Christian Mr.	1000.		50.	100.	120.	100.	1370.00
Miss Alice M. Darrow Miss	500.		25.	50.	60.	50.	685.00
Rev.& Mrs.F.F.G.Donaldson Rev.	1000.	400.	50.	100.	120.	140.	1810.00
Dr.& Mrs.H.C.Gebhart Dr.	1000.		50.	100.	120.	100.	1370.00
Dr.& Mrs.C.L.Gillette Dr.	1000.	450.	50.	100.	120.	145.	1865.00
Rev.& Mrs.P.S.Goertz Rev.	1000.	250.	50.	100.	120.	125.	1645.00
Rev.& Mrs.G.H.Hubbard Rev.	1000.		50.	100.	120.	100.	1370.00
Dr.& Mrs.H.N.Kinnear Dr.	1000.		50.	100.	120.	100.	1370.00
Rev.& Mrs.S.H.Leger Rev. (1st 6 mos) "	500.	150.	25.	50.	60.	65.	850.00
Rev.C.A.Neff	500.		25.	50.	60.	50.	685.00
Mr.& Mrs.G.M.Newell Mr.	1000.	300.	50.	100.	120.	130.	1700.00
Rev.& Mrs.O.G.Reumann Rev.	1000.	200.	50.	100.	120.	120.	1590.00
Mr.& Mrs.R.Scott Mr. (last 4 mos)	333.33		16.67	50.	40.	33.34	473.34
Rev.& Mrs.E.H.Smith Rev.	1000.	150.	50.	100.	120.	115.	1535.00
Mr.& Mrs.A.E.St.Clair Mr.	1000.	100.	50.	100.	120.	110.	1480.00
Rev.& Mrs.W.H.Topping Rev.	1000.	200.	50.	100.	120.	120.	1590.00
							$24,404.81

GENERAL WORK $7,758.00

TOTAL A.B.C.F.M. = $32,162.81

*Includes special grant for Foochow Hospital of $250, for 1923.

Exchange at the rate of two dollars, Mexican, to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS of W. B. M. for 1923

FOOCHOW MISSION

Salaries

	Salary	Health	House	Teacher	Special	Total
Miss Atwood	$500.00	$25.00	$50.00	$60.00	$50.00	$685.00
Miss Beard	500.00	25.00	50.00	60.00	50.00	685.00
Miss Carter (4 mos)	166.66		16.67		16.67	200.00
Miss Cook	500.00	25.00	50.00	60.00	50.00	685.00
Miss Kentfield (6 mos)	250.00	12.50	25.00	30.00	25.00	342.50
Miss Nutting	500.00	25.00	50.00	60.00	50.00	685.00
Miss Perkins	500.00	25.00	50.00	60.00	50.00	685.00
Miss Pike	500.00	25.00	50.00	60.00	50.00	685.00
Miss Thomas (6 mos)	250.00	12.50	25.00	30.00	25.00	342.50
Miss Ward	500.00	25.00	50.00	60.00	50.00	685.00
						$5,680.00

Work

Foochow Station

Evangelistic and social work for women	$ 345.00	
Wenshan Girls' School	1,600.00	
Day Schools	750.00	
Davis Memorial Kindergarten	200.00	
Woman's Hospital	500.00	
Touring	50.00	

Diongloh

Abbie B. Child School	575.00	
Pagoda Day Schools	300.00	
Woman's Evangelistic Work	160.00	
Touring	150.00	
Medical care for Chinese	50.00	
Annual Meeting and Training Institute for workers	100.00	$4,780.00
Total		$10,460.00

APPROPRIATIONS -- W.B.M.I. -- 1923

FOOCHOW MISSION

SALARIES

	Salary	Health	House Fund	Teacher	Special	
Miss Emily Hartwell	$500.	$25.	$50.	$60.	$50.	$685.00
Miss Martha Wiley	500.	25.	50.	60.	50.	685.00
Miss Gertrude Blanchard	500.	25.	50.	60.	50.	685.00
Miss L. Vera McReynolds (4 mos)	166.67	8.33	16.66	20.	16.66	228.32
Miss Lucy Lanktree	500.	25.	50.	60.	50.	685.00
Miss Elizabeth Waddell	500.	25.	50.	60.	50.	685.00
						$3,653.32

GENERAL WORK

Foochow	Evangelistic	$400.	
	Woman's Bible School	500.	
	Woman's Sch. Industrial Arts	250.	
	Touring	75.	
		$1225.	
Ingtai	Evangelistic	$175.	
	Girls' Boarding School	700.	
	" Day Schools	100.	
	Medical Care	30.	
	Touring	65.	
	Woman's Brdg. Sta. Class	100.	
	Girls Brdg. Sch. Repairs	100.	
		$1270.	
Annual Meeting		50.	2,545.00
		TOTAL	$6,198.32

APPROPRIATIONS of W.B.M.P. for 1923

FOOCHOW

Salaries

Miss Bertha H. Allen				
Salary	$500.00			
Health	25.00			
House	50.00			
Teacher	60.00			$ 635.00

Work

Foochow

Day Schools	$ 50.		
Kindergartens (5)	375.		
Union Kindergarten Training School	200.		
U.K.T.S.Scholarships	40.	$665.00	

Diongloh

Woman's Evangelistic Work	550.		
Day Schools	200.		
Boarding Station Classes	150.	900.00	1,565.00

Total $2,200.00

Exchange at the rate of 3 rupees to the dollar is guaranteed on the above appropriations for Salaries and General Work

a. B. C. F. M. appropriations 35

FOOCHOW

	Base	Children	Health	House	Teacher	SPECIAL	
Miss S.E.Armstrong Mrs	$500.		$25.	$50.	$60.	$50.	$685.00
Rev.& Mrs.F.P.Beach Rev	1000.	400.	50.	100.	120.	140.	1810.00
Rev. W.L.Beard	500.		25.	50.	60.	50.	685.00
Mr.& Mrs.L.J.Christian Mr (1st 6 mos)	500.		25.	50.	60.	50.	685.00
Miss Alice M. Darrow Miss	500.		25.	50.	60.	50.	685.00
Rev.& Mrs.Donaldson Rev	1000.	433.33	50.	100.	120.	143.34	1846.67
Dr. & Mrs.H.C.Gebhart Dr	1000.		50.	100.	120.	100.	1370.00
Rev.& Mrs.P.S.Goerts Rev	1000.	250.	50.	100.	120.	125.	1645.00
Rev.& Mrs.G.H.Hubbard "	1000.		50.	100.	120.	100.	1370.00
Dr. & Mrs.H.N.Kinnear Dr	1000.		50.	100.	120.	100.	1370.00
Rev.& Mrs.S.H.Leger Rev (last 4 mos) "	333.33	100.	16.67	50.	40.	43.33	583.33
Rev. G.A.Neff (last 6 mos) Mr	250.		12.50	25.	30.	25.	342.50
Mr. & Mrs.G.M.Newell	1000.	300.	50.	100.	120.	130.	1700.00
Rev.& Mrs.O.G.Reumann Rev	1000.	300.	50.	100.	120.	130.	1700.00
Mr. & Mrs.R.Scott Mr	1000.		50.	100.	120.	100.	1370.00
Rev.& Mrs.E.H.Smith Rev (1st 6 mos)	500.	75.	25.	50.	60.	57.50	767.50
Mr. & Mrs.A.E.St.Clair Mr	1000.	200.	50.	100.	120.	120.	1590.00
Rev.& Mrs.W.H.Topping Rev (1st 6 mos)	500.	150.	25.	50.	60.	65.	850.00
							$21,055.00
GENERAL WORK							* $8,508.00
						TOTAL ABOVE	$29,563.00

*Includes special grant of $1,000 for Foochow Hospital for 1924

Exchange at the rate of two dollars, Mexican, to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

A. B. C. F. M.
Appropriations 1925

FOOCHOW

						SPECIAL		
Miss S.E.Armstrong	Ulm	$ 550.		$25.	$ 50.	$ 60.	$ 50.	$ 735.00
Rev.& Mrs.F.P.Beach	Rev	1100.	495.	50.	100.	120.	145.	2010.00
Rev.W.L.Beard	"	550.		25.	50.	60.	50.	735.00
Mr.& Mrs.L.J.Christian (last 4 mos)	Ur	366.66		16.67	50.	60.	33.33	526.66
Rev.&Mrs.F.F.G.Donaldson	Rev.	1100.	511.96	50.	100.	120.	146.54	2028.50
Dr.& Mrs.C.L.Gillette	Ch.	1100.	550.	50.	100.	120.	150.	2070.00
Rev.& Mrs.P.S.Goertz	Rev	1100.	220.	50.	100.	120.	120.	1710.00
Miss Helen R.Hieb	Mm	550.		25.	50.	60.	50.	735.00
Rev.& Mrs.G.H.Hubbard (1st 6 mos)	Rev	550.		25.	50.	50.	50.	725.00
Dr.& Mrs.H.N.Kinnear	Ch.	1100.		50.	100.	120.	100.	1470.00
Rev.& Mrs.S.H.Leger	Rev.	1100.	379.84	50.	100.	120.	134.53	1884.37
Rev.C.A.Neff	Rev	550.		25.	50.	60.	50.	735.00
Mr.& Mrs.G.M.Newell	Ur.	1100.	330.	50.	100.	120.	130.	1830.00
Rev.& Mrs.O.G.Reumann (1st 6 mos)	Rev	550.	165.	25.	50.	60.	65.	915.00
Mr.& Mrs.R.Scott	Ur.	1100.		50.	100.	120.	100.	1470.00
Rev.& Mrs.E.H.Smith (last 4 mos)	Rev.	366.67	55.	16.66	50.	40.	38.33	566.66
Mr.& Mrs.A.E.StClair (1st mos)	Ur.	550.	110.	25.	50.	60.	60.	855.00
Mr.Guy A.Thelin	Ur.	550.		25.	50.	60.	50.	735.00
Rev.& Mrs.W.H.Topping (last 4 mos)	Rev	366.67	128.33	16.67	50.	40.	45.	646.67
		$14,300.	2945.13	650.	1350.	1570.	1567.73	$22,382.86
GENERAL WORK								* 8,508.00
						TOTAL A.B.C.F.M.		$30,890.86

* Includes special grant of $1,000 for Foochow Hospital for 1925.

Exchange at the rate of two dollars, Mexican, to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS of W. B. M. for 1925

FOOCHOW MISSION

Salaries:

	Salary	Health	House	Teacher	Special	Total
Miss Atwood	$550.00	$25.00	$60.00	$75.00	$50.00	$760.00
Miss Beard	550.00	25.00	60.00	75.00	50.00	760.00
Dr. Dyer	550.00	25.00	60.00	75.00	50.00	760.00
Miss Holton	550.00	25.00	60.00		50.00	685.00
Miss Houston	550.00	25.00	60.00	75.00	50.00	760.00
Miss Nutting (6 mos)	275.00	12.50	30.00	37.50	25.00	380.00
Miss Perkins	550.00	25.00	60.00	75.00	50.00	760.00
Miss Thomas	550.00	25.00	60.00	75.00	50.00	760.00
Miss Ward	550.00	25.00	60.00	75.00	50.00	760.00
						$6,385.00

Work:

Foochow Station

Evangelistic	$ 345.00
Wenshan Girls' School	1,600.00
" " " Hospitality fund	50.00
Day Schools	750.00
Davis Memorial Kindergarten	200.00
Woman's Hospital	1,000.00
Touring	50.00

Diongloh

Abbie B. Child School	650.00
Pagoda Day Schools	300.00
Evangelistic	160.00
Touring	150.00
Medical Care for Chinese	50.00
Annual Meeting and Training Institute	100.00
	$5,405.00
Total	$11,790.00

1925 -- APPROPRIATIONS -- W.B.M.I.

CHINA -- FOOCHOW MISSION

SALARIES:

	Salary	Health	House	Teacher	Spec.	
Miss Emily S. Hartwell	$550.	$25.	$50.	$75.	$50.	$750.
Miss Lucy B. Lanktree	550.	25.	50.	75.	50.	750.
Miss Elizabeth Waddell	550.	25.	50.	75.	50.	750.
Miss Martha Wiley	550.	25.	50.	75.	50.	750.
						$3,000.00

GENERAL WORK:

Foochow:	Evangelistic	$400.		
	Woman's Bible School	500.		
	Woman's School of Industrial Arts	250.		
	Touring	75.	$1,225.	
Ingtai:	Evangelistic	175.		
	Girls' Boarding School	700.		
	Girls' Day School	100.		
	Woman's Bible Class	150.		
	Medial Care for Chinese	30.		
	Touring	65.	1,220.	
General:	Annual Meeting		50.	2,495.00
		TOTAL		$5,495.00

APPROPRIATIONS OF W.B.M.P. FOR THE FIELD FOR 1925

FOOCHOW MISSION

Salaries and Allowances:

Miss Bertha H. Allen --Salary	$600.00			
Health	25.00			
Teacher	75.00		$700.00	

Work:

Foochow			
Day Schools	50.00		
Kindergartens (6)	450.00		
Union Kindergarten Training Sch.	200.00		
Scholarships (U.K.T.S.)	40.00		
Diongloh			
Evangelistic	550.00		
Day Schools	200.00		
Woman's School	150.00	1,640.00	$2,340.00

FOOCHOW 1926

	Fixed Salary	Children	Health & Medical	House Fund	Teacher	
Susan E.Armstrong	650.		25.	50.	60.	785.
Rev.&Mrs.F.P.Beach	1300.	390.	50.	100.	120.	1960.
Rev.&Mrs.W.L.Beard	1300.		50.	100.	120.	1570.
Dr.&Mrs.Horace Campbell	1300.		50.	100.	120.	1570.
Mr.&Mrs.L.J.Christian	1300.		50.	100.	120.	1570.
Rev.&Mrs.F.Donaldson	1300.	650.	50.	100.	120.	2220.
Dr.C.L.Gillette - 6 mos.	325.		12.50	100.		437.50
Rev.&Mrs.P.S.Goertz	1300.	260.	50.	100.	120.	1830.
Dr.&Mrs.H.N.Kinnear	1300.		50.	100.	120.	1570.
Rev.&Mrs.S.H.Leger	1300.	585.	50.	100.	120.	2155.
Dr.&Mrs.Neil Lewis	1300.		50.	100.	120.	1570.
Rev.C.A.Neff	650.		25.	50.	60.	785.
Mr.&Mrs.G.M.Newell	1300.	195.	50.	100.	120.	1765.
Mr.&Mrs.R.Scott	1300.		50.	100.	120.	1570.
Rev.&Mrs.E.H.Smith	1300.		50.	100.	120.	1570.
Mr.&Mrs.A.E.St.Clair (last 6 mos)	650.	195.	25.	50.	60.	980.
Mr. Guy A.Thelin	650.		25.	50.	60.	785.
Rev.&Mrs.W.H.Topping	1300.	455.	50.	100.	120.	2025.
	19,825.	2,730.	762.50	1,600.	1,800.	26,717.50

FOOCHOW -- 2

It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

a. B.C.F.M. Appropriations

FOOCHOW 1926

	Fixed Salary	Children	Health & Medical	House Fund	Teacher	
Susan E.Armstrong	650.		25.	50.	60.	785.
Rev.&Mrs.F.P.Beach	1300.	390.	50.	100.	120.	1960.
Rev.&Mrs.W.L.Beard	1300.		50.	100.	120.	1570.
Dr.&Mrs.Horace Campbell	1300.		50.	100.	120.	1570.
Mr.&Mrs.L.J.Christian	1300.		50.	100.	120.	1570.
Rev.&Mrs.F.Donaldson	1300.	650.	50.	100.	120.	2220.
Dr.C.L.Gillette - 6 mos.	325.		12.50	100.		437.50
Rev.&Mrs.P.S.Goertz	1300.	260.	50.	100.	120.	1830.
Dr.&Mrs.H.N.Kinnear	1300.		50.	100.	120.	1570.
Rev.&Mrs.S.H.Leger	1300.	585.	50.	100.	120.	2155.
Dr.&Mrs.Neil Lewis	1300.		50.	100.	120.	1570.
Rev.C.A.Neff	650.		25.	50.	60.	785.
Mr.&Mrs.G.M.Newell	1300.	195.	50.	100.	120.	1765.
Mr.&Mrs.R.Scott	1300.		50.	100.	120.	1570.
Rev.&Mrs.E.H.Smith	1300.		50.	100.	120.	1570.
Mr.&Mrs.A.E.St.Clair (last 6 mos)	650.	195.	25.	50.	60.	980.
Mr. Guy A.Thelin	650.		25.	50.	60.	785.
Rev.&Mrs.W.H.Topping	1300.	455.	50.	100.	120.	2025.
	19,825.	2,730.	762.50	1,600.	1,800.	26,717.50
GENERAL WORK						*8,508.
					TOTAL A.B.C.F.M.	35,225.50

* Includes special grant of $1,000 for Foochow Hospital for 1926

Notes Exchange at the rate of $2 Mex. to $1 Gold is guaranteed on the above appropriations for Salaries and General Work.

For accounting simplicity the special allowance has been combined with the base allowance in this appropriation schedule. It is understood, however, that should the cost of living be substantially decreased, this new basal salary would be subject to the same revision as if the special increase had been kept as a separate item.

APPROPRIATIONS of W. B. M. for 1926

FOOCHOW MISSION

Salaries

	Salary	Health	House	Teacher	Total
Miss Atwood	$700.00	$25.00	$60.00	$75.00	$860.00
Miss Beard	700.00	25.00	60.00	75.00	860.00
Miss Eliz. Cushman	700.00	25.00	60.00	75.00	860.00
Miss Mary Cushman	700.00	25.00	60.00		785.00
Dr. Dyer	700.00	25.00	60.00	75.00	860.00
Miss Holton (6 mos)	350.00	12.50	30.00		392.50
Miss Houston	700.00	25.00	60.00	75.00	860.00
Miss Perkins	700.00	25.00	60.00	75.00	860.00
Miss Ward	700.00	25.00	60.00	75.00	860.00
					$7,197.50

Work

Foochow Station

Evangelistic	$ 345.00	
Wenshan Girls' School	1,600.00	
" " " Hospitality Fund	50.00	
Day Schools	750.00	
Davis Memorial Kindergarten	200.00	
Woman's Hospital	1,000.00	
Touring	50.00	

Diongloh

Abbie B. Child School	700.00	
Pagoda Day Schools	300.00	
Evangelistic	160.00	
Touring	150.00	
Medical Care for Chinese	80.00	
Annual Meeting and Training Institute	100.00	
		$5,485.00
	Total	$12,682.50

APPROPRIATIONS FORTHE FIELD FOR 1926 - W.B.M.P.

Foochow Mission

Salaries and Allowances:				
Miss Bertha H. Allen,	Salary	$700		
	Health	25		
	Teacher	75		$800.
Work: Foochow				
Day Schools		50		
Kindergartens (6)		486		
Union Kindergarten Training School		200		
Scholarships (U.K.T.S.)		40		
Work: Diongloh				
Evangelistic Work		550		
Day Schools		200		
Diongloh Woman's School		150	1,676	$2,476

38

FOOCHOW MISSION

Appropriations for 1927

SALARIES

	Salary	Child	Health	House	Teacher	Total
Miss Bertha H. Allen	$700.		$25.		$75.	$800.00
Miss Hazel M. Atwood (last 4 mos.)	233.34		8.33	30.	25.	296.67
Rev.&Mrs.F.P.Beach	1400.	420.	50.	100.	120.	2,090.00
Dr.&Mrs.W.L.Beard	1400.		50.	100.	120.	1,670.00
Dr.&Mrs.H.E.Campbell	1400.	140.	50.	100.	120.	1,810.00
Mr.&Mrs.L.J.Christian	1400.		50.	100.	120.	1,670.00
Elizabeth Cushman	700.		25.	60.	75.	860.00
Mary B. Cushman	700.		25.	60.		785.00
Mr.&Mrs.F.F.G.Donaldson	1400.	763.33	50.	100.	120.	2,433.33
Dr. Lora G. Dyer	700.		25.	60.	75.	860.00
Dr.&Mrs.C.L.Gillette (last 4 mos.)	466.67	256.67	16.67	33.33	40.	813.34
Miss Emily S. Hartwell	700.		25.	60.	75.	860.00
Lyda S. Houston	700.		25.	60.	75.	860.00
Miss Lucy Lanktree (last 4 mos.)	233.34		8.33	30.	25.	296.67
Dr.&Mrs.S.H.Leger	1400.	689.78	50.	100.	120.	2,359.78
Dr.&Mrs.N.M.Lewis	1400.	140.	50.	100.	120.	1,810.00
Maude McGwigan (1st 8 mos.)	466.67		16.	40.		522.67
Mr.C.A.Neff (last 4 mos.)	233.34		8.33	16.67	20.	278.34
Mr.&Mrs.G.M.Newell	1400.	210.	50.	100.	120.	1,880.00
Elizabeth S. Perkins	700.		25.	60.	75.	860.00
Mr.&Mrs.R.Scott	1400.		50.	100.	120.	1,670.00
Rev.&Mrs.E.H.Smith	1400.	280.	50.	100.	120.	1,950.00
Rev.&Mrs.A.O.Rinden	1400.		50.	100.	120.	1,670.00
Rev.&Mrs.R.R.Shrader	1400.		50.	100.	120.	1,670.00
Mr.&Mrs.A.E.St.Clair	1400.	445.25	50.	100.	120.	2,115.25
Mr.C.A.Thelin	700.		25.	30.	60.	815.00
Eunice T. Thomas	700.		25.	60.	75.	860.00
Mr.&Mrs.W.H.Topping	1400.	490.	50.	100.	120.	2,160.00
Miss Elizabeth Waddell	700.		25.	60.	75.	860.00
Laura D. Ward	700.		25.	60.	75.	860.00
Miss Martha Wiley	700.		25.	60.	75.	860.00
	$29,633.36	$3,835.03	$1,057.66	$2,180.	$2,600.	$39,306.05

GENERAL WORK

American Board:-

		$8,508.

W.B.M.:-

Foochow Station: Evangelistic	$345.	
Wenshan Girls' School	1,600.	
" " Hospitality Fund	50.	
Day Schools	750.	
Davis Memorial Kindergarten	200.	
Woman's Hospital	1,000.	
Touring	50.	

Foochow Mission
Appropriations for 1927

Salary Total		Bro't forward	$39,306.0
		General Work (Cont'd.)	
ABCFM American Board Total (bro't forward)		* $8,508.	
W.B.M.:- WBM		TOTAL	
Foochow Total (bro't forward)		$3,995.	
Diongloh:-			
Abbie B. Child School	$700.		
Pagoda Day Schools	300.		
Evangelistic	160.		
Touring	150.		
Medical Care for Chinese	80.		
Annual Meeting & Training Institute	100.	1,490.	5,485.
W.B.M.I.:- WBMI			
Foochow:-			
Evangelistic	$400.		
Woman's Bible Sch.	500.		
Woman's School of Industrial Arts	250.		
Touring	75.	1,225.	
Ingtai:-			
Evangelistic	$175.		
Girls' Boarding Sch.	700.		
Girls' Day Schools	100.		
Woman's Bible Class	150.		
Medical Care for Chinese	30.		
Touring	65.	1,220.	
Annual Meeting		50.	2,495.
W.B.M.P.:- WBMP			
Foochow:-			
Day Schools	$50.		
Kindergartens (6)	486.		
Union Kindergarten Training School	200.		
U.K.T.S. Scholarships	40.		
Union Lower Primary Training School	200.	976.	
Diongloh:-			
Evangelistic Work	$550.		
Day Schools	200.		
Diongloh Woman's School	150.	900.	1,876.

Foochow Mission
Appropriations for 1927

APPROPRIATIONS of W. B. M. for 1927

Salary Total	FOOCHOW MISSION	Bro't forward	$39,306.05
General Work Total			18,364.00
		TOTAL ----------	$57,670.05

	Salary	Health	House	Teacher	Total
Hazel M. Atwood (4 mos.)	$233.34	$ 8.33	$30.00	$25.00	[illegible]
Elizabeth Cushman	700.00	25.00	60.00	75.00	[illegible]
Dr. Lora G. Dyer	[illegible]	[illegible]	[illegible]	[illegible]	785.00
Elizabeth S. Perkins	[illegible]	[illegible]	[illegible]	[illegible]	523.33
Mary E. Ward	700.00	25.00	60.00	75.00	860.00

$6,765.00

* Includes special grant of $1,000 for Foochow Hospital for 1927.

1. Exchange at the rate of $2. Mex. to $1. Gold is guaranteed on the above appropriations for Salaries and General Work.

2. For accounting simplicity the special allowance has been combined with the base allowance in this appropriation schedule. It is understood, however, that should the cost of living be substantially decreased, this new basal salary would be subject to the same revision as if the special increase had been kept as a separate item.

3. It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

Work

Foochow Station

Evangelistic		
Wenshan Girls' School	$ 345.00	
" " " Hospitality Fund	1,600.00	
Day Schools	50.00	
Davis Memorial Kindergarten	750.00	
Woman's Hospital	200.00	
Touring	1,000.00	
	50.00	

Ningpo

Abbie B. Child School		
Pagoda Day Schools	700.00	
Evangelistic	300.00	
Touring	160.00	
Medical Care for Chinese	150.00	
Annual Meeting and Training Institute	80.00	
	100.00	
		$5,485.00
Total		$12,250.00

APPROPRIATIONS of W. B. M. for 1927

FOOCHOW MISSION

Salaries

	Salary	Health	House	Teacher	Total
Hazel M. Atwood (4 mos.)	$233.34	$ 8.33	$30.00	$25.00	$296.67
Elizabeth Cushman	700.00	25.00	60.00	75.00	860.00
Mary B. Cushman	700.00	25.00	60.00		785.00
Dr. Lora G. Dyer	700.00	25.00	60.00	75.00	860.00
Lyda S. Houston	700.00	25.00	60.00	75.00	860.00
Maude McGwigan (8 mos)	466.67	16.00	40.00		523.33
Elizabeth S. Perkins	700.00	25.00	60.00	75.00	860.00
Eunice T. Thomas	700.00	25.00	60.00	75.00	860.00
Laura D. Ward	700.00	25.00	60.00	75.00	860.00
					$6,765.00

Work

Foochow Station

Evangelistic	$ 345.00
Wenshan Girls' School	1,600.00
" " " Hospitality Fund	50.00
Day Schools	750.00
Davis Memorial Kindergarten	200.00
Woman's Hospital	1,000.00
Touring	50.00

Diongloh

Abbie B. Child School	700.00
Pagoda Day Schools	300.00
Evangelistic	160.00
Touring	150.00
Medical Care for Chinese	80.00
Annual Meeting and Training Institute	100.00
	$5,485.00

Total $12,250.00

a. B. C. F. M. Appropriations

FOOCHOW

						1928
Allen, Bertha H. (last 4 mos.)	233.33		8.33		37.50	$ 279.16
Atwood, Hazel M.	700.00		25.00	60.00	75.00	860.00
Armstrong, Susan E.	700.		25.	60.	75.	860.
Beard, Rev.&Mrs. W.L. (Last 4 mos.)	466.67		16.67	50.	60.	593.34
Beach, Rev.&Mrs. F.P.	1400.	700.	50.	100.	120.	2370.00
Campbell, Dr.&Mrs.H.	1400.	140.	50.	100.	120.	1810.00
Christian, Mr.&Mrs.L.	1400.		50.	100.	120.	1670.00
Cushman, Elizabeth	700.		25.	60.	75.	860.
Donaldson, Rev.&Mrs. (Last 4 mos)	466.67	254.44	16.67	60.	60.	857.78
Gillette, Dr.&Mrs. C.	1400.	770.	50.	100.	120.	2440.00
Hartwell, Miss E.S.	700.		25.	60.	75.	860.00
Houston, Lyda S.	700.		25.	60.	75.	860.00
Lanktree, Lucy H.	700.		25.	60.	75.	860.00
Leger, Dr.&Mrs. S.H.	1400.	700.	50.	100.	120.	2370.00
Lewis, Dr.&Mrs. N.H.	1400.	140.	50.	100.	120.	1810.00
McClure, Rev.&Mrs.R.	1400.	700.	50.	100.	120.	2370.
Newell, Mr.&Mrs. (1st 4 mos)	466.67	164.	16.67	50.	60.	757.34
Rinden, Rev.&Mrs.	1400.	140.	50.	100.	120.	1810.00
Scott, Mr.&Mrs. R.	1400.		50.	100.	120.	1670.00
Smith, Rev.&Mrs. E.	1400.	280.	50.	100.	120.	1950.00
Shrader, Rev.&Mrs.R.	1400.		50.	100.	120.	1670.00
Thelin, Guy, A.	700.		25.	50.	60.	835.00
Thomas, Eunice T.	700.		25.	60.	75.	860.00
Topping, Rev.&Mrs.W.	1400.	630.	50.	100.	120.	2300.00
Ward, Miss Laura D. (1st 3 mos.)	175.		6.25	30.	18.75	230.00
Wiley, Miss Martha	700.		25.	60.	75.	860.00
	$24,908.34	4618.44	889.59	1920.	2336.25	$34,672.62

GENERAL WORK

Undesignated	$7,508.
Foochow Missionary Hospital	1,000.
Foochow:-	
Evangelistic Work	$745.
Woman's Hospital	1000.
Wenshan Girls School	1600.
" "	
Hospitality	50.
Davis Memorial	
Kindergarten	200.
U.K.T.S.	200.
" Scholarship	40.
Union Lower Primary	
Training School	200.

A.B.C.F.M. Appropriations 39

FOOCHOW

						1928
Allen, Bertha H., (last 4 mos.)	233.33		8.33		37.50	$ 279.16
Atwood, Hazel M.	700.00		25.00	60.00	75.00	860.00
Armstrong, Susan E.	700.		25.	60.	75.	860.
Beard, Rev.&Mrs. W.L. (Last 4 mos.)	466.67		16.67	50.	60.	593.34
Beach, Rev.&Mrs. F.P.	1400.	700.	50.	100.	120.	2370.00
Campbell, Dr.&Mrs.H.	1400.	140.	50.	100.	120.	1810.00
Christian, Mr.&Mrs.L.	1400.	125.	50.	100.	120.	1670.00
Cushman, Elizabeth	700.		25.	60.	75.	860.
Donaldson, Rev.&Mrs. (Last 4 mos)	466.67	254.44	16.67	60.	60.	857.78
Gillette, Dr.&Mrs. C.	1400.	770.	50.	100.	120.	2440.00
Hartwell, Miss E.S.	700.		25.	60.	75.	860.00
Houston, Lyda S.	700.		25.	60.	75.	860.00
Lanktree, Lucy H.	700.		25.	60.	75.	860.00
Leger, Dr.&Mrs. S.H.	1400.	700.	50.	100.	120.	2370.00
Lewis, Dr.&Mrs. N.H.	1400.	140.	50.	100.	120.	1810.00
McClure, Rev.&Mrs.R.	1400.	700.	50.	100.	120.	2370.
Newell, Mr.&Mrs. (1st 4 mos)	466.67	164.	16.67	50.	60.	757.34
Rinden, Rev.&Mrs.	1400.	140.	50.	100.	120.	1810.00
Scott, Mr.&Mrs. R.	1400.		50.	100.	120.	1670.00
Smith, Rev.&Mrs. E.	1400.	280.	50.	100.	120.	1950.00
Shrader, Rev.&Mrs.R.	1400.		50.	100.	120.	1670.00
Thelin, Guy, A.	700.		25.	50.	60.	835.00
Thomas, Eunice T.	700.		25.	60.	75.	860.00
Topping, Rev.&Mrs.W.	1400.	630.	50.	100.	120.	2300.00
Ward, Miss Laura D. (1st 3 mos.)	175.		6.25	30.	18.75	230.00
Wiley, Miss Martha	700.		25.	60.	75.	860.00
	$24,908.34	4618.44	889.59	1920.	2336.25	$34,672.62

GENERAL WORK

Undesignated	$7,508.
Foochow Missionary Hospital	1,000.
Foochow:-	
Evangelistic Work	$745.
Woman's Hospital	1000.
Wenshan Girls School	1600.
" "	
Hospitality	50.
Davis Memorial Kindergarten	200.
U.K.T.S.	200.
" Scholarship	40.
Union Lower Primary Training School	200.

FOOCHOW

Salary Total		Bro't forward		$34,672.62
General Work Total		" "	$8,508.	
General Work (Cont'd.)				
Woman's Sch.of Industrial Arts	$250.			
Woman's Bible School	500.		7,550.00	
Day Schools	800.		1,000.00	
Kindergartens	486.		540.00	
Touring	125.		6,196.	
Diongloh:-		745.00		
		1,600.00		
Evangelistic	710.	500.00		
Abbie B. Child School	700.	800.00		
Day Schools	500.	200.00		
Womans School	150.	1,000.00		
Touring	150.	500.00		
Annual Meeting	100.	250.00		
Medical Care for Chinese	80.	486.00	$2,390.	
		200.00		
Ingtai:-		40.00		
Evangelistic	175.	200.00		
Girls'Boarding School	700.	125.00		
Girls Day Schools	100.	50.00	6,696.00	
Woman's Bible Class	150.			
Medical Care for Chinese	30.	710.00		
Touring	65.	700.00		
Annual Meeting	50.	500.00	$1,270.	$18,364.00
		150.00		
		80.00	TOTAL-----	$53,036.62
		150.00		
		100.00	2,390.00	

Notes:-

1. Exchange at the rate of $2. Mex. to $1. Gold is guaranteed on the above appropriations for Salaries and General Work.
2. For accounting simplicity the special allowance has been combined with the base allowance in this appropriation schedule. It is understood, however, that should the cost of living be substantially decreased, this new basal salary would be subject to the same revision as if the special increase had been kept as a separate item.
3. It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.
4. The former classification according to the Board providing the appropriations is now because of the merger removed. It will be noted that the detailed designations of the women's work appropriations have been preserved, and it is understood that the Mission does not have the right to change these detailed designations unless approved by the Prudential Committee. Any amounts not used for the appropriations designated at the end of the year should be lapsed.

FOOCHOW MISSION

Appropriation for 1929

Total Salaries			$ 35,809.01
General Work			
Undesignated		7,558.00	
Foochow Missionary Hospital		1,000.00	
Chinese General Secretary		540.00	
Foochow			
Evangelistic Work	745.00		
Wenshaw Girls' School	1,600.00		
" " " Special salary	500.00		
Primary Schools	800.00		
Davis Memorial Kindergarten	200.00		
Kate C. Woodhull Hospital	1,000.00		
Women's Bible School	500.00		
Women's School Industrial Arts	250.00		
Kindergarten	486.00		
Union Kindergarten Tr. School	200.00		
U.K.T.S. Scholarship	40.00		
Lower Primary Normal Training	200.00		
Touring	125.00		
Annual Meeting	50.00	6,696.00	
Diongloh			
Biblewomen	710.00		
Abbie B. Child Mem. School	700.00		
Primary Day Schools	500.00		
Women's School	150.00		
Medical care for Chinese	80.00		
Touring	150.00		
Annual Meeting	100.00	2,390.00	
Ingtai			
Biblewomen	175.00		
Girls' Primary day schools	165.00		
Girls Boarding School	700.00		
Kindergarten	150.00		
Medical care for Chinese	30.00	1,280.00	
		19,404.00	

NOTES:

1. It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, insurance, annual meetings, etc., except as insurance is otherwise provided for in Turkey and China.

2. Exchange at the rate of $2 Mex. to $1 Gold is guaranteed on the above appropriations for salaries and general work.

3. It is understood that the mission does not have the right to change the detailed designation unless approved by the Prudential Committee. Any amounts not used for the appropriations designated should lapse at the end of the year.

FOOCHOW MISSION

	Fixed Salary	Child	Health & Medical	House Fund	Teacher	Total
Bertha H. Allen	700.00		25.00	50.00	60.00	835.00
Susan E. Armstrong	700.00		25.00	50.00	60.00	835.00
Hazel M. Atwood	700.00		25.00	50.00	60.00	835.00
Rev. & Mrs. F.P. Beach	1,400.00	700.00	50.00	100.00	120.00	2,370.00
Rev. & Mrs. W.L. Beard	1,400.00		50.00	100.00	120.00	1,670.00
Dr. & Mrs. H.E.Campbell	1,400.00	140.00	50.00	100.00	120.00	1,810.00
Mr. & Mrs. L.J.Christian	1,400.00		50.00	100.00	120.00	1,670.00
Eliza. F. Cushman	700.00		25.00	50.00	60.00	835.00
Dr. Lora G. Dyer	700.00		25.00	50.00	60.00	835.00
Dr.&Mrs.C.L.Gillette	1,400.00	905.20	50.00	100.00	120.00	2,575.20
Emily S. Hartwell	700.00		25.00	50.00	60.00	835.00
Lyda S. Houston(1st 6mo)	350.00		12.50	50.00	30.00	442.50
Lucy B. Laukèree	700.00		25.00	50.00	60.00	835.00
Rev. & Mrs. S.H. Leger	1,400.00	770.00	50.00	100.00	120.00	2,440.00
Dr. & Mrs. N.H.Lewis	1,400.00	140.00	50.00	100.00	120.00	1,810.00
Rev.&Mrs.R.W.McClure	1,400.00	730.87	50.00	100.00	120.00	2,400.87
Rev. C.M.Newell	700.00		25.00	50.00	60.00	835.00
Rev.&Mrs.A.O.Rinden	1,400.00	140.00	50.00	100.00	120.00	1,810.00
Mr. & Mrs. R. Scott	1,400.00		50.00	100.00	120.00	1,670.00
Rev. & Mrs.R.R.Shrader	1,400.00	140.00	50.00	100.00	120.00	1,810.00
Rev. & Mrs.E.H.Smith	1,400.00	280.00	50.00	100.00	120.00	1,950.00
Helen H. Smith	700.00		25.00	50.00	60.00	835.00
Mr. C. A. Thelin	700.00		25.00	50.00	60.00	835.00
Rev.&Mrs. W.M.Topping	1,400.00	656.28	50.00	100.00	120.00	2,326.28
Laura D.Ward(last10mo)	583.33		20.83	50.00	50.00	704.16
	26,133.33	4802.35	933.33	1,900.00	2,240.00	35,809.01

3. Mission Business

a. Letter re Women's Boards Estimates for 1919, Bertha H. Allen 42

b. Letter re Mission Estimates for 1923, Arthur E. St. Clair, Treas. 43

c. Committee Ad Interim Minutes March 13 and May 5, 1929 44-46

d. Autumn Meeting Minutes, Nov. 1929 47

e. Reports:

1) Foochow Evangelistic Work 1915 48

2) Camping: "Foochow Trenches" 1924 49

3) Woman's School and Evangelistic Work in Foochow and Suburbs 1925 50-54

f. Projects in 1928, E. H. Smith 55-59

Letter explaining Women's Boards Estimates for 1919, Foochow Mission.

Miss Kate G. Lamson

Mrs. L. O. Lee

Mrs. E. R. Wagner

Kuliang, Foochow, China

July 30, 1918

To the Secretaries of the Women's Boards,

Dear Friends-

We want to thank you for granting our request and sending out this year's funds at the rate of two for one. We realize how much this has added to your budget in this time of stress, but if you could see how much it has meant to us to be able to go joyously ahead, you would feel well repaid for making this possible.

In preparing our estimates for 1919 you will notice some variation from last year, both in nomenclature and in amounts asked for. We have thus tried to make it represent more accurately the actual needs of the work. These estimates are made on the basis of "two for one".

- - - - - - - - - - - - - - -

Notes on the Estimates,

W.B.M.

A. "Foochow City Day Schools----------$ 350."

The two headings in 1918 estimates, Station Class-$250 and Day Schools-$100, are thus combined, as the day schools now include the work which the Station Class originally did.

B. "Mission Treasurer's Office expense---------- $ 52."

On account of the establishment of Shaowu as a separate Mission, this item has had to be re-proportioned among the Boards, therefore the raise from $45 to $52 for the W.B.M.

C. "Ponasang Training School for Christian Women-- $ 150."

The return to America of Miss Brown and her resignation from the Mission has left this school without a principal. For 1918 the work is being done by a member of the Methodist W.F.M.S.,

but such an arrangement ims not possible for 1919.The Mission voted to suspend the school,with the exception of the few students there atbpresent who will be planned for in connection with some existing institution.The $150 was voted as the estimate necessary to cover the expenses of these students.

D. "Ponasang Women's Hospital---------- $500. "

The Mission voted to allow the Women's Hospital to lease the buildings of the Training School for Christian Women for a term of three years.The estimate of $ 500. is to cover the running expenses of this new work.

E. "Diongloh Evangelistic Work---------- $ 160. "

Note the broader heading which includes Bible Women and Station Classes.

F. "Diongloh Medical(for use of Chinese)--------- $ 50. "

This grant was originally given for the W.B.M. women in Diongloh,when no doctor was in residence there.Since the coming of Dr.Gillette this fund has not been needed by the foreign women,but it has been largely used in caring for native workers throughout the field.In our effort this year to make the estimates accurate we wish to call your attention to the need for such a grant for medical expenses of Chinese workers,and to ask that this amount of $ 50. be continued with the understanding that it is to be used among the Chinese.

G. "Contingents- Girls'Lower Primary buildings----- $1000. "

A letter prepared by Miss Cook will explain this item.

H. "Contingents- Training School for Christian Women,---- $3000. "

We find on the Mission books a deficit on the Women's School account of $1094.97 for building,but there is a strong impression among us that Miss Brown had mentioned a fund of $3000. in the hands of the W.B.M. which was available for completing building and premises of this Training School.It is very desirable to

obtain certain pieces of land in the rear of the present property to make a proper yard, so we are placing in our Contingent estimates the sum of $3000, $1094.97 to be used to defray the deficit on the building and the remainder to purchase land.

W.B.M.I.

A. "Foochow City Evangelistic Work----------$ 300."

This item is the same as Bible Women-$300 on 1918 estimate.

B. "Mission Treasurer's Office expense----------$ 30."

As the Shaowu Station is now a separate Mission, this office expense has been re-proportioned among the Home Boards, thus reducing the W.B.M.I. from $40 in 1918 to $30 in 1919.

C. "Ingtai Evangelistic Work---------- $275. "

This heading combines the two 1918 items of Bible Women $175 and Station Class $100.

W.B.M.P.

A. "Foochow City Day Schools ----------$ 50."

Last year's fund for Station Classes has been re-labelled Day Schools as that is the use to which the money is put.

B. "Foochow City Kindergartens----------$150. "

You will notice that for1918 we asked for $300, but only half of that was sent. With careful planning this is proving to be enough to run the two kindergartens, Manchu and Watergate, this year. As no trained kindergartner is yet ready for work, we are asking for only $150 for 1919.

C. "Diongloh Evangelistic Work ----------$ 530."

This new heading combines last year's two items of Bible Women $80 and Station Classes $450.

W.B.M.P.

D. "Contingent- U.K.T.S. buildings----------$9000."

We understand also that $1500 has been recalled from our Mission Treasurer by the ~~Boston office~~ W.B.M.P., until it shall be needed. We take this to mean that upon application this will again be sent out.

Trusting that these few notes will make the estimates clear,

I am

Sincerely yours,

Bertha H. Allen

Copied for Mrs. M. T. W.B.M.P. (L.M.P.)

Rec'd 11 Oct 1911

Mrs. Montague Allen

W.B.M.P.

D. "Contingent- U.K.T.S. buildings----------$9000."

We understand also that $1500 has been recalled from our Mission Treasurer by the ~~Board office~~ W.B.M.P., until it shall be needed. We take this to mean that upon application this will again be sent out.

Trusting that these few notes will make the estimates clear,

I am

Sincerely yours,

Gustav J. Allen

Gustav J. Allen
Secretary Estimates
Nov. 1919

Gustav J. Allen

19

FOOCHOW MISSION A.B.C.F.M.

Foochow, China, August 10, 1922.

Mr. H.B. Belcher, Asst. Treasurer,
14 Beacon Street,
Boston, Mass.

TREASURY DEPT.
SEP 18 1922
ANS'D.

Dear Mr. Belcher:-

I am writing to inclose the Mission Estimates for 1923. But first I must refer to a paragraph in your letter of about June 20 in which you say that the funds transferred to the American Board by the W.B.M. for the Diongloh residence exchange must be held in Boston until needed and called for by the Mission. All of us here in the Mission supposed that we had made it perfectly plain by the votes passed and the correspondence sent in to both Boards that this new residence for the A.B.C.F.M. at Diongloh was needed immediately and was being called for by the Ad Interim votes passed. Furthermore the Special Vote of the Prudential Committee seemed clear on the point until this interpretation came in your letter. As the situation stands now Mr. and Mrs. Hubbard, Miss Nutting and Miss Kentfield are occupying the former Gillette residence (now W.B.M. property) quite to the extent of its capacity. It will be a real problem where to put Miss Ward when she arrives. If she has to go in with the Toppings, Diongloh will have no guest room at all, and the ladies will be practically without any study room arrangement. I trust that you will refer to the votes passed by our Ad Interim Committee, and secure authorization for this residence as soon as possible.

If you will compare our 1923 A.B.C.F.M. General Work estimates with the figures for 1922, you will notice a very considerable reduction in the amounts asked for. This does not mean any lessening of the need for increased funds, but rather a more conservative policy in making out the estimates. We worked from the Appropriation granted to us last year as a basis, and tried to keep the increases asked for down to a minimum. In the Foochow Station, for instance, the Joint Committee (GING Ca Buo) met and decided to ask for exactly the figures in our 1922 budget for the Station, with only two exceptions. These exceptions are the Hospital and the Boys Work in which the increases are $350 and $225, respectively, above this year's budget. These items are for the new work of Dr. Gebhart and Mr. Reumann and both the Station and the Mission unite in emphasizing these as minimum figures.

The Diongloh needs and opportunities are as pressing as ever, but in order to line up with the other stations they cut the increases called for in half after coming to Mission Meeting. Ingtai was already figured on a minimum basis.

It is only fair to note that part of this year's Foochow Station budget is made up by more or less uncertain special gifts; but these are all absorbed by the budget for existing work and do not provide for particular new items mentioned above. An increase of $1000 or $2000 in the regular appropriation of the A.B.C.F.M. would allow for very material advance all along the line.

In Schedule C, Higher Educational Fund, the first two items are new and are intended for the special training of promising preachers and religious educational workers, probably outside of Foochow. This higher training of a few picked men is of growing importance in the leadership of the church and evangelistic work. You will also note a similar item for Medical Education, which is especially important now that our local medical school is discontinued for the present.

I shall inclose herewith copies of letters to the different Womans Boards accompanying estimates sent to them.

Kuliang weather has been unusually fine this summer so far, neither too dry nor too wet. Just now we are awaiting further news from Swatow, and have taken steps to send money , supplies and relief workers if necessary. Although the disaster came ~~ten days ago~~ more than a week ago, reports have been very meager owing to complete destruction of telegraphic communication. The first news arrived by steamer reaching Foochow six days after the storm.

Doubtless this is a very busy time with you. But I trust that the finances for the year are coming through in fine shape.

Yours sincerely,

Arthur E. St. Clair

Mission Treasurer.

Inclosures:-
Estimates 1923 (6 sheets)
Letter to W.B.M. (copy)
" " W.B.M.D. "
" " W.B.M.P. "

AMERICAN BOARD MISSION
FOOCHOW, FUKIEN,
CHINA.

Committee Ad Interim minutes for
March 13, 1929

Meeting held in the business office and called to order by Chairman Newell.
Present: Misses Wiley, Armstrong, Cushman, Messrs. Newell Christian, Beard, Leger, Shrader, and Thelin(Sec'y).

prayer by Mr. Christian.

Minutes of meeting for January 16th read and approved.

Reading of correspondence received since the previous meeting.

Voted 23: That the treasurer be authorized to pay the Fukien Construction Bureau for the plans and specifications on the American Board faculty residence at the Union High School.

Voted 24: That a committee consisting of Mr. Shrader, Miss Cushman, and Mr. Thelin confer with Miss Seabury, Secretary of the American Board, regarding plans and arrangements for a meeting of the mission.

Voted 25: That the request of Mr. McClure in letter of March 9th be referred to the next mission meeting for decision.

Meeting adjourned.

Signed Guy Thelin,
Secretary.

RECEIVED
FOREIGN DEPARTMENT
JUN 27 1929
ack-c

AMERICAN BOARD MISSION

FOOCHOW, FUKIEN

CHINA.

Committee Ad Interim Minutes for

May 5,1929

Meeting held in business office at 3:10 P.M. May 5, 1929

Present: Misses Thomas, Miss Cushman (for Miss Armstrong), Dr Dyer, Mr. Newell (chairman), Mr. Christian, Mr. Thelin (for Dr. Leger), Dr. Beard, Mr. Shrader, Miss Wiley.

Prayer by Mr Christian.

Meeting called to order by the chairman. Correspondence read.

Voted 27: That the minutes of Committee Ad Interim for April 10, 1929 be approved.

Voted 28: That on recommendation of the Building Committee of the American Board Residence at the Foochow Union High School the committee proceed with the erection of the residence.

Voted 29: That Mr. Thelin be authorized to write orders for payments of funds for the erection of the American Board residence at the Foochow Union High School.

Voted 30: That Mrs. Beach send the material for the Revised Baldwin Manual for the Foochow Dialect to Dr. Leger and that the question of its revision be considered at the next meeting.

Meeting adjourned.

Guy Thelin
Secretary.

AMERICAN BOARD MISSION
FOOCHOW FUKIEN
CHINA.

Minutes of Committee Ad Interim meeting held in the Business office on December 11, 1929.
Present: Misses Thomas, Allen, Armstrong, Atwood, Messrs. Newell, Beard, Christian, Shrader, Leger, Thelin and McClure.

Mr. Newell was reelected as chairman.
After opening prayer by Mr. Christian the chairman called the meeting to order.

Voted 6: That we rescind vote 3 because it is not in accord with the regulations of the American Board.

The minutes of mission meeting held on November 20,1929 were corrected and then accepted.

Voted 7: That the Mission present the library copy on "Popula r Astronomy" to Fukien Christian University.

Voted 8: That the treasurer reply to Mr. St.Clair's letter expressing our thanks for their generous offer and that we feel the house ought to be placed on sale.
Adjournment.

Signed Guy Thelin,
Secretary.

Minutes of a special meeting of Committee Ad Interim held at the Leger residence on December 18, 1929.
Present: Misses Thomas, Armstrong, Allen, Mrs. Christian, Messrs. Newell, Christian, Leger, Beard, McClure, Thelin. Also Mrs. Leger, Mrs. Beard, Mr. Culver.

A letter from Mr. McCann of the North China Mission was read by Mr. McClure.

Voted 9: That we ask the American Board to send Mr. McCann of the North China Church to the Foochow Mission to act as Mission Treasurer during the McClures' furlough in 1930-31.

Adjournment.

Signed Guy Thelin,
Secretary.

Corrected copy.

47

RECEIVED
FOREIGN DEPARTMENT
JAN 28 1930
Ans.

FOOCHOW MISSION A.B.C.F.M.
FOOCHOW FUKIEN
CHINA.

AUTUMN MISSION MEETING.

Minutes of mission meeting held November 20, 1929 at Wen Shan.

Present: Misses Armstrong, Allen, Cushman, Thomas, Ward, Atwood, Dr. Lyer, Wiley, Walker, [redacted], Mrs. Beard, Dr. and Mrs. Leger, Mr. & Mrs. Newell, Mr. & Mrs. Topping, Mr. & Mrs. McClure, Mr. & Mrs. Smith, Mr. & Mrs. [redacted] Christian, Dr. & Mrs. Campbell, Mr. Rinden, Mr. Shrader, Mr. Thelin. Also Miss Brooks, Dr. Smith, and Dr. Thorngate as guests.

Mr. Smith led ~~in~~ the devotions.

Mr. Smith was elected as chairman of the meeting.

The report of the Agenda Committee as presented by the Secretary was accepted.

1. Mr. McClure reported on the Conference of Mission representatives which was held at Shanghai in October.

2. Mr. Topping presented the "The Five Year Movement and Our Responsibility to it."

3. The Work of the Church- A Resume was given by Dr. Leger.

Voted 1 : That we support the request of the Mid Fukien Divisional Council that the entire building formerly occupied by the Foochow College Junior Middle School be rebuilt; that additional insurance funds to cover the estimates secured by the building committee be forwarded to the Mission Treasurer.

Voted 2 : That the Treasurer by authorized to place the Wen Shan Chapel Endowment fund on fixed deposit.

~~Voted 3 : That the Treasurer by authorized to place the [illegible] fund on the Union Indemnity Trustee Board [illegible]~~

Voted 4 : That contributions be asked for from members of the mission for the library fund.

Voted 5 : That the Fukien Christian University request re the appointment of Prf. & Mrs. Beeman be referredto Ad Interim.

The election of officers and committees for the coming year are as follows: (Sheet 2)

Adjournmnet

Guy Thelin
Secretary.

AMERICAN BOARD MISSION
FOOCHOW FUKIEN
CHINA.

OFFICERS AND COMMITTEES FOR THE YEAR 1930.

Secretary.....Mr. C.A. Thelin.

Statistician.....Mr. R.R. Shrader.

Librarian.....Mrs. Shrader.

Project Secretary.....Mr. G.M.Newell.

Standing Committees.

Advisory to the Treasurer.....Dr. W.L. Beard, Mrs. L.J.Christian and Mr. R.R. Shrader.

Rent & Repair.....Mr. L.J. Christian, Mr. E.H. Smith, Mr. W.H.Topping, Mr. R.J. McClure, Dr. W.L. Beard.

Publicity.....Mrs. R.W. McClure, Mrs. N.H. Lewis, Mrs. C.L. Gillette, Mrs. A.O. Rinden, Mr. L.J. Christian, and project Sec'y.

Agenda.....Miss Laura Ward, Mrs. H.E.Campbell, Miss Bertha Allen, Mr. G.M. Newell, and the Secretary.

Hospitality.....Mrs. Gillette, Mr. Shrader, Mr. Christian, and Mrs. Newell.

Nominating.....Miss Ward, Miss Susan Armstrong, Miss Lucy Lanktree.

Auditors.....Dr. Beard, Mrs. Christian, Mrs. Campbell.

Property.....Dr Beard, Mr. Smith, Mr.Topping, Mr. McClure, Miss Wiley.

Ad Interim.....Misses Atwood, Armstrong, Allen, Thomas, Messrs. Christian, Leger, Shrader, Newell.-Mrs. Christian, Mrs. McClure, Dr. Beard, and Dr. Campbell as alternates.

Other Committees.

Theological Library.....Dr. S H. Leger.

Constitution revision.....Mr. Smith, and Miss Allen.

Baldwin Memorial Library Bldg.....Mr. Christian, and Mr. Smith.

REPORT OF THE FOOCHOW EVANGELISTIC WORK OF THE YEAR 1915.

Written by Mr. Ding Ce Kieng.

During the past year I have been the secretary of F. E. C. begun my work early in March 1915. The work is carried on with three main lines, namely, Bible Study, Social and Social Service. Considerable difficulty was experienced during the Spring in getting Bible classes, but there still were a total of thirty-five classes meeting weekly with the largest single attendance of two hundred and sixty-five in any one week. Although I cannot give the exact number enrolled in these Bible classes for the year, yet I would roughly estimate it at a little over three hundred and twenty. Several of these classes reported decisions during the year. One class in their last session before the Summer vacation had ten men out of twelve decided to become Christians. A class which I have been teaching in the Government Industrial School with fifteen persons in their weekly attendance; among them three had joined Churches, converted by Eddy compaign before I undertook this class. The normal classes of Bible Study leaders and pastors have continued to meet weekly on Wednesdays. The time is divided between devotional Bible Study and the discussion of methods of Evangelistism. Every Wednesday before the devotional Bible Study began we first have had the prayer meeting at ten-thirty a.m. Then the devotional Bible Study was continued in which a prominent pastor or professor either Chinese or English was asked to lead an hour in Bible Study. The service should be finished until eleven-thirty then tiffin followed. At twelve-thirty a meeting of discussing the methods of Evangelism was called. The chairman to preside the meeting was nominated from the leaders by rotation, and I was the one to arrange the materials for discussion. In the

class of 1914, effort has been made and there were three hundred and seventy-one men decided to become Christians, and stated their church preference. Of that number about one hundred have already been united with the Church. Some of the remainder are still in Bible Study work and in touch with the Churches. Others have not been found and still others have not been followed up.

During the Summer term classes were started in the Six Hundred Character Book in six different sections of the City and the total enrollment was about one hundred and fifty students. The classes were lead by enquirers in Bible Study classes. In some places reports from these night schools were most encouraging. In others the workers found it difficult to secure regular attendance on the part of those who had enrolled. Probably the greatest result of this Social Service effort came in the lines of the enquirers themselves. Assistance was also given to the Health and Sanitation Committee in carrying through their programme for the Spring term which included lantern slide lectures on Sanitation and Plague. Meantime the committee had asked me to help them to give the lectures of Plague in some Mission and Government Schools and Colleges. About six hundred thousand posters were distributed at this time and the result was very great.

One social meeting for enquirers in Bible classes was held in April. A number of similiar of socials was held by individual Churches and Bible classes for their enquirers.

This term special evangelistic meetings arranged to be held in three Churches, namely, Gēu-Ciō-Dong, October 18-22; Dô-Giē-Lī, November 22-26; Sēu-Liāng-Dong, January 3-8. The speakers have

been selected locally. In Gēn-Ciō-Dong from October 15-18, we had a training conference specially for the members of the local Church and for the ushers. In the conference different subjects were chosen as "Preparation", "Entertainment", "Prayer", and "Follow-up Work". Those topics were taken by experience. The formal meeting at Gèn-Ciō-Dong began on the eighteenth of October. Two Scientific lectures were given to men and one to women. The total attendance of men in Scientific lectures was seven hundred and ninety-six and that of the women was six hundred and ninety. Then Evangelistic lectures followed. Two times for men, including the decision meeting and one time for women. The total number of men in Evangelistic lectures was six hundred and sixty; among them one hundred and eleven signed their decision cards; and that of women in the same lecture was only ninety on account of the rain. Among them seventy-four signed their decision cards. Reports came from the pastor saying that he and his local leaders are finding difficulty in looking for the decided persons and the same difficulty has been found in asking them to meet at the local churches, because the greater majority of them are business men. The only way the leaders can do is to go to visit them individually, and talking the Gospel to them, and the women leaders are doing the same work. The latest report came from the pastor saying that he has organized one Bible Study class with eleven persons.

The same plan has been followed in Dô-Gié-Lí, but it was only different in omitting the Scientific lectures to men and about three hundred persons attended. Four times in Evangelistic lectures to men about one thousand persons attended in total number. Among them one hundred and thirty-two signed their names. The

women had only one time to hear the Gospel, out of two hundred, one hundred and forty-nine signed their names. Reports came from the Preacher of Dô-Gié-Lī saying that there have been forty persons in Bible Study classes, and about thirty women have attended the church every Sunday morning. I hope to place the responsibility both for the conducting of the meetings and the follow-up work upon the church members themselves. In each center it is hoped that enquirers will be enrolled in Bible classes to continue their study of Christianity and where passible be led to an actual acceptance of Jesus Christ. We covet your prayer.

Original was signed and sealed by Mr. Sing Cé Chung.

women had only one time to hear the Gospel, out of two hundred, one hundred and forty-nine signed their names. Reports came from the Preacher of Do-gio-li saying that there have been forty persons in Bible Study classes, and about thirty women have attended the church every Sunday morning. I hope to find the responsibility both for the conducting of the meetings and the follow-up upon these enquirers will be committed to Bible classes to continue their study of Christianity and where possible be led to an actual acceptance of Jesus Christ. We covet your prayer.

Original was signed and sealed by Mr. Song Ch'ang

Song Ch'ang

Projects
in
International Friendship—Foochow Trenches
Foochow, China.
THE CAMPING PROJECT.

U. S. A.

When July 5th comes that means "off for camp" for many of you at home and for more every year. What does "camping" bring to mind? Nature, out of doors, tent life, a leader, inspiration, swims! To me it spells Camp Dudley, Camp Pootatuck, Camp Victory, week-end camps, rest, inspiration, new lease on life! There's so much educational value, so much religious and character-building possibility, so much "pure fun" in it all that it's bound to grow year by year.

CHINA.

But it's entirely new here in China, You could count on lone hand all the camps of the country last year but our old friend "L. K." Hall of the National Boys' Dept. "Y" is stimulating interest fast and it will take all your fingers and some of your toes to count them all this summer, I'm sure.

FOOCHOW.

Two years ago—1922— I did the wild—"can't be done"—thing; I took a group of my boys' work leaders and boys—22 in all—off to Sharp Peak for four days. They didn't know what camping meant. But it came to mean a trip down the river which was entirely new to every one of them. It came to mean seeing boats, sights, swims, hikes, fellowship with the leader, campfires, merits, camp spirit. Ask them now what camp means. The word is "Dung Cu Iang" (Boys' Camp). It's the same word as a camp for soldiers—they haven't even coined a new word or a new Chinese character

the lights are out. There are chapel talks and on Sunday a trip to the church down in the village when every body turns out to learn of the excitement. But we had one thing you don't have, namely, snake meat for dessert. I killed a ten-foot snake one day and the boys skinned it and ate the meat. Some meat! Not so very different from eels, after all.

You should have been at the last night in camp. which happened to be Sunday evening. It was a camp-fire scene with a light in the center and stars overhead. Mr and Mrs Hubbard were guests of honor, for they are on the island. Mr Hubbard told of how they bought land down there thirty-five years ago when he first came and how the natives fired stones at them. But now, how different! On the island are a few missionary summer houses, some buildings for the orphans, a Christian Industrial School, a Christian Day School, a Christian Church, plenty of "good will" and now a "camp." Each boy sang a song., some of which you would understand, in good English, some in Chinese. They called on me and I spoke of "Dudley" and its founder, Mr Dudley, who loved boys—American Boys, yes,—but also boys of other lands and after whom a church in Foochow city and a boys' school in Ingtai are named. And I hoped that somehow this camp of a few days for a few boys and leaders who were able to share in expenses, might be continued year after year for the many boys—poor boys whom we do not touch in school—who might come to camp for a week or two and rub elbows with Christian leaders and learn to follow the Great Leader and the God of all nature and all races. And I wished that some boys' work leaders of campers this summer might

join in the large international circle to bring to many of the boys here the joys so common at home in the summer. (Church School Magazine.)

WHAT ONE CAMP DID.

"Chief" Beckman of Camp Dudley spoke to the boys about our beginnings. Dudley responded as usual with twenty-five Dollars. There are many boys who wouldn't have been able to go this time and many items of overhead which, could have been cared for in no other way. The Chinese flag flies—and will continue to fly—as a gift from Dudley and a token of friendship. Who's next?

WILL YOU HELP?

It takes a very little to go a great ways out here in camping lines. We don't need any great equipment. Tents aren't used in general, nor boats and canoes. It is personality, and program that counts, with plenty of food and a good time. But many boys can't even afford to pay for the food—they'd eat at home for nothing—practically. And of course, the parents don't see it. And as for "General camp overhead," for the necessary things to use, for transportation and what not,—that's where you can help. Mission Boards haven't yet found a place in their budgets for "camping" and perhaps shouldn't. But what a chance for those who know what camping means to give "camping" to those out here to whom it can mean so much. Will you join us in the project?

THE CAMPING PROJECT or "What can I do?"

1. Join the project by sending in your name as being interested in this sector. Become a member of the Foochow Camp Club.

49

Projects
in
International Friendship—Foochow Trenches
Foochow, China.
THE CAMPING PROJECT.

U. S. A.

When July 5th comes that means "off for camp" for many of you at home and for more every year. What does "camping" bring to mind? Nature, out of doors, tent life, a leader, inspiration, swims! To me it spells Camp Dudley, Camp Pootatuck, Camp Victory, week-end camps, rest, inspiration, new lease on life! There's so much educational value, so much religious and character-building possibility, so much "pure fun" in it all that it's bound to grow year by year.

CHINA.

But it's entirely new here in China, You could count on lone hand all the camps of the country last year but our old friend "L. K." Hall of the National Boys' Dept. "Y" is stimulating interest fast and it will take all your fingers and some of your toes to count them all this summer, I'm sure.

FOOCHOW.

Two years ago—1922— I did the wild—"can't be done"—thing; I took a group of my boys' work leaders and boys—22 in all—off to Sharp Peak for four days. They didn't know what camping meant. But it came to mean a trip down the river which was entirely new to every one of them. It came to mean seeing boats, sights, swims, hikes, fellowship with the leader, campfires, merits, camp spirit. Ask them now what camp means. The word is "Dung Cu Iang" (Boys' Camp). It's the same word as a camp for soldiers—they haven't even coined a new word or a new Chinese character

to express the new idea. Anyhow, we had one great time. The first camp was entirely "our boys" with Go Sing Hang our Boys' Work Sec'y as right hand man, chief cook and rice-bowl washer.

1923 we had a good start, lots of interest and fine plans and then one of the University students was drowned while swimming at the University. Chinese boys don't take to the water as you and I do and so you couldn't talk camp after that misfortune.

1924 spells the beginning of a new camping era in Foochow. Our boys want a camp but why shouldn't others have it too? "Del" Parker the new "Y" Boys' Work Secretary doesn't need to hear camp but once. "Who said camp"? he asked and "why shouldn't we have a 'Y' camp"? I asked. And soon there were committee meetings, leaders interested, prospectus issued—it would be Chinese to you if you saw it—plans were made and so this year we have a "real" camp. There were 12 leaders; Parker; "Ph D." Metcalf, just out from Oberlin, and myself to tell them how it's done in America. Among the Chinese leaders were Sing Ce Dung, one of our Congregational products, the secretary of the Student Y M C A work, just back from the States and visits at a number of camps, including Camp Dudley. He is effervescing with enthusiasm for camping. There is also Rev Ding Sieng Sing the Methodist Sunday School Sec'y for this Section, our Boys' Work Sec'y as well as the Y. M. C. A. Chinese Sec'y, and a number of other leaders, not forgetting Teddy Ding, an A. B. going to the States this fall for further study. And boys—plenty of them.—48 of us in camp all together. Boys from the Lower Primary, from the Higher Primary and a goodly number from the Middle schools.

At first they didn't like the idea of washing dishes—that's below the dignity of a student. They weren't used to "squads" but before we got thru our week of camp we had Chinese parodies on "Kitty-ka-Katie," "Old McConnell has a farm," Club songs and Camp song, and what not. There was flag raising and camp fire, Bible study and devotions, swimming and first aid, nature study and all the rest. Camp duties became a joy; there was a pride in having your club get first for the day. We divided into four clubs; the Tigers, The Leopards, The Lions, and The Elephants. About twenty boys qualified for their camp emblems, which meant knowing the Camp song, national flag salute—which many did not know before,—Nature study and First Aid. Everybody wants to come again.

THE VALUE OF CAMPING

Just think of what camping means to boys and girls at home and then multiply it to know what it means out here. Life for most of these boys is so drab, so colorless—it's "home-duties," "school," "work." Few ever get out to see anything. Camping at least, is a trip out. It's getting acquainted with God's nature, with the out-door life, learning to swim or at least to enjoy the water. It's giving boys a chance to "rough it" and to see what stuff they are made of. They don't know what we mean when we say "be a good sport," or "where do we go from here"? There's no question but what this camping is the most natural way to get close to boys—thru chapel, Bible study, thru the camp fire, thru fellowship and thru friendship to show them the Christlike-way and point them to our Master. It's so hard in a non-Christian atmosphere or a busy school life to get near to boys; but here, camp means even more in character building and in Christian living than at home. It is taking them out of

their environment entirely into a new land—a new fellowship—a friendly Christian society.

CAMPING STORY. "Camping in Foochow".

reprint from "Church School" Magazine July 1923.

(This reprint might best give you the general idea.)

"Who said that Chinese boys don't like camping? You will always find some older folks who will question this, like everything else. You will hear them say "There is too much distinction between coolie and student for boys to get down to the necessary "dirty work" in camp. "They don't like roughing it" "They're afraid of the water." "They won't leave home." All these and others greeted me as I talked about a boys' camp to some American friends and Chinese teachers, but when I showed our Service Club of Boys' Work leaders (students), some pictures of Camp Dudley, Pootatuck and others and began to "rave" about the possibilities, they said, "Can't we try it?" Then our American Board, Work Secretary, Mr Go, Sing Hang, got the idea and when he did, I knew that it would go.

As soon as school was closed he assembled eight leaders, including myself, our cook, my gardener to carry loads, one bag of rice, one tent, a Chinese flag and twelve happy kids. The first night we met at school, got our nicknames, a few committees and some sleep. The boys couldn't wait until sunrise, for they were not only going camping, but for every boy and even some of the leaders it was the first time that they had been on the steam launch that goes from Foochow down the beautiful Min River to its mouth. It was the first time they had seen the harbor; the first time they had seen the coast steamers lying at anchor in the harbor; the first time they had seen the ocean twenty-five miles from Foochow; the

first time they had kicked around in the sand or taken a dip. Camping was more than a "tent in the woods" to these boys. A launch, then a sail boat, then a little walk and we were down at Sharp Peak.

There are plenty of things that make camping much easier here. First, a fellow doesn't come to camp with a trunk and an automobile appended. The suit he has on is his Sunday and everyday suit. It is for swimming and dress. When board beds are used at home, what's the matter with the floor at camp? "Eats", dont mean a half dozen courses. It mean's a bag of rice and then some more rice. And "dishes" don't mean a half dozen dishes for every one and all kinds of silver weapons; it means a couple of chopsticks. So you see in some ways it's easier to camp here than at home.

Our schedule is almost the same as yours. There is the rising whistle, raising the flag, setting up exercises, three good square meals (and as luck would have it I had forgotten my silver spoon and so there was nothing between me and the square meals but a couple of sticks) hikes and swims. How the boys enjoy the latter! There are some that prefer to read, just as in regular camp, and there are some who want to play pingpong and Chinese checkers all the time. Then there is a morning school for nature study and first-aid work, afternoon volley ball games and evening camp fires except that there is no real fire. We cannot go out in the woods and get loose dead wood, for every stick and dry leaf has been combed for kindling; so we have an American lantern in the center of the camp fire. We have squads and inspection too, and whistle for lights out and even the muffled laughter after

the lights are out. There are chapel talks and on Sunday a trip to the church down in the village when every body turns out to learn of the excitement. But we had one thing you don't have, namely, snake meat for dessert. I killed a ten-foot snake one day and the boys skinned it and ate the meat. Some meat! Not so very different from eels, after all.

You should have been at the last night in camp. which happened to be Sunday evening. It was a camp-fire scene with a light in the center and stars overhead. Mr and Mrs Hubbard were guests of honor, for they are on the island. Mr Hubbard told of how they bought land down there thirty-five years ago when he first came and how the natives fired stones at them. But now, how different! On the island are a few missionary summer houses, some buildings for the orphans, a Christian Industrial School, a Christian Day School, a Christian Church, plenty of "good will" and now a "camp." Each boy sang a song., some of which you would understand, in good English, some in Chinese. They called on me and I spoke of "Dudley" and its founder, Mr Dudley, who loved boys—American Boys, yes,—but also boys of other lands and after whom a church in Foochow city and a boys' school in Ingtai are named. And I hoped that somehow this camp of a few days for a few boys and leaders who were able to share in expenses, might be continued year after year for the many boys—poor boys whom we do not touch in school—who might come to camp for a week or two and rub elbows with Christian leaders and learn to follow the Great Leader and the God of all nature and all races. And I wished that some boys' work leaders of campers this summer might

join in the large international circle to bring to many of the boys here the joys so common at home in the summer. (Church School Magazine.)

WHAT ONE CAMP DID.

"Chief" Beckman of Camp Dudley spoke to the boys about our beginnings. Dudley responded as usual with twenty-five Dollars. There are many boys who wouldn't have been able to go this time and many items of overhead which, could have been cared for in no other way. The Chinese flag flies—and will continue to fly—as a gift from Dudley and a token of friendship. Who's next?

WILL YOU HELP?

It takes a very little to go a great ways out here in camping lines. We don't need any great equipment. Tents aren't used in general, nor boats and canoes. It is personality, and program that counts, with plenty of food and a good time. But many boys can't even afford to pay for the food—they'd eat at home for nothing—practically. And of course, the parents don't see it. And as for "General camp overhead," for the necessary things to use, for transportation and what not,—that's where you can help. Mission Boards haven't yet found a place in their budgets for "camping" and perhaps shouldn't. But what a chance for those who know what camping means to give "camping" to those out here to whom it can mean so much. Will you join us in the project?

THE CAMPING PROJECT or "What can I do?"

1. Join the project by sending in your name as being interested in this sector. Become a member of the Foochow Camp Club.

49

2. Find out what boys and girls do during the summer in other countries.
3. Most of all PRAY yourself and get a group to pray for the Foochow boys and that many may have the privilege of the camp fellowship.
4. When you are in camp tell your boys about "Camping in China."
5. Tell us what you are doing. Write while in camp to our boys. We usually have camp the end of June and first of July because of the intense heat in midsummer.
6. Interest your camp in making camping possible for others. Put it up to them. $10 is a share—a fair share —at par now. Take out several shares in the mining possibilities for health, fun and character.

OR

Get your Boys' Club, Scout troop or Sunday School class interested

Have a share in the "Camp Fund" for boys in Foochow.

NEEDS

(a) Five dollars Gold will pay for rice and enrolment for Five boys or will subsidize even more boys.

(b) Ten dollars will help subsidize the general overhead of camp; rent, dishes, transportation, fuel, etc.

(c) Twenty dollars would buy equipment and help leaders.

(d) Twenty-five dollars would be an "appreciated share" in the Fund.

WHAT IS A PROJECT?

This is a project in Missionary Education. A project, you know, is a chance to learn and an opportunity to act. This is especially for those interested in "Camping". What is your Missionary Education is our Religious Education. A chance for International friendship. Don't forget camping in the Foochow Trenches.

O. G. Reumann M. A., B. D.,
Director of Religious Education,
American Board Mission,
Foochow, China.

Foochow Trenches.
July 10, 1924.

The Stewart, Peet Memorial Press, Foochow City.

Camping

Foochow Trenches

July, 1924.

Sent by Mrs Lee
WBMS

REPORT OF THE WOMAN'S SCHOOL AND WOMAN'S EVANGELISTIC WORK OF FOOCHOW CITY AND SUBURBS--- 1925.

"Set apart for Jesus!
Is not this enough,
Though the desert prospect
Open wild and rough?
Set apart for His delight,
Chosen for His holy pleasure,
Sealed to be His special treasure!
Could we choose a nobler joy?--and would we
if we might?"

" Dear is the work He gives in many a varied way,
Little enough in itself, yet something for every day,--
Something by pen for the distant, by hand or voice for
the near,
Whether to soothe or teach, whether to aid or cheer."

ROLL CALL OF BIBLE WOMEN--1925.

Uong Giong Dong Su-mu (Lydia)	Uong-iong Village.
Ding Iek-iek Su-mu	Ma-ang "
Cong Dieu-ming Su-mu	Lau Memorial Church.
Siek Ding-bing Su-mu	Au-seu group of villages.
Tiang Buong-cung Su-mu	Upper Bridge. Church.
Liu Chung-ing Su-mu	Au-iong Die. Church
Ding Lik-chai Su-mu	Ha-vuo-ga Church
Ding Ping-guang Su-mu	Dudley Memorial Church.
Ling Ping-guang Su-mu	Manchu Church, ½ year.
Co Bing-muoi Su-mu,....	Ding-chio group of villages.
Dang Cui-guang Su-mu	Sang-bo Church.
Uong Mi-nguong Su-mu	Retired.
Iek I-sang Su-mu	Hartwell Memorial Church.
Uong Lek-sing	Deng-chio group of villages.
Catherine Lin Hsueh, ½ year.....	General work.
Iong Ngung-tieng Su-mu (Silver Sky).	Ma-tau-sang(Cat's Head)
Ngu Le-cau Su-mu	Ding-chio group of villages.
Miss Ruth Dang	Au-seu group of villages.
Miss Amelia Wang, ½ year	General work,

19

ESTABLISHED PREACHING PLACES AND CHURCHES WITHOUT BIBLE WOMEN.

East Gate Church.
West Gate Churchl
Water Gate Church.
Manchu Church.
Iong-gio-haeng Church.
Sing Daing Church.
Au-ciu Church.
Chiong Huong Chapel.
Buong-ka Chapel.

There is an urgent callfor a Bible Wonan at each of the above places. Already the funds used exceed the appropriations, and with the ten per cent cut for 1926 we are at a loss to know how to plan for the natural growth of the work.

The Woman's Organization of the Congregational Church of Foochow support five women workers, which represents great effort on the part of those who collect the funds and sacrificial giving on the part of the women of the churches, for as a rule Chinese women do not have a chance to handle money, or at least to decide as to its use.

We cannot depend upon the increase in funds from native sources to keep pace with the need and the growth of the work. We need an increase each year in the appropriation as as well as in native contributions if we are to even keep within sight of our opportunities.

A better educated and trained class of Bible women means a greater expense without increasing the number--and it can be seen that about double the number of women are needed for only the most obvious and urgen calls.

Can we rely on the Woman's Boards for a gradual increase in the appropriation each year? If not, we might as well succumb at once to the inevitable retrograde movement that means death to progress and to the morale of the body of workers. A forward movement gives hope and courage and joy to the women and this comes through adding fresh workers and reaching new places---and this is accomplished through an adequate appropriation.

FINANCIAL STATEMENT OF THE APPROPRIATION FOR WOMAN'S EVANGELISTIC WORK--FOOCHOW--1925.

Feb. 1st, 1925 to August 1st, 19251		
Account carried by Catherine L. Saek.		
Total expenditure..		923.74
August 1st, 1925 to Feb. 1st, 1926		
Account carried by M. Wiley.		
Salaries of 19 women	$ 743.20	
Rent and repairs d...	42.43	
Travel	28.40	
Special and medical aid ..	61.16	
Literature, books, duty, etc.	51.63	
Social	3.70	
Carrying loads and supplies	7.20	
Exchange	9.33	
Dinners for workers at meetings	9.72	956.77
		1880 .51
Receipts for the year.		
W.B.M.I. appropriation ...	800.00	
W.B.M.	690.00	
Annual Meeting fund(dinners)	9.72	
Annual " " (travel)	28.14	
Chinese Woman'a Organization	196.98	
Special Gift	72.73	
Balance carried frd fron C.L.S.L. acct	6.33	1803.90
		76.61

"JANE SMITH HOME" FOR A BIBLE WOMAN AT AU-SEU VILLAGE.

xxx

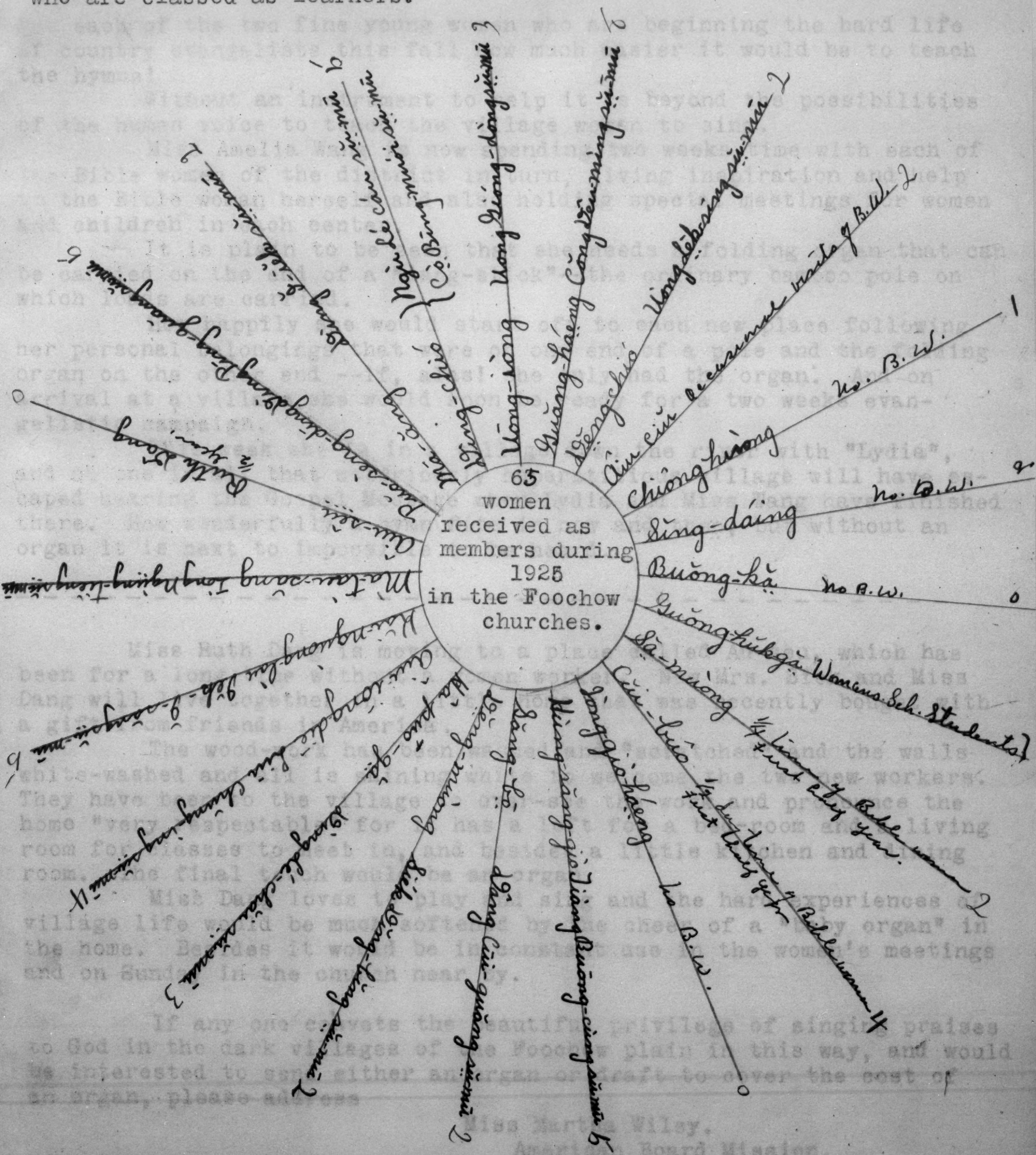
RECEIPTS.

Special gift through W.B.M.I. $100.00 gold equaled Mex.		$181.82
Personal " Hk dollars exchanged for		44.89
" " 25.00 gold exchanged for		46.86
		273.57
Purchase ; repairs, equipment,		290.74
Balance debit		17.17

Bal. debit on years acct

76.61
17.17
93.78

Figures in red indicate the actual number of women baptized into full church membership during 1925. These figures, however , do not take take into account the women being taught by the Bible Women nor those who are classed as"learners."


63
women
received as
members during
1925
in the Foochow
churches.
Ciu-ciu
Ciu-ciu
Ciu-ciu

IF WE ONLY HAD AN ORGAN

Missy Herald

for each of the two fine young women who are beginning the hard life of country evangelists this fall how much easier it would be to teach the hymns!

Without an instrument to help it is beyond the possibilities of the human voice to teach the village women to sing.

Miss Amelia Wang is now spending two weeks time with each of the Bible women of the district in turn, giving inspiration and help to the Bible woman herself and also holding special meetings for women and children in each center.

It is plain to be seen that she needs a folding organ that can be carried on the end of a "dang-stick"--the ordinary bamboo pole on which loads are carried.

How happily she would start off to each new place following her personal belongings that were on one end of a pole and the folding organ on the other end --if, alas! she only had the organ. And on arrival at a village she would soon be ready for a two weeks evangelistic campaign.

This week she is in a village down the river with "Lydia", and no one in all that notoriously superstitious village will have escaped hearing the Gospel Message when Lydia and Miss Wang have finished there. How wonderfully a hymn fits in now and then, but without an organ it is next to impossible to be heard.

- -

Miss Ruth Dang is moving to a place called Au-seu, which has been for a long time without a women worker. Now Mrs. Siek and Miss Dang will live together in a little home that was recently bought with a gift from friends in America.

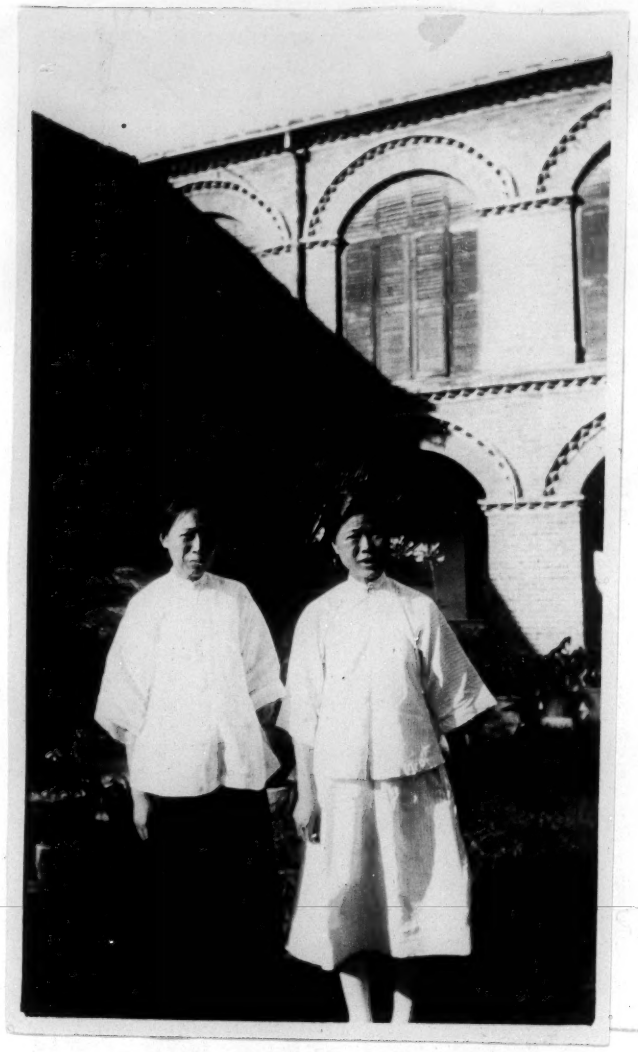
The wood-work has been washed and "scratched" and the walls white-washed and all is shining white to welcome the two new workers. They have been to the village to over-see the work and pronounce the home "very respectable" for it has a loft for a bed-room and a living room for classes to meet in, and besides a little kitchen and dining room. The final touch would be an organ.

Miss Dang loves to play and sing and the hard experiences of village life would be much softened by the cheer of a "baby organ" in the home. Besides it would be in constant use in the women's meetings and on Sunday in the church near by.

If any one covets the beautiful privilege of singing praises to God in the dark villages of the Foochow plain in this way, and would be interested to send either an organ or draft to cover the cost of an organ, please address

Miss Martha Wiley.
American Board Mission,
Foochow, China.

No.2 , If We Only Had an Organ.



Miss Amelia Wang and
Miss Ruth Dang. Each
needs a folding organ.

VILLAGES

WHERE AN ORGAN HAS NEVER

BEEN HEARD.

SOME VILLAGERS
WHO WOULD LIKE
TO HEAR AN ORGAN

WORK AT DING-CHIO AND DENG-CHIO.

This year two of our Bible women opened a new work in a place a few hours by launch from Foochow City, where a large field practically untouched by woman's work lies ready for occupancy.

Ding-chio, or the village of the Ding clan, is a town of fine houses and intelligent people, judged by country standards, and has an air of prosperity very restful after leaving the poverty of the City.

Mrs. Ngu and Mrs. Co are the pioneers who volunteered to go to the new field. The surname "Ngu" literally means "cow", but with a feeling of the fitness of a Scriptural term for a Bible Woman's name, we call her Mrs. Kine. She is a fine worker whatever her name or title. "Co" is translated "class" so we call her Mrs. Group, for in one sense at least she has a "group mind"--she likes to gather a group of girls and women about her and tell them the Gospel story.

So Mrs. Ngu and Mrs. Co make their home in Ding-chio and go out to the surrounding villages, seven of which they have gone into more or less thoroughly, and have encountered superstition and heathenism enough to fill a volume.

During my first visit there I found a widow who was very anxious to come to the Woman's School to learn to read and to understand the "Truth". At first the father-in-law seemed willing to let her come to the City with me, but finally decided that he would ask the idol that was standing on a shelf in the room. By a sort of planchette he learned that the idol was adverse to the project. On further inquiry the idol said that I was trying to get her to go to the City in order to sell her for evil purposes. That was one time when "Massa Debil" came out ahead.

In November five women and girls were baptized as church-members at Deng-chio, the nearest organized church. This is an exceptionally good beginning and indicates a breaking down of of superstition unusual in so short a time.

DENG-CHIO is a half day's walk from Ding-chio and several tide-water canals intervene, which are crossed on ferry-boats. Some distance from the bank the boats stop and the passenger may choose between wading the rest of the way across or pay an additional fare and mount upon the back of the boat-man and be carried ashore. Just an honest "hold-up"!

Mrs. Uong Lek Sing is the Bible woman who lives in this village of Deng-chio. Two women from this region have been baptized and received as members of the Deng-chio church this year.

AT LEAST TEN MORE WOMEN WORKERS ARE NEEDED FOR THIS DISTRICT ALONE NEXT YEAR AND NO MORE ARE AVAILABLE. PRAY YE FOR MORE WORKERS FOR THIS FIELD.

UONG TONG VILLAGE
By the river-side,
where Lydia dwells
and where prayer is
wont to be made.

Lydia's work centers in this benighted heathen village. Three women, one man, and four boys were baptized and received as church members on January 24th, the first-fruits of five years of sacrificial labor and prayers and tears. Mr. Pang, the young pastor who was located there recently, is on the left and Lydia on the right, top row.

Villages, villages, villages everywhere! They dot the vast plain and they hide in the distant hills.

Still they lie in darkness and their people have not seen the true Light for there are none in in those villages to bear witness of the Light.

The numberless people on that plain who do not know God!

MA-ANG (HORSE-SADDLE VILLAGE)
Mrs. Ding Iek-Iek, Bible-woman.

This is not Young Lochinvar just out of the west, as you might suppose, but a pretty nook in front of a tomb near Ma-ang.

The tombs of the rich are near this village, and the ashes of some of the most famous men of China lie on the beautiful hillsides above Ma-ang.

At the left there standeth "Jachin", a pillar of the temple at Ma-ang--or in other words, Baik-mu, Mrs. Eight the first and the staunchest member of Ma-ang church.

Mrs. Ding in the middle.

At the right there standeth "Boaz", a pillar of the temple at Ma-ang--or in other words, Mrs. Three, who is a good second to Baik-mu.

The tomb of one of the mighty men of the past, Commissioner Lin, of "Opium War" fame, at the foot of Ma-ang Village.

A CHRONICLE OF "CAT'S-HEAD."

"All religions have something good in them. Just discover the good in each and begin on that foundation to add Christian truth" , said my visiting friend. "Keep an open mind in regard to all that is lovely in the every day life about you".

That advice sounds reasonable so let us try it out. To be fair, we shall dip down at random and pick out a village as an example. Any one of the thousands of villages on the Foochow plain will do.

Very well, then! Look at "Cat's Head". It is an unusually promising little village with only one hundred family "fire-places" and noted for its large per cent of ardent Buddhists. In fact it is so full of the spirit of that religion that one of the daughters of a farmer family during all the years of her girlhood was waiting to enter a Buddhist nunnery where she hoped to spend her life.

"Cat's Head " is ideally rural, tucked in as it is between "Cat' Head Hill" and the Northern Range, and looking across a valley to hills of magic beauty. This little community is quite away from the contaminati of City life and yet it is only two hours walk from the North Gate of Foochow City.

As we enter the village you may just as well begin slapping your self from head to foot for you will find the place swarming with mosquitoes that are not at all anti-foreign.

The houses are poorly kept and really the only building that is not in a dilapidated state is the idol temple. The gutters are clogged, for there is not enough public spirit in the whole village to pick up a pin for the other person, to say nothing of opening a ditch to let the drainage escape down hill.

The time before the last that I was in the village a man who was well in the morning and greeted me on my arrival died of cholera in the afternoon in a room adjoining the one where I was teaching a class of women. The wife of ~~of~~ the man left my class to attend her dying husband and she wailed mightily, for if he had to die why had he not done so before he gave her that last beating?

The flies certainly battled valiantly for a share of my sandwiches; and I wondered not that there were so many unpainted coffins hurried to the hillside burial ground, for no one in the village except the recently arrived Bible woman had other than friendly feelings toward the swarms of flies.

Last Sunday when I reached the village the pipers were skirling their shrillest for a wedding was in process. Such a happy change, I thought, from the last time when a death occurred!

The son of the "head man" was being married and the whole populati was in attendance. Children by the score ran hooting and yelling into the house and the older people were not far in the rear either either in

distance or in noise. Everyone wanted to get first place to see the bride "bai-dong", which really means to worship heaven and earth.

The bride was a lusty, clear-eyed girl of fifteen and looked as though she would enjoy a game of tag--did she but know of such a game. The groom was an imbecile child fourteen years old. His head lolled from side to side and he was pushed here and there to "worship". He grinned his delight and shouted a few single words during the fore-noon. The boy's parents were rejoiced to have added such a good-looking drudge to the family, and the ancestors perhaps knew that the "head man" had done his best to continue their worship.

Was not the cholera case a joy compared with such a revolting parody of the sacredness of marriage?

Another family had just engaged their seven year old son to a girl more than twice his age, and they were so proud of their achievement that they could not help boasting of their future descendants.

On this particular day an old woman sat on the "Main Street" of "Cat's Head" doubled up with paroxysms of agony. "Now", thought I, "these wonderful 'Ethnic Religions of the Orient' will have a chance to show their much vaunted care for the aged."

Did these fine products of non-Christian religions lend a hand? Not they! She was some one else's "old Woman". The natives of "Cat's Head" did not risk the loss of "health, wealth, and posterity" by paying no heed to this aged sufferer, for she did not belong to any of them and therefore her ghost could not come back from the next world and make them trouble. A theoretical "respect for age" proved to be very different from a practical love for the aged.

It fell to the two representatives of Christianity to get this "least of these" into the woman's hospital in the City, where it was found that she had cancer of the stomach. There her pitiful story was told. Her farmer husband had died long ago and the one son tried to work the little field but soon acquired elephantiasis and could not farm dragging about a leg as large as a section of a log.

After that the mother picked jasmine blossoms to support herself and son until sickness prevented her earning even that pittance. Then What was left for the son to do? There is not an institution where such a case can be cared for in the whole province. Now the son wanders about the villages of the plain with a rattle and a hollowed-out gourd, begging.

Attention was soon diverted from the old woman and the foreigner as the village people heard the screams of a woman who was being beaten by her husband, a "Red" propagandist, who had just returned from Amoy where he had been campaigning against Christianity and Autocracy and Imperialism and Unequal Rights, and advocating family life and government after the Bolshevists ideals.

Not a person rushed in to rescue the woman, who finally shook herself loose from the man who had her "to have and to hold" and ran into the street with her head bruised and bleeding.

"Why did not some of you help her?"

"Didn't dare. The man has already beaten to death with his fists many people.

This militant student "reformer" came out of the House looking non-plussed, as he could not sprint like his wife, but muttered: "I'll beat her to death".

Buddhism and Confucianism and Taoism have had unhampered opportunities here to prove their worth. Every house is full of idols and ancestral tablets and the lintel of every door is fringed with charms. The idol temple is the most conspicuous building in the village. But what are the conditions after centuries of such worship? No hospital--no library--no school--no homes (just houses)--no joy--no love--no truth--no forbearance--no singing--no amusement but gambling--no justice for women--no love for the aged! And worst of all, saddest of all, they are without God and without hope.

"Cat's Head", like all other villages, has its haunted houses. Sometimes a woman more spirited than the others determines that she will fly to evils that she knows not of rather than endure present persecution and hangs herself, and thereafter the house is haunted and can be rented only to some fool-hardy person like a Christian.

How can any native of a Christian land admire this upas tree of false religion and consent to sit under its shade and extol its fruits!

Would that every admirer of Buddha and Confucius and Lao-tze who makes these mames equal to the name of our adorable Lord Jesus Christ might have a summer at "Cat's Head"!

Would that he might become acquainted with the odors of a town undrained and with pits of fertilizer before the doors, and know something of the insistence of the swarms of flies and mosquitoes that infest the day and the "terrors by night "that afflict the stranger!

Would that he might sense the obscenity of the curses and reviling that fall so naturally from the lips of men and women and even little children!

Would that he might see the travesties called homes, the loveless marriages, the child betrothals, the cases of scabies, the faces of little children disfigured by small-pox, the destitute with no resource except begging, the sick with no means of relief, lepers prowling about without restriction, the illiteracy so great that not one woman in a whole village can read her own name!

Would that he might look into the caves of mental darkness and the pits of moral degredation of a people long bound down by a Satanic system of superstition that has developed from the combination of these so-called "Religions"!

After just one first hand contact with the practical working out of non-Christian religions could any one fail to turn his eyes heavenward and reverently acknowledge: "Other foundation can can no man lay than that which is laid, which is Jesus Christ?

CAT'S HEAD VILLAGE
where Mrs. Silver Sky works.

Work was begun in this village about the middle of the year. Many of the women are friendly and love to hear the Gospel but the men are decidedly "anti"-everything. Telegraph poles are seen in the village but a mop-stick is unknown.

WITH JOY SHALL YE DRAW WATER OUT OF THE WELLS OF SALVATION.

This village well with one woman drawing water and the man passing by is symbolic of the conditions at "Cat's Head."
One woman has dared to come out boldly and be called a Christian. She was baptiz and received as a member of Ma-ang church on February 7th; and the fact that she i is a widow will free her from the opposition that the other women have in their homes. We hope that the preacher in the next village will be able to come over to this village and win the men to as friendly an attitude as Mrs. Silver Sky has achieved with the women.

THE HOUSE-WARMING AT AU-SEU.

The glory of an October day was flooding the Foochow plain and the waving fields of gold and green beckoned us out of the hectic City toward the blue mountains and on into the open spaces of country.

And such country! Every square foot except the winding stone path was covered with either a heavy crop of rice just ripening or with perfectly cultivated vegetable gardens.

It was a time of leisure from farming, just before the gathering of the harvest, so men and women were coming in long defiles down the paths from the hills with loads of grass and brush for winter fuel swung across their shoulders. They were a shouting, laughing, merry party--untroubled by any of the disturbing "isms" of the west--and on this perfect day, when no one could help feeling the exhilaration of autumn, even their ever present economic problems rested on them lightly. Happy folk! Not one of them cared a whit who was President of China or who had won the last battle.

After a walk of two hours we reached our destination, Au-seu, "The-other-side-of-the-hill Village", where we were invited to attend the opening of the newly acquired home for a Bible woman. This village is considered strategic for Christian work because it is nearly in the center of the circular Foochow Plain and a teeming population fairly oozes out everywhere. When we arrived "one thousand stoves" were sending up their curling smoke (for it was the farmers' dinner time) and this meant that soon fifteen or twenty thousand villagers would be enjoying their mid-day meal of rice and mustard greens.

Nearly thirty years ago the little chapel in this village was built by Mr. Hartwell and the work has gone on fitfully ever since. When the chapel was first built the "head" men of the village were opposed to it and came into the City to remonstrate with Mr. Hartwell. He took them into his home and served tea and cakes and listened to their grievances so patiently, and smiled upon them so genially, that they were won over to having Christians in the village. Andduring the Boxer troubles which followed, this same group of heathen men sent word to Mr. Hartwell that if he were in danger to come to them and they would keep him in safety.

Work for women was carried on at great disadvantage for it was necessary to rent a room for the Bible woman in a heathen home where no classes were allowed. At intervals not even a room could be rented and then the women who had become somewhat interested inChristianity would be lost sight of and when the next Bible woman went to the village she would have to begin anew.

The difficulty in buying a house in a village is out of all proportion to its value, as a house is built because the owner works his fields nearby and must have a place in which to live; and if a house were being sold it would be in connection with the transfer of farming land. We had never aspired to become farmers and work paddy

fields so imagine our surprise when we were told that there was a house in the village for sale. Last spring the purchase was completed and the former owner given three months to vacate. He is an opium habitu and only had a quilt to move, and not far to carry it, but it required the customary three months to gain possession.

Then the roof was raised and glass windows put in the loft, new floors were laid, all the woodwork washed and "scratched", the walls whitewashed and--there it stands, a reality! Clean, neat, ready for occupancy after thirty years of waiting! There is a loft for a bed-room and below is a room for classes, a dining room, and a kitchen.

On this afternoon a crowd of village women came with their children and as each entered the most common remark was :"Too clean--no place to spit". And as they surged up into the loft and saw the glass windows they exclaimed: "Heavenly-gas too much"--(Too much fresh air!)- Then we sang hymns, and gave talks, and had our pictures taken, and drank tea and chatted; and at the very last some of us gathered in the class room to ask our Father's special care and guidance for these two women who have come to Au-seu to live, and to inspire the lives of the village women with the same blessed hope that fills their own lives.

Mrs. Siek, the older of the two women, is the widow of David Siek, the devoted young preacher who laid down his life in work for the Manchus at the time of the Revolution. David Siek's grave lies on the slope of a beautiful hill that looks down upon the plain where Mrs. Siek works and this fact has had much to do with her interest in the village people.

Miss Ruth Dang has joined the ranks of the Bible women only recently. She is a graduate of our mission high school and naturally of a very gracious disposition, which will doubtless make her very much beloved by those among whom she lives. From this center she and Mrs. Siek can reach hundreds of villages yet untouched by the Gospel. The only limit to opportunity is strength and time to reach the many places.

Our way home lay through the fields and the gold-green harvest just ready for the sickle was swayed by gentle breezes. How forcefully we felt that the winds of God were waiting release--waiting to sweep over the harvest of souls on that plain!.

Soon thousands of reapers will dot the fields, joyfully shouting back and forth to each other of the abundant yield. But how few the reapers to gather in sheaves for the "Lord of the harvest"! Villages, villages, everywhere! Dotting the plain and hiding in every nook of the surrounding mountains, they are waiting the reapers. Oh, the great ingathering possible if there only were reapers! Pray YE therefore the Lord of the harvest that HE will thrust forth laborers."

No. 3, The House Warming at Au-Seu.

Guests who came to the opening of the "Jane Smith Home for Bible Women", Au-Seu Village, Foochow.

Mrs. Siek and Miss Dang, the two Bible-Women.

Mrs. Siek and her two daughters, who are now in Wenshan Girls' School.

HOME DEPT 55
ULINE
MAY 7 1928
REF'D TO
ANS.

AFOOCHOW MISSION 1928 PROJECTS

SUMMARY

Foochow Station

14	Chinese pastors	average aid	$75	$1000
16	Primary day schools	" "	$80	$1200
7	Kindergartens	" "	$80	$ 600
18	BIBLE Women	" "	$50	$ 900
1	" " Training School			$ 425
20	women in this school at ~~$##~~		$15	$300

ING TAI STA
11 Preacher
8 Church S
Medical g
Boys Acade
Girls Boar
Womans Sch
Kindergart

DIONG LOH

13 Preacher
5 Men Teac
10 Women Te
20 Bible W
Student
Womans B
Boys Acad

Foochow. April 3 1928.

HOME DEPT 56
ULINE
MAY 7 1928
REF'D TO
ANS.

My dear Miss Uline -

Herewith such material as I have been able to gather for you ~~I know how~~ hard it must be from your end for here where I can push daily it is almost impossible to get the data.

From Diongloh you better corner Laura Ward when she arrives in Boston. Lock her in your room until she furnishes the womin's work list. Mr Topping is desperately ill so it may be months ere we can secure full data from him -

I will try + secure more - for example $1000. spent in Dr Dyer's wonderful hospital - would make a fascinating story - But she is one of those busy 100% workers with no ideas on publicity.

Also $1000. goes to the Big Mins hospital I feel sure Miss Thomas will get data for you from Wenshan school. -

You are absolutely on the right track.

Yours very loyally - E. H Smith.

"Ask me another?"

HOME DEPT 53
ULINE
MAY 7 1928
REF'D TO
ANS.

FOOCHOW MISSION 1928 PROJECTS

SUMMARY

Foochow Station

14 Chinese pastors	average aid	$75	$1000.
16 Primary day schools	" "	$80	$1200.
7 Kindergartens	" "	$80	$ 600
18 BIBLE Women	" "	$50	$ 900
1 " " Training School			$ 425
20 women in this school at ~~$##~~		$15	$300
1 Religious Education Sec. for C.E. & S S work			$200
4 Aged preachers on retired allowance		$45	$180
6 Widows of deceased pastors, with families			$200
14 Girls Primary Schools		at $55 each	$750
For training of Theological Students			$100
" " Normal School Students			$ 50
"Native Leadership" Mr & Mrs Donald Hsieh			$600
Wen Shan Girls School			

ING TAI STATION

11 Preachers on the field	at	$50 each	$550.
8 CHurch Schools, 14 Teachers		$50 "	$700
Medical grant			$ 60.
Boys Academy 5 Teachers			$450
Girls Boarding School and Scholarships			$700
Womans School and Bible Women			$100
Kindergarten			$75

DIONG LOH STATION SUMMARY

13 Preachers at	$60 each	$800
5 Men Teachers	$40 "	$200
10 Women Teachers	$44 "	$440
20 Bible Women	$35 "	$700
Student aid		$125.
Womans Bible Training School		$150
Boys Academy Houghton Hall		$450

Foochow. April 3 1928.

HOME DEPT
ULINE
MAY 1 1928
REC'D TO ANS.

My dear Miss Uline -

Herewith such material as I have been able to gather for you ~~I know how~~ hard it must be from your end for here where I can push daily it is almost impossible to get the data.

From Dioiglob you better corner Laura Ward when she arrives in Boston. Lock her in your room until she furnishes the women's work list. Mr Topping is desperately ill so it may be months ere we can secure full data from him -

I will try + secure more - for example $1000. spent in Dr Dyer's wonderful hospital - would make a fascinating story - But she is one of these busy 100% workers with no ideas on publicity.

Also $1000. goes to the Big Mins hospital I feel sure Miss Thomas will get data for you from Wenshan school. -

You are absolutely on the right track.

Yours very loyally - E. H Smith.

"Ask me another?"

FOOCHOW MISSION 1928 PROJECTS

KINDERGARTENS

1. Davis Memorial 54 children Mrs Ciong ni charge paid $50
" " 2 helpers Mrs Ling has 4 children her husband not a Christian. Mrs Ciong just married together $50

2. At Upper Bridge 2 sisters work Hu Nguk Dieng Hu Nguk Ging Their parents died this winter, they support the family send one brother to Foochow College. Together they receive $65

3. The East Gate Kindergarten is the "Joy Memorial" built by the Allen family for the sister of our Bertha Allen. Here 60 happy little tots spend their days. Mrs Uong Sieng Cio the niece of the pastor is leader her one baby is the pride and example to all. She receives $45
Two helpers her bring in and care for the children. One, a widow, supports her family, the other a rare sweet spirit ever helpful and kind. $30

4. At the Manchu Church Mrs Ding GIe Ding has the work, she is well to do, a graduate of the Union Kindergarten Training School
She has 30 children daily at the church Helped $60
Mrs Ling Daik Ding is the helper, willing but cannot sing, a widow with an ugly mother in law, her son now 14 was born after his father died. They are very poor Helped $45

5. Iong Gio Haeng Church. Here the daughter of the pastor gives half time and her after noons in a Gov. kindergarten. 26 children $40
2 sisters help bring in and care for the children $25.

6. At the Water Gate Church 40 children. Also two sisters do the work Miss Ling Buo Lang and her married sister Mrs Diong Ung Ming. Each receives $40 a year. The amah who helps has $15

At Wen Shan the Kindergartener Miss Uong Lo Daik is paid from the school appropriations

All these children pay a few dimes a year which buys paper and supplies and even gives something for eats for the monthly Mothers meetingss
Three important churches are begging for kindergartens in the near future.

ING TAI STATION 1920 PROJECTS

1. At Diong Keng a young man just out of the Seminary has just entere on the work in this vast field. Mr Saeng Nai Ing is a fine devoted worker, with him go his parents as he is still unmarried and the support of the family rests on him. He is helped per year $50
2. Pastor Gong Li Huong has for 15 years been the loved shepherd at Sing Kau city, one of the most important centers in this great field. Mrs Gong is a doctor and they have seven children living. The work is advancing in every way here. Mr Gong is also the head of the largest school in the city. Yearly grant to this family $80

3. At Ngu Dung Mui Mr & Mrs Nguoi have a large field and are energetical carrying on the Evangelistic and 3ducational work. Large family $80

4. At Buo Diang Mr James U has built up a notable work in a large town All the educational work of tha town has been given over to him. $50

5. Naung Cho is a large farming community of 8000 people. Mr & MRs Ngu Cai Do were recently married and are energetically pushing the work in this progressive church, which boasts the largest number of women members in the station. They are helped per year $50

6. Mr &Mrs Nguoi Nguk Ung were just married in 1920 and entered on their work in Big Valley in a new chapel built by an earnest Christian. They have been cordially welcomed, have a fine school, the outlook is promising. Help for this family per year $50
7. Sang Iong is a large important tonw with a group of Christians who have called this year Mr Iek Suoi Nieng as Preacher. We help $40

8. Ing Tai City. Here Mr & Mrs Ling Keng Ek are supplying the central church. He is ayoung man with a good education, a ready speaker and is seeking to fill a difficult position. The church suffered from the persecution of the past year. Mission grants $60
9. Dai Kau Church has had Mr Su Tieng Uong for many years. They have a large family and a large place in the esteem of the town. For years they have given him the school tax for the upkeep of the school in the church. He is helped per year $45

10. At Gak Liang Church Mr Ko Ciong Ong has just come to work. Here in a big field are scattered christians all about. The chapel has been wrecked by bandits and soldiers. He is hard at work here. $50

11. Diong Lang Huong is a young unmarried preacher at Chek Chioh. The work here is in its infancy but a good field for work. He carries on the village school also. He gets per year $40

ING TAI SCHOOLS

1. Sung Kau boys school has for years been doing high grade educatio and Christion work. Not a few of our best Christion workers have come from this school. This year there are 90 boys studying. For this fine school with three teachers we give only $200

2. Ngu Dung Mui School has just begun its work in all that big field Here we have two teachers and sixty boys and girls. We help $130

3. Buo Diang. Preacher and teachers cooperate to emphasize the educational work. Each night a school is held for the little chaps who watch cows and gather firewood all day. They are poor but bright little fellows and this is a work of love on the part of teachers after a full days work for 90 active boys inthe day school We help only $75

ING TAI STATION PROJECTS 1928

4. Be Kang. Mr Wang the teacher here is a graduate of our Normal Scho
The village gave the mission a Buddhist monastery property for the support of a Christian school. Thirty boys under Mr Wang $20

5. At Kang Muong we have a new plant and a big field. Mr Uong Dai Dieng reports he is swamped with 90 boys and girls on his hands
Some of our Bandit friends are helping us to show their appreciation
This is the only Christion work in all this region Help $30

6 The City Day School has a big field and is doing fine work They have some forty odd boys and two good teachers We help $90

7. At Dai Kau we have had a good school for years Here also the town gives the taxes for a Christian school. WE give one man at $60

8. Gak Liang is an important center of a large area and Mr Ling Maiu Daik a student from Pekin University has started a good school.
He is an earnest Christian and we support him with $60

BOYS ACADEMY

Here is the very heart of all our educational work. Here in the Christi home school we take the boys from all over the district and many of them are giving their lives to Christian service. Five teachers are at work this year at a salary of $80 Total grant $400

KINDERGARTEN

Here gather scores of little ones from the city. Miss U is doing good work. No better work is being done than this. It costs $75 a year.

ME DICAL

Since we have no doctor we help Mr Tang who is one of our Christian boys with a little medical experience. His work is worth far more to the Kingdom of God than the $60 we give. He is an honor to the church

FOOCHOW MISSION PROJECTS 1928

Foochow

Foochow Station (Details)

1. At Iong Gio STreet Pastor Kiu GING Nieng has an important and influential church. He is a leader in all our church work and in this year of confusion has stood nobly for the work of the Wen Shan Girls School as chairman of the BOard of Managerg.Grant in aid $50

2. At Water Gate Church Pastor Ngu Cieng Deu has carried on a wide ministry in evangelistic and educational work. This church is now preparing to become self-supporting. Grant this year is $50

3. Outside East Gate in a large suberb Pastor Ma has built up a fine church through many years of happy service. He has a large family and schools and Kindergarten are full. Helped this year $60

4. Inside the walled city Pastor Guoh at the Hartwell Mem.Church is doing a splendid spiritual work. A spirit of revival is bringing not a few to the church these days. His grant per year is $50

5. On East Street a church was organized in 1911 to minister to the Manchu people there.Pastor Li Nu Tung is the able head of this work and very active in all our Church work. The Board gives $50

6. Sang Bor isinthe crowded slums . Here a fine young fellow with his wife are seeking to bring Christ to the multitudes. Ding Kie Hiong and Ruth are helped $80

7. Deng Chiowas destroyed inthe civil war last year. The town has now been rebuilt and the church is getting on its feet again. One of our finest young men just out of the Seminary goes there for 1928 at $75

8. For 22 years Mr Uong Ieu Sing been faithfully at work at Chong Ha. He is the beloved pastor of that whole big areaand a man of real spiritual power. Five boys and three girls in this family.Whoever adopts him will have a real missionary at work. Costs $75

9. Pastor Ling Seng Gang has through 30 years built up a strong church at Au Cieu. An able Christian leader in the city. Grant is $66

10. Last year Pastor Li Ngung Luk went to the Ha Puo Street Church. He has a big parish and a fine opening. He is a fine devoted soul but he has for years been fighting T B.Stronger now and rejoicing.$90

11. Au IOng Die is another slum of this great city. HErs Hung Seng Huang has just gone.He is a capable and devoted young fellow and is doing good work in a dark place. He receives $90

GIRLS DAY SCHOOLS

With 20 educated young women at work teaching in as many schools in this station we have made one big strike form the liberation of women. I have dropped into these schools occasionally to see what was going on Mrs Co has a nice little group at Ding Chio. About 30 boys and girls doing good work in a real Christian atmosphere. Mrs Ling Hok Ngie has a large school in the city here. She is a widow of one of our devoted pastors. She has been in America and studied at Oberlin. Day by day these Christian women are impressing their spirit on these hundreds of boys and girls. The aid to these women is $30 a year.

Such money is well spent for China and for Christ's Kingdom

KINDERGARTENS

FOOCHOW MISSION PROJECTS 1928

Foochow Station (Details)

KINDERGARTENS

This is perhaps the most popular of all our forms of mission work. Who would not rejoice to givefrom thirty to sixty little tots this great opportunity? In Foochow we have SEVEN KINDERGARTENS in which our Christian girls bringing joy to hundreds of singing children.
It costs about $75 per year to support a kindergarten and the calls are incessant and appealing

SCHOLARSHIPM AID FOR TRAINING KINDERGARTENERS

Each year the mission gives $100 for this worth while work.

NATIVE LEADERSHIP

Many friends in America came to know and love Mr& Mrs Donald Hsieh while they were studying in Chicago and later in New York. Now they are back and he has been made President of Foochow College, also he serves as Moderator of our Church Association. Perhaps we can do no greater service to the church than to make possible the service of such young in these days of transition. For $600 one may have the abiding joy of your own missionary family

A. 4. Education

a. General

1) Rules for Registration of Mission Schools 61
2) Method of Seeking Recognition 62
3) Statement re Registration of American Board by Hardman N. Kinnear, M.D. 1926 63

b. Committee on Higher Christian Education in Fukien, 1911-3 64-70

c. Schools and Colleges

1) Foochow College

a) Proposed Announcement re Christian Teaching 1925 71-73
b) Cablegrams re Finance and Personnel 1927

2) Foochow Union College 74-79
3) Fukien Christian University See separate volume of that title 80
4) Nanking Union Language School Letter about Fees by Samuel J. Mills 81
5) Union Kindergarten Training School 82-84
6) Union Normal and Middle School 85
7) Union Christian Women's School of Industrial Arts

a) Draft of Constitution 1920- 87
b) (in letter from Emily S. Hartwell)
b) Draft of By-Laws 1926 88
c) Minutes, First Meeting of Managers, June 1926 - with related letters 91-91
d) Address to Prudential Committee C. I. Lambert 1928 93
e) Promotional Correspondence with American Base:
w. Mrs. Douglas Smith and Miss Hartwell 94-95
x. Methodist Board 96-97
y. Clara I. Lambert 98-106
z. Cable from Mission and Church 107-109

5. Personalia

a. Testimonials
Emily B Hartwell
Lyman P. Peet

b. Death
George H. Hubbard

From H. M. Kinnear 1925

Following is the statement from the Peking (National) Board of Education to the Fukien (Provincial) Board of Education (Or Commissionaer of Education) in regard to the Registration of Mission Schools. While this is the latest statement it must be understood that there may be another statement of different tenor tomorrow, that is to say that things in China are not fixed by definite law that is is not changed too frequently, that most of these things are the expression of a changing personal sentiment, or attitude. There is no assurance that an interpretation that may be liberal today may not be changed to quite a different thing in a very short time. Nothing in China at the present time is settled or definite or palpable.

"Rules for Registration of Schools supported by foreign money.

1 - Schools supported by foreign money may ask for registration on condition that they follow the curriculum and regulations of the educational board.
2 - The words Su-lik (Meaning Private School) should be prefixed to the name of the school.
3 - The principal should be a Chinese, but if there is already a foreign principal, there should be chosen a Chinese vice-principal, who will represent the school when registration is asked for.
4 - If there is a Board of Managers the majority should be Chinese.
5 - The object of the school should not be the promulgation of religion.
6 - Standards of the Educational Board should be followed. Religion should not be a compulsory subject.

In asking for registration my own conviction would be that we tacitly agree to obey all these regulations. #1 would mean that there would be no Bible study in the curriculum, that we agree to eliminate it entirely as a study. No 3 and 4 mean absolute Chinese control. #5 Means that Christianity should not be taught. Of course it is easy to dodge this by saying that no school is intended for the promulgation of religion, and that we do not agree to teach no religion, simply that it is not in the curriculum. But the fact is that it was intended to teach the children of the Christian constituency under Christian auspices, and to inculcate the principles of Christian living by teaching what Christ taught. #6 is in line with the preceding and simply means - what we have now - the elimination of any compulsory religious t teaching. In fact it is easy to dodge the whole thing and say that the Commissioner of Education will not know what we teach in the school, we can agree to everything and then go ahead and do as we think best, as several of the Chinese have told us, but some of us feel that we should not make a tacit promise without intending to keep it.

The best thing that can be said about this urge to register and to make light of the religiousteaching, is that the Christian constituency among the Chinese is largely against it. They want a distinctly Christian school, especially if they have boys to send to school. Of course there are exceptions, but those that have talked with me have all favored the retention of the old standards. They usually say "If the school is to be just like the government schools, if there is to be the same moral standards, if this school is to be no better than what the government is giving, and to have no better discipline over the students, then what reason is there for continuing the school".

In conclusion we have to face the facts

That things in China are not yet settled, and that while the educational department may be morestable than some parts of the Chinese government, it is not yet developed, definite, dependable.

That there is no principle involved, no great thing to be gained by registration.

That the demand is from the non-christian students, who think the diploma of a school recognised by the government will be more helpful to them in getting government positions that will assure them a good income.

That the faculty which is pressing so hard for it have admitted that if they were sure of their salaries, if we had no students, they would not be interested in registrat

That in any case it will mean less of freedom in putting the claims of Christianity bef the young men who come under the instruction of members of the mission, in the College.

School Registration — China File

Method of Procedure for Schools Established by

Foreign Funds when asking for Recognition.

1923 (or 1926?)

1. Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

2. Such an institution should prefix to its official name the term "Sau lik" (Privately established).

3. The president or principal os such institution should be a Chinese. If such president or principal has hitherto been a foreigner then there must be a Chinese Vice-president, who shall represent the institution in applying for recognition.

4. If the institution has a Board of Managers, more than half of the board must be Chinese.

5. The institution shall not have as its purpose the propagation of religion.

6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects.

The above rules are similar to those furnished the mission previously directly from the Board of Education, and were sent to the Secretary of the Mission by Consul Ernest F. Price in a covering letter dated January 27th., 1926, and including a copy of a translation of the Notification from the Ministry of Education entitled Notification No. 16 Promulgated November 16, 1926.

School Registration in China File

A statement from Dr. Kinnear at Foochow bearing on the subject of the registration of American Board schools with the Chinese Government, and dated February 10, 1926.

I feel like calling your attention again to the points 5 and 6. Goddard is here now, and in visiting with him he told me that he attended a lecture while in Shanghai in which the speaker said that the Chinese authorities were kindly disposed, that they would not interfere with our schools any more than they had to, that we would be allowed to do all the teaching of religion we could do outside of the classroom, etc. It was the same thing that one or two members of our Board of Managers said at one of the meeting with other representative committees of the church and mission. Their point was that Peking would not know much about what we do here in the College, in any case. That we could register and then go on teaching religion and having classes in Bible as before. Now the fact is that the primary function of the school is to teach Christianity, especially to teach it to the boys belonging to our Christian constituency. When our schools were established there were no schools in which the children of Christians could be educated. No schools that really gave what we would call an education, or the foundation of one. China had no educational system, in the sense in which we use the term. The question as to whether we should, as a mission, carry on a government school, agreeing to follow the curriculum that China's amateur educators may lay down, and agreeing that the school shall not be used for the teaching and dissemination of Christian truth, has never been honestly faced by the mission. To the Chinese officials and to some members of our Board of Managers there would be nothing incongruous in effecting a registration with the authorities which would mean a tacit agreement not to use the school for religious instruction, and at the same time, making it a fulcrum for the teaching of Christianity. There is so much of that sort of thing in Chinese life that no one thinks it worth mentioning. The worst of it is that we foreigners come in contact with that sort of thing so continuously that I fear we sometimes come to excuse it. The Christian men with whom I have talked, or who have talked to me, I should say, have been almost unanimous in saying that we still need a Christian school, for their boys. They say repeatedly that if it is to be nothing but a government school why should it exist. The fact that some of the boys from wealthy families, and boys who hope to gain government positions, wish to have diplomas that the government will recognize, should not have too much weight. The teaching of such boys is not the primary aim of the school as I see it.

I need not re-emphasize the fact that I cannot vote for any kind of registration that implies that I agree that the Bible shall not be taught as one of the required subjects. It

may be that the students of pedagogy have demonstrated that it should not be so taught, that students will be more likely to demand it if it is not so taught. I do not accept those conclusions, but even if they are correct I cannot at this time agree that we shall voluntarily give up the right to have such studies included in the school curriculum if we think it wise.

In regard to what Mr. Galt said about the students of Fukien, I can only say that I do not know what their reputation may be in other parts of China, and I do not know how they compare with students of other parts, for my life has been spent here. My impression that they are about as good as they average in Canton and Shanghai, is probably founded upon my reading of the newspapers. I do not want to say though that the behavior of the leaders among the students, the aggressive and voiceful ones, is not true to the character of the student body as a whole here. In this connection you will be interested in knowing that since the governor locked up a few of the anti-Christian leaders who were trying to stir up trouble at Christmas time, there has been no considerable trouble with the students. The school term finished quietly, and the students have now scattered to their homes for China New Year. Some attribute the lack of disturbances to the mere fact that the leaders are still in jail. Certain it is that most of the boys want to study, that many of them prefer a Christian school, and that a large part of them require driving by the less scrupulous ones to make them take part in the various forms of lawlessness that they have countenanced, or seemed to countenance, the last few months.

Rec'd JUN 15 1911

8

Foochow, May 20, 1911.

Rev. James L. Barton D.D.
14 Beacon Street
Boston, Mass.

My dear Dr. Barton,

Enclosed please find minutes of a Conference on Higher Education in the Fukkien Province and also a copy of a letter from Mr. Herbert E. House of the Canton Christian College. The minutes have not been published, but copies have been made for private circulation. In view of Mr. House's strong feeling, it would be well to keep out of our publications the objectionable sentence to which he takes exception. No slight was intended to the Canton Christian College.

I send this that you may have the facts before you when Mr. House takes up this matter with the mission boards.

Yours faithfully,
Lewis Hodous.

Lewis Hodous

Foochow May 20-1911

Left Ed
Care

Rec'd JUN 15 1911

COPY.

Shanghai, May 13, 1911.

To the members of a Conference on Christian Higher Education in Fukhien Province. Held March 25, 1911.

Gentlemen:

The Minutes of the above Conference have come into my hands. In these minutes, now published and sent out to the world, you say-"For example the establishment of the Hong-Kong University within fifty miles of Canton Christian College will probably make it very difficult for the latter Institution to keep its studen Thus you have singled out the Canton Christian College and proclaimed it to the world as a shining example of one of "the small denominational Colleges in China" about to go to the wall. You thus say to our contributors that further investment in the College will "probably be money thrown away and to candidates for our staff that they come to a dying institution. It may be "desirable" possibly "essential" to establish in the Province of FUKhien a Christian Union University" but the effort to do so need not involve an effort to discredit a neighbor.

Before making any such statement there should have been a careful investigation and also opportunity given us to say why sentence should not be passed upon us. As a matter of fact what you say is not true. We have considered this matter and know what we are talking about when we say, as we do, that the one place the better class of the people of Canton district do not wish their sons to go to is Hong-Kong. It is the one place where the Canton students will not go for an education if they can possibly get it without going there.

And we know that the people of Canton and the Cantonese generally all over the world are with us, $80.000. Mexican, recently subscribed by them and 60,000 already paid in being evidence of this, and this only a beginning.

You should know that the Canton Christian College is not denominational as you virtually state it to be, but that it is absolutely undenominational. And more than that after seven weeks at Canton I am prepared to say that it is the most potent single factor for cooperation and reunion in that field.

You also say that Hong-Kong is but fifty miles from Canton when it is nearly eighty miles, and regarding the statement that "the government institutions are growing rapidly in number and efficiency" it is contrary to a great deal of competent testimony that as a general matter they are even holding their own. Of one of the most important centers of China I have been repeatedly told by resident observers that these schools have been deteriorating the last two years. "Rapidly increasing in number and efficiency" is a statement that I do not believe the facts at all warrant us in making, at the present time, to our American constituents.

The Canton Christian College is an institution of the first importance to the church in South China. It was established by the missionaries and is going forward on the lines projected. It has the confidence of the Chinese, the missionaries, and the American contributors. We who have been striving for years to see it well established have believed that we were doing the will of God and we have evidence of His favor. We are winning out all along the line and expect by humble and earnest effort to continue to do so, and to attain to that measure of rank as an educational institution and as a power as a Christianizing agency that such an institution at Canton ought to reach. Your statement will do us harm but will not crush us. I think that you ought, individually and collectively to do at once what you can to check the further publication of these statements and to right the wrong you have done us.

As my business is to finance the College, upon me more than upon any other will fall the burden of meeting your statement and I have therefore taken upon myself to write to you. You will please note that not being either a Trustee nor a member of the staff my letter is purely that of an individual.

I sail for America May 15th. My address for three days will be 4712 Dromorcy Place Los Angeles, California, after that date at 156, 5th Ave. New York.

On reaching America, after conference with our Trustees I suppose it will be necessary for me to take this matter up with your Mission Boards, and also with some of the other powers that be.

Very truly Yours,
Signed Herbert E. House.

C O P Y.

Shanghai, May 13, 1911.

To the members of a Conference on Christian Higher Education in Fukien Province. Held March 25, 1911.

Gentlemen: The Minutes of the above Conference have come into my hands. In these minutes, now published and sent out to the world, you say-"For example the establishment of the Hong-Kong University within fifty miles of Canton Christian College will probably make it very difficult for the latter Institution to keep its student. Thus you have singled out the Canton Christian College and proclaimed it to the world as a shining example of one of "the small denominational Colleges in China" about to go to the wall. You thus say to our contributors that further investment in the College will "probably be money thrown away and to candidates for our staff that they come to a dying institution. It may be "desirable" possibly "essential" to establish in the Province of Fukien a Christian Union University" but the effort to do so need not involve an effort to discredit a neighbor.

Before making any such statement there should have been a careful investigation and also opportunity given us to say why sentence should not be passed upon us. As a matter of fact what you say is not true. We have considered this matter and know what we are talking about when we say, as we do, that the one place the better class of the people of Canton district do not wish their sons to go to is Hong-Kong. It is the one place where Canton students will not go for an education if they can possibly get it within our borders.

And we know that the people of Canton and the Cantonese generally all over the world are with us. $20,000, Mexican, recently subscribed by them and $01000 already paid in bear evidence of this, and this only a beginning.

You should know that the Canton Christian College is not denominational as you virtually state it to be, but that it is absolutely undenominational. And more than that after seven weeks at Canton I am prepared to say that it is the most potent single factor for evangelization and civilization in that field.

You also say that Hong-Kong is but fifty miles from Canton when it is nearly eighty miles, and regarding the statement that "the government institutions are growing rapidly in number and efficiency" it is contrary to a great deal of competent testimony that as a general matter they are even holding their own. Of one of the most important centers of China I have been repeatedly told by resident observers that these schools have been deteriorating the last two years. "Rapidly increasing in number and efficiency" is a statement that I do not believe the facts at all warrant us in making, at the present time, to our American constituents.

The Canton Christian College is an institution of the first importance to the church in South China. It was established by the missionaries and is going forward on the lines projected. It has the confidence of the Chinese, the missionaries, and the American contributors. We who have been striving for years to establish an institution have believed that we were doing the will of God and we have evidence of His favor. We are winning out all along the line and expect by humble and earnest effort to continue to do so, and to attain to that measure of rank as an educational institution and as a power as a Christian leading agency that such an institution at Canton ought to reach. Your statement will do us harm but will not crush us. I think that you ought, individually and collectively to do at once what you can to check the further publication of these minutes and to right the wrong you have done us.

As my business is to finance the College, upon no more than upon any other will fall the burden of meeting your statement and I have therefore taken upon myself to write to you. You will please note that not being either a Trustee nor a member of the staff my letter is purely that of an individual.

I sail for America May 15th. My address for thirty days will be 4712 Cramercy Place Los Angeles, California; after that date at 156, 5th Ave. New York.

On reaching America, after conference with our Trustees I suppose it will be necessary for me to take this matter up with your Mission Board, and also with some of the other powers that be.

Very truly Yours,

Signed Herbert K. Howes.

Copy to Members of Board of Christian Education in Fukien Province

Herbert C. Howes

Hangchow

May 13 1911

Rec'd JUN 15 1911

Minutes of a Conference on Higher Christian Education in the Fukien Province.

At the invitation of Rev. John F. Goucher D. D., who is on the Continuation Committee of the Edinburgh Conference, a meeting was held of those interested in the higher Christian Education for men in the Fukien Province, at the residence of the Rev. John Gowdy D. D. on March 25, 1911.

The following were present:

Rev. Frank D. Gamewell D. D.	M. E.	Peking
Bishop J. W. Bashford	"	"
Bishop W. F. McDowell	"	Chicago, Ill.
Bishop Wilson S. Lewis	"	Foochow
Rev. Geo. S. Miner	"	"
Rev. John Gowdy D. D.	"	"
Rev. W. A. Main	"	"
Rev. W. N. Brewster	"	Hinghwa
Bishop Price	C. M. S.	Foochow
Rev. John Martin	"	"
Rev. W. S. Walsh	"	"
Dr. B. van S. Taylor	"	"
Rev. A. L. Warnshuis	A. R. C. M.	Amoy
Rev. T. C. Brown	L. M.S.	"
Rev. C. M. Wales	E. P. M.	"
Rev. L. P. Peet	A. B. C. F. M.	Foochow
Dr. H. N. Kinnear	"	"
Rev. L. Hodous	"	"
Mr. G. M. Newell	"	"
Rev. G. H Hubbard	"	"

Bishop Price was elected Chairman. Rev. L. Hodous was appointed Secretary. Bishop Bashford led in prayer. Then he made a statement in substance as follows: The last few years have witnessed a remarkable growth of State Universities in the United States. During the same period the small and weak denominational colleges have found it impossible to compete with the better equipped and better supported State Institutions and have been rapidly disappearing or taking the rank of secondary schools. Within a short period four such small colleges have disappeared in Ohio alone. The establishment of Chicago University with its large endowment and superior equipment has endangered the life of all the small denominational colleges in the Mississippi Valley. When this fact was brought to the attention of Mr. John D. Rockefeller, he started a fund which has now reached the sum of sixty-two million gold dollars and will soon reach one hundred million gold dollars, for the purpose of studying the small denominational colleges, and assisting those which are strategically located. He realized that the denominational college supplies the religious motive which is lacking in a State University. Japanese educators have confessed the weakness of their State Institutions in the formation of character and in giving a passion for men, qualities which the small denominational colleges possess in a remarkable degree.

not for publication

Minutes of a Conference on Higher Christian Education in the Fukien Province.

At the invitation of Rev. John E. Goucher D. D., who is on the Continuation Committee of the Edinburgh Conference, a meeting was held of those interested in the higher Christian Education for men in the Fukien Province, at the residence of the Rev. John Gowdy D. D. on March 25, 1911.

The following were present:

Rev. Frank D. Gamewell D. D.	M. E.	Peking
Bishop J. W. Bashford	"	"
Bishop W. F. McDowell	"	Chicago, Ill.
Bishop Wilson S. Lewis	"	Foochow
Rev. Geo. S. Miner	"	"
Rev. John Gowdy D. D.	"	"
Rev. W. A. Main	"	"
Rev. W. N. Brewster	"	Hinghwa
Bishop Price	C. M. S.	Foochow
Rev. John Martin	"	"
Rev. W. S. Walsh	"	"
Dr. B. van S. Taylor	"	"
Rev. A. L. Warnshuis	A. R. C. M.	Amoy
Rev. T. C. Brown	L. M.S.	"
Rev. C. M. Wales	E. P. M.	"
Rev. L. P. Peet	A. B. C. F. M.	Foochow
Dr. H. N. Kinnear	"	"
Rev. L. Hodous	"	"
Mr. G. M. Newell	"	"
Rev. G. H Hubbard	"	"

Bishop Price was elected Chairman. Rev. L. Hodous was appointed Secretary. Bishop Bashford led in prayer. Then he made a statement in substance as follows: The last few years have witnessed a remarkable growth of State Universities in the United States. During the same period the small and weak denominational colleges have found it impossible to compete with the better equipped and better supported State Institutions and have been rapidly disappearing or taking the rank of secondary schools. Within a short period four such small colleges have disappeared in Ohio alone. The establishment of Chicago University with its large endowment and superior equipment has endangered the life of all the small denominational colleges in the Mississippi Valley. When this fact was brought to the attention of Mr. John D. Rockefeller, he started a fund which has now reached the sum of sixty-two million gold dollars and will soon reach one hundred million gold dollars, for the purpose of studying the small denominational colleges, and assisting those which are strategically located. He realized that the denominational college supplies the religious motive which is lacking in a State University. Japanese educators have confessed the weakness of their State Institutions in the formation of character and in giving a passion for men, qualities which the small denominational colleges possess in a remarkable degree.

The small denominational colleges in China are face to face with a situation similar to that in America. The Government Institutions are growing rapidly in number and efficiency, and they have at their command great resources. In a few years they will be superior to the majority of denomational colleges located in their vicinity. For example, the establishment of the Hongkong University within fifty miles of Canton Christian College will probably make it very difficult for the latter Institution to keep its students. The Home Boards, judging from their present resources, will find it almost impossible to supply funds to their respective colleges in China in sufficient quantities to keep them abreast of the Government Institutions. These Christian Colleges are absolutely necessary to the growth of the Christian Church in China. The only way now open is for the missions to unite on the Arts, Post-graduate, and Professional courses. Only in this way will they be able to hold their own against the stronger Government Institutions.

In view of this critial situation in China, there is a well founded hope that Mr. John D. Rockefeller and other wealthy individuals will turn their money toward China to assist well located Union Christian Universities. The Laymen's Movement, which has a Secretary in the field studying those problems, gives promise of large gifts towards the same purpose. The intention is to help Union Institutions having Arts, Professional, and Post-graduate courses. The primary, the higher primary, and the middle school work will be left to the Missionary Societies.

not for publication

In view of this critical situation, is it desirable to articulate our educational work? Is it essential to develop a Christian Union University? Is it wise to adopt a resolution requesting our respective Boards at home to favor such a matter? After discussion, the following Resolution was unanimously passed:

That in order "to promote the welfare of China on a scale corresponding to her present needs, to disseminate the highest form of Western learning, and to enable China to achieve the highest form of national life," we consider that it is not only desirable, but essential to establish in the Province of Fukien a Christian Union University, in which all the Protestant denominations may join and which shall include Bachelor, Post-graduate, and Professional courses.

It was voted that a copy of the minutes of this meeting be sent to the local Secretary of each Mission working in the Fukien Province and Swatow, with a view to its being brought before the authorities in the field and at home.

The following Resolution was unanimously passed: Resolved, that we express to the Rev. John F. Goucher D. D. our great appreciation of his unselfish service for China in his long and laborious visit to this empire, our sympathy in his temporary illness, and that we request him to present the minutes of this meeting to the Continuation Committee of the Edinburgh Conference.

The small denominational colleges in China are face to face with a situation similar to that in America. The Government Institutions are growing rapidly in number and efficiency, and they have at their command great resources. In a few years they will be superior to the majority of denominational colleges located in their vicinity. For example, the establishment of the Hongkong University within fifty miles of Canton Christian College will probably make it very difficult for the latter Institution to keep its students. The Home Boards, judging from their present resources, will find it almost impossible to supply funds to their respective colleges in China in sufficient quantities to keep them abreast of the Government Institutions. These Christian Colleges are absolutely necessary to the growth of the Christian Church in China. The only way now open is for the missions to unite on the Arts, Post-graduate, and Professional courses. Only in this way will they be able to hold their own against the stronger Government Institutions.

In view of this critical situation in China, there is a well founded hope that Mr. John D. Rockefeller and other wealthy individuals will turn their money toward China to assist well located Union Christian Universities. The Laymen's Movement, which has a Secretary in the field studying those problems, gives promise of large gifts towards the same purpose. The intention is to help Union Institutions having Arts, Professional, and Post-graduate courses. The primary, the higher primary, and the middle school work will be left to the Missionary Societies.

In view of this critical situation, is it desirable to articulate our educational work? Is it essential to develop a Christian Union University? Is it wise to adopt a resolution requesting our respective Boards at home to favor such a matter? After discussion, the following Resolution was unanimously passed:

That in order "to promote the welfare of China on a scale corresponding to her present needs, to disseminate the highest form of Western learning, and to enable China to achieve the highest form of national life," we consider that it is not only desirable, but essential to establish in the Province of Fukien a Christian Union University, in which all the Protestant denominations may join and which shall include Bachelor, Post-graduate, and Professional courses.

It was voted that a copy of the minutes of this meeting be sent to the local Secretary of each Mission working in the Fukien Province and Swatow, with a view to its being brought before the authorities in the field and at home.

The following Resolution was unanimously passed: Resolved, that we express to the Rev. John F. Goucher D. D. our great appreciation of his unselfish service for China in his long and laborious visit to this empire, our sympathy in his temporary illness, and that we request him to present the minutes of this meeting to the Continuation Committee of the Edinburgh Conference.

Voted that each Mission concerned be asked to elect one respresentative to serve on a preliminary Committee which shall receive replies given by the Home Boards and the various Missions in the field in reference to the subject of the first resolution and take such steps as shall be necessary with the view of the further progress of this scheme.

It was voted that Bishop Price, or the representative appointed by the Church Missionary Society, be the Convener of this Committee.

Dr. Gamewell led in prayer and the meeting adjourned.

Lewis Hodous, Secretary.

Conference on Religious
Christian Education in
Tuskegee, Alabama
Program

Post
May 22

Strictly Confidential.

In no case to be reprinted, or in any way publicly circulated.

Minutes of the Preliminary Committee on

Higher Christian Education in Fukien Province.

A Meeting of the Preliminary Committee on Higher Christian Education in Fukien Province was convened by Bishop Price on August 11th, 1911, at half past two o'clock in the afternoon, at the house of Rev. L. P. Peet on Kuliang, Foochow.

Those present were,—

The Right Reverend H. McC. E. Price, M. A., Bishop of Fukien, Church Missionary Society.

The Rev. John Gowdy, D. D., of the Foochow Mission of the Methodist Episcopal Church, U. S. A.

The Rev. L. P. Peet, of the Foochow Mission of the American Board of Commissioners for Foreign Missions.

The Rev. F. P. Joseland, of the Amoy District Committee of the London Missionary Society.

The Rev. A. L. Warnshuis of the Amoy Mission of the Reformed Church in America.

Bishop Price as convener, having asked the members of the English Presbyterian Mission, Amoy, present on Kuliang, if they could appoint one of their number to be present at the Committee Meetings, in the absence of their representative, Mr. H. F. Rankin, Rev. A. S. M. Anderson attended the meeting.

Rev. L. P. Peet was made chairman of the meeting, and A. L. Warnshuis secretary.

Bishop Price presented the following letters which he had received from the Missions in the province, informing the Committee of the action taken by these Missions with reference to the resolutions adopted by the Conference held in Foochow on March 25th, 1911.

From the Foochow Mission of the A. B. C. F. M., under date of June 2nd, 1911, signed by L. P. Peet, a copy of two resolutions, adopted by them, namely:—

"Voted, That Mr. Peet be our representative on the Union Committee" (of the proposed Union Christian University).

"Voted, That we authorize our representative on the Christian Union University Committee to unite with the members appointed by the other Missions in studying the Educational situation in Fukien and in formulating a tentative scheme for the proposed Christian Union University".

From the Amoy District Committee of the L. M. S., under date of July 22nd, 1911, signed by T. C. Brown, secretary, a statement to the effect that Rev. F. P. Joseland had been appointed as their representative on the Preliminary Committee.

From the Amoy Council of the English Presbyterian Mission, under date of July 28th, 1911, signed by G. M. Wales, secretary, a statement to the effect that Mr. H. F. Rankin had been appointed as their representative on the Preliminary Committee, and also a copy of a minute adopted by them, as follows:

"1. Resolved, that we have read with much interest the minutes of a conference on Higher Christian Education in the Fukien Province which met in Foochow on March 25th, 1911, upon the invitation of the Rev. J. F. Goucher, D. D., of the Continuation Committee of the Edinburgh Conference, and that we hereby express our sympathy with the object of that Conference.

"2. Resolved, that we transmit to our Home Board for its information, the resolution adopted by that Conference, namely, 'That in order to promote the welfare of China on a scale corresponding to her present needs, to disseminate the highest form of Western learning, and to enable China to achieve the highest form of national life, we consider that it is not only desirable, but essential to establish in the province of Fukien a Christian Union University, in which all the Protestant denominations may join and which shall include Bachelor, Post Graduate and Professional Courses'.

"3. Resolved, that before we can express any opinion regarding the above resolution, we deem it necessary that the plan be further elaborated, and we mention the following questions that should be answered before we can take further action, (a) What is to be the standard of admission to the University? (b) What language is to be the medium of instruction? (c) Where is the University to be located? (d) What would be the financial responsibilities of the cooperating missions?

"4. Resolved, that in compliance with the request of the Foochow Conference we appoint a representative upon a Preliminary Committee which shall receive such replies as the various Missions and Home Boards may make with reference to this matter, and which shall as soon as possible submit to the Missions a more fully detailed plan including the items mentioned in paragraph 3 above and such other items as may seem necessary.

"5. Resolved, that we call the attention of this Preliminary Committee to the necessity of providing for Efficient Schools that shall prepare students for entrance to the University that is proposed, and for which larger financial support may well be solicited before there is laid upon the Missions the additional burden of undertaking their share in the establishment and maintenance of the proposed University".

From the Amoy Mission of the Reformed Church in America, a statement by their secretary, A. L. Warnshuis, to the effect that the Mission had appointed himself as their representative on the Preliminary Committee, and also that they had adopted the same resolutions as those quoted above.

From the Fukien Conference of the Church Missionary Society, a letter signed by Wm. Muller, secretary, transmitting a copy of the resolution passed by the Conference on August 8th, 1911, as follows.

"Re Fukien University Scheme.

"(1.) That we have read with much interest the Minutes of a Conference on Higher Christian Education in the Fukien Province which met in Foochow on March 25th, 1911, upon the invitation of the Rev. J. F. Goucher, D. D., of the Continuation Committee of the Edinburgh Conference.

"(2.) That we transmit to the Parent Committee for its information the Minutes of the Conference held on March 25th, 1911.

"(3.) That we confirm the resolutions of the Standing Sub-Committee of the Fukien Conference (Min. 2. June 9th, 1911) requesting the Bishop to act as representative of the C. M. S. on the Preliminary Committee provided for by resolution of the Special Conference, and we hope that the Preliminary Committee will as soon as possible submit to the Missions a detailed plan including such items as (a) the standard of admission to the University, (b) the language to be used as the medium of instruction, (c) the location of the University, (d) the financial responsibility of the cooperating Missions."

From the Foochow Mission of the Methodist Episcopal Church, a letter, signed by E. L. Ford, secretary, to the effect that the Rev. John Gowdy, D. D., had been appointed as their representative on the Preliminary Committee.

Mr. Joseland then made the verbal statement that the Amoy Committee of the London Missionary Society had also adopted the same resolutions as the other two Amoy Missions, and wished especially to inquire regarding the standard of the proposed University.

The Committee then proceeded to consider the questions that were asked in the resolutions of the Amoy Missions and the Church Missionary Society, and after considerable discussion the following answers were agreed to.

(a) The standard of admission to the University should correspond to the standard of London or Yale Universities.

(b) The aim shall be to make Mandarin Chinese the medium of instruction, but for some time to come it may be necessary to teach some subjects in English.

(c) The location of the University should be at Foochow.

The Secretary was instructed to write to inquire whether or not the Swatow Missions would unite with the Fukien Missions in providing for Higher Christian Education, and to ask for their reply by telegraph before next Friday's meeting.

It was agreed to meet again in the same place on Friday, August 18th, at half past nine in the forenoon.

The meeting then adjourned.

(Signed) H. McC. E. PRICE, BP., *Chairman*,

A. L. WARNSHUIS, *Secretary*.

Pursuant to adjournment the Preliminary Committee on Higher Christian Education in Fukien Province met on August 18th, 1911, at half past nine o'clock in the forenoon at the house of Rev. L. P. Peet on Kuliang, Foochow.

Those present were Bishop Price, Rev. J. Gowdy, D. D., Rev. L. P. Peet, Rev. F. P. Joseland, Rev. A L. Warnshuis, and also Rev. A. S. M. Anderson who attended the meeting as on August 11th.

Bishop Price was made chairman of the meeting, and Dr. Gowdy led in prayer. A. L. Warnshuis was again made secretary.

The Secretary read the minutes of the meeting on August 11th, and these were adopted.

The letter sent by the Secretary to the Rev. J. Campbell Gibson, D. D. of Swatow was read, and also the telegram in reply, which was to the effect that the English Presbyterian Mission in Swatow had not yet come to any definite conclusions whether or not to unite with the Missions in Fukien Province in Higher Christian Education, and regarded this still as an open question.

It was agreed to ask the Chairman and Secretary to meet representatives of the Swatow Missions to discuss with them this question of uniting with this Committee in planning for this educational work.

The Committee then resumed the discussions of the previous meeting to answer the questions asked by some of the Missions.

(d) In answer to the question concerning the financial responsibility of the cooperating Missions, the following series of propositions was agreed to.

(1) It is proposed that the establishment of the University should be begun by establishing a General Arts Course, of which the first two years should be taken by all the students in the University, at the end of which there will be a University Examination, and after which the students will elect one of the special Courses, of which at the beginning there should be the following:—Chinese Literature, Medicine, Engineering, Science, English Literature, Theology, and General Arts continued. The General Arts Course for the four years would include Chinese Literature and Essay Writing, English, History, Mathematics, Science, Ethics, Psychology, Logic, Political Economy, and such other subjects as may be necessary.

(2) In the General Arts Course, covering a period of four years, the cooperating Missions should all share, but in the Special Courses, the Committee recommends that the responsibility for each Course, including buildings, equipment, staff, and maintenance should rest with one Mission or in some cases with two or more Missions in union.

(3) The University Site, Chapel, Library, Gymnasium, Administration Offices, and the Lecture Rooms of the General Arts Course should be provided for out of the general funds of the University. Each Mission or Chinese Church organization should provide and maintain the residences of its own representatives on the staff and such other buildings as may be required by their own organization, and should also be responsible for the Dormitory or Hostels that may be needed for their own students.

(4) The general funds of the University shall be drawn from the following sources:—

(a) A share of the fees of the students in the Special Courses should be contributed annually to the funds of the University, this share to be determined from time to time by the Governing Board of the University.

(b) Fees for matriculation, examinations, and graduation.

(c) Contributions from the organizations participating in the union.

(d) Special donations, subscriptions, and endowments.

(e) Any interest that may be derived from the above.

(5) The Committee suggests that at the beginning the following staff will be required:—

For the General Arts Course.....	10 Foreigners,	4 Chinese
,, ,, Course in Chinese Literature.		4 ,,
,, ,, ,, ,, Medicine.....	4 Foreigners,	2 ,,
,, ,, ,, ,, Engineering.....	3 ,,	
,, ,, ,, ,, Science.....	3 ,,	
,, ,, ,, ,, English Literature,	1 ,,	
,, ,, ,, ,, Theology.....	3 ,,	
A total of.....	24 Foreigners,	10 Chinese

The Committee does not now venture to draw up a constitution, or even to suggest answers to some of the many questions that must still be answered. It has confined itself for the present to suggesting answers to the questions asked by the Missions, in the hope that this may be sufficient to give the Missions a basis for considering this plan of providing for Higher Christian Education in this province, and of securing advices from the Home Boards regarding the possibility of securing the needed funds, if the Missions unite in establishing a University.

In presenting these answers to the Missions for their consideration the Committee asks that the Missions vote definitely on the four points covered, namely, standard, medium of instruction, location, and financial responsibility; and with reference to the last, the Committee asks that the Missions, besides voting on the method of dividing the financial responsibility, should consider first whether they can undertake their share of the General Arts Course (for each Mission at least one man and one-sixth of the other expenses) and then whether they can undertake the responsibility for one of the Special Courses. The Committee suggests that if funds in any large sums are contributed from sources outside of the regular income of the Missionary Boards directly to the University, then one-half of these funds should be appropriated to the general funds of the University and one half to the funds of the Special Courses; and further the Committee frankly expresses the opinion that the financial burden on the Missions on account of the University, in addition to the maintenance of the necessary preparatory schools must be relieved by some such large contribution in order to make the realization of our hopes possible.

It was voted that copies of these Minutes should be distributed through the Members of this Committee as follows:—

C. M. S. 50 copies, M. E. M. 25 copies, A. B. C. F. M. 25 copies, L. M. S. 20 copies, E. P. M. 30 copies, R. C. A. 30 copies, E. P. M. Swatow, 5 copies, A. B. M. Swatow, 5 copies, World Missionary Conference Continuation Committee, 15 copies, Commission on Chinese Education of Conference of Officers of American Boards, 5 copies, Committee copies 40.

It was voted to ask the Mission to send to the Secretary of this Committee copies of their own action and also the replies of the Home Boards referring to this scheme; and that this Committee shall meet again to consider the above at the call of the Chairman.

It was voted to ask the six Missions concerned each to appropriate two dollars for the expenses of the Committee.

The Chairman, Rev. L. P. Peet, Rev. A. S. M. Anderson, and the Secretary were appointed a sub-committee to meet in the evening to consider the matter of a Board of Education for the province, as referred to this Committee by the Educational Association of Fukien province.

The minutes of the forenoon session were approved at the beginning of the afternoon session. The minutes of the afternoon session were referred to the sub-committee meeting in the evening for their approval. And it was agreed that the full minutes of August 11th and 18th should be circulated among, and signed by all the members of the Committee.

The Committee adjourned at 5 o'clock in the afternoon.

The sub-committee of the Preliminary Committee of Higher Christian Education consisting of the Chairman, Rev. L. P. Peet, Rev. A. S. M. Anderson and the Secretary met at 8 o'clock in the evening.

The Secretary reported that the following resolutions had been adopted by the Educational Association of Fukien province at its meeting on August 11th, 1911.

"We express the hope that a Board of Christian Educatian for this province may soon be organized, as recommended by the Commission on Christian Education of the World Missionary Conference. (See report Page 113). In the formation of such a Board, we suppose that there will be due recognition of the fact that the field is distinctly divided into at least three parts, one of which centers in Foochow, another in Amoy, and the third in Swatow, if that be included within the territory covered by this Board, and that therefore the Board will be organized into three sections, which shall be united by means of correspondence and occasional joint meetings, but which shall also have their individual powers. We suppose also that qualified Chinese

educationists will be members of that Board. When that Board is organized, it will naturally provide our schools with guidance and other assistance in the determining of courses of study and the coordinating of our schools. We recommend that the Association ask the Preliminary Committee of the proposed Fukien University to consider this matter and to recommend to the Missions concerned such action as may seem desirable to them."

With reference to such a Board of Education for Fukien province as is proposed in the above resolution based upon the recommendation of the World Missionary Conference, the Committee agreed to recommend that such a Board should be organized, composed of two sections, one centering in Foochow and one in Amoy, each section being composed of missionaries, men and women, and Chinese educationists. As to the method of the appointment of these two sections, the Committee would suggest to the North Fukien Federation Committee that they draw up a plan for the appointment of the Foochow members to be referred to the three North Fukien Missions, and to the Continuation Committee of the Conference of South Fukien Missions to draw up a plan for the appointment of the Amoy members to be referred to the three South Fukien Missions. Further, the Committee recommends that the Chairmen and Secretaries of these two sections, when appointed, should prepare a plan by which these two sections could co-operate. The aim and purpose of such a Board would be to study the educational conditions of the field, to advise with regard to the curricula of schools, to superintend the working in this province of the scheme of Uniform Examinations, and to make such recommendations as will assist the Missions in the work of Christian Education in this province.

The minutes of the afternoon session of the Preliminary Committee on Higher Christian Education in Fukien province, and also the minutes of the sub-committee were read and approved.

The Committee then adjourned.

(Signed)

H. McC. E. PRICE, Bp., *Chairman*,
FRANK P. JOSELAND
L. P. PEET
JOHN GOWDY
A. S. MOORE ANDERSON
A. L. WARNSHUIS, *Secretary*.

CIRCULAR.

Preliminary Committee on Higher Christian Education in Fukien Province.

At Amoy, on September 14th, 1911, four members of this Preliminary Committee, namely the Right Reverend Bishop Price, the Rev. F. P. Joseland, Mr. H. F. Rankin, and A. L. Warnshuis, met in conference with two members of the English Presbyterian Mission Swatow and Hakka Councils and some members of the three Amoy Missions.

After some discussion, these four members agreed that the following recommendations, in addition to those adopted by the Committee at its meeting on Kuliang, should be made to the Missions concerned.

That in dividing the financial responsibility for the University between the cooperating Missions, the unit should be church denominations rather than missionary organizations as these may exist on the field.

That in preparing for the next meeting of this Preliminary Committee the Committee should be enlarged and constituted as follows,—C. M. S.* one man, M. E. M.* Foochow, one man, M. E. M. Hinghwa, one man, A. B. C. F. M.,* one man, L. M. S.* one man, E. P. M.* Amoy, one man, E. P. M. Swatow, one man, E. P. M. Hakka, one man, R. C. A.* one man, A. B. F. M. S. one man. Those societies marked (*) have already appointed representatives on the existing committee.

It was also agreed that the Secretary should write to the E. P. M. Swatow and Hakka Councils and the A. B. F. M. S. Swatow, asking them to decide whether or not they will unite with the Missions in Fukien Province in Higher Christian Education, and that, if they decide in favor of such union effort, they should appoint a representative on this Preliminary Committee as well as act upon the recommendations already proposed by the Committee to the several Missions concerned.

It was agreed that the above recommendations should be submitted to the two members of the committee not present, for their approval, and that after being signed by all the members of the committee, they should be printed as minutes supplementary to those of the meeting on August 18th, last, and as such should be distributed as those Minutes were.

H. Mc. E. Price, Bp., *Chairman.*

Frank P. Joseland
H. F. Rankin
Lyman P. Peet
John Gowdy

A. L. Warnshuis, *Secretary.*

REC'D DEC 26 1913

Generally approved by P. C. See p. 11 E. T. B.

Strictly Confidential.

In no case to be reprinted, or in any way publicly circulated.

Minutes of the Preliminary Committee on Higher Christian Education in Fukien Province.

(RESUME.) At the invitation of the Rev. John F. Goucher, D. D., as a member of the Continuation Committee of the Edinburgh Conference, a meeting of those interested in higher Christian Education in Fukien Province, representing the six Missions at work in the province, was held in Foochow on March 25th, 1911. At that meeting the resolution was unanimously carried that "we consider that it is not only desirable, but essential to establish in the Province of Fukien a Christian Union University, in which all the Protestant denominations may join and which shall include Bachelor, Post-graduate, and Professional Courses." It was also voted "that each Mission concerned be asked to elect one representative to serve on a preliminary committee, which shall receive replies given by the Home Boards and the various Missions in the field in reference to the above resolution, and take such steps as shall be necessary with a view to the further progress of this scheme."

The six Missions duly appointed their representatives on such a committee, and these held their first meeting on Kuliang on August 11th and 18th, 1911. All the Missions were found to have expressed themselves as in sympathy with the proposal of establishing a University in Fukien Province. The Committee proceeded to draw up the following propositions to be submitted to the Missions.

(a) The standard of admission to the University should correspond to the standard of London or Yale Universities.

(b) The aim shall be to make Mandarin Chinese the medium of instruction, but for some time to come it may be necessary to teach some subjects in English.

(c) The location of the University should be at Foochow.

(d) A series of proposals concerning the financial responsibility of the cooperating Missions was drafted.

A second meeting of the Committee was held in Amoy on February 11th, 1913. Replies from all the Missions were received, showing hearty approval of the first three propositions given above, and only slight amendments to the fourth proposition. As the scheme had not yet been formally submitted to the Home Boards, no Mission could definitely promise financial support at that time. The Committee then proceeded to draft a Constitution for the University, formulating definite propositions

regarding the financial basis of co-operation by the Missions in the province for the consideration of the Home Authorities.

This Constitution having been submitted to the six Missions and certain amendments having been proposed, the meeting, of which the Minutes follow, was called.

This resume is written by the Secretary, after the adjournment of the committee meeting. For an authoritative statement of the proposals made by the committee, and the action taken regarding these proposals by the various Missions, reference should be made to the Minutes previously printed. Additional copies of those minutes can be obtained by those concerned upon application to the Secretary. His address is Amoy, China.)

THIRD MEETING.

The Preliminary Committee on Higher Christian Education in Fukien Province met on August 8th, 1913, on Kuliang, Foochow. Bishop Price presided and opened the meeting with prayer.

Those present were—Right Reverend H. Mc C. E. Price, (C. M. S.,) Rev. J. Gowdy, D. D. (M. E. M.,) Rev. W. L. Beard, vice Rev. L. P. Peet, (A. B. C. F. M.,) Rev. L. G. Phillips, (L. M. S.,) R. A. Rogers, B. A., vice H. F. Rankin, Esq., (E. P. M.,) and Rev. A. L. Warnshuis, (R. C. A.) (Secretary.) The following named members of Missions in the province were also present:—Dr. B. Van S. Taylor, (C. M. S.,) Rev. W. P. W. Williams, (C. M. S.,) Rev. L. Hodous, (A. B. C. F. M.,) Rev. F. P. Beach, (A. B. C. F. M.,) C. M. Lacey Sites, Ph. D., (M. E. M.,) E. C. Jones, M. A., (M. E. M.,) and Rev. H. P. Boot, (R. C. A.)

It was agreed that in this meeting all those present should have equal rights of discussion, but that each Mission should have only one vote.

It was also agreed that each of the six Missions in the province should be asked to appoint three members as their representatives on this Preliminary Committee.

The printed Minutes of the last meeting were taken as read.

The Secretary read the following summary of correspondence received by him since the last meeting of the Committee.

From the Secretary of the Swatow Council of the English Presbyterian Mission, 25th Feb. 1913.

"Our meeting of Mission Council is just over, and we do not meet again till the summer. I shall circulate a copy of the minutes to the members; but our minute of last July has

already indicated that we are not likely to be active participants in the scheme, and I do not imagine that any delay in our reply will hamper the action of the committee."

From the Secretary of the Swatow Conference of the American Baptist Mission, March 3, 1913.

"Your communications re the Foochow University Scheme were received while our Conference was in special session with our Foreign Secretary from Boston. While no action was taken directly in regard to the representations made by your committee, the following may not be without interest as having a bearing on the question. Our Conference appointed a Commission of five who should make a careful and complete study of the problems of Mission Educational Work in order to formulate an educational policy for our Mission. Provision was made for the travel of the Commission to the North and South in order to confer with others in the same work. I feel sure that in time some members of the Commission will visit your Mission to talk over the plans made in your folder. At present all plans for further development in our educational work are held in abeyance, pending the investigations and report of this Commission."

From the Secretary of the Wukingfu Council of the English Presbyterian Mission, 8th March, 1913.

"I beg to enclose our Minute of Council, which is as follows:—

'Agreed to express our sympathy with the Foochow Christian University Scheme, and vote $2 towards expenses.' We are not in a position to offer counsel or monetary help without consent of our home Committee, which we have not yet secured. We are of course in full agreement with you as to the necessity of such an institution, and wish it every success. I do not at present see the likelihood of our being able to take any appreciable part in its formation."

From the Amoy Mission, Reformed Church in America. "At a special meeting of the Mission on March 3rd, it was agreed that the Mission has no amendments to offer to the plan proposed in these minutes, and the matter of final approval is laid on the table till the regular meeting of the Mission in July."

From the Secretary of the Amoy Council of the English Presbyterian Mission, March 27th, 1913.

"Our Mission has now, through its local Committees, considered the draft constitution of the proposed "Fukien University," and we find ourselves in agreement in giving a general assent to the constitution as drafted.

"I would only point out in detail that Article VI, section

3, paragraph 3 seems to be somewhat unfortunately worded, and that to paragraph four (4) of the same section, the words "within his department" should be added.

"Then as to the general question, we wish to point out the desirability of arriving at a definite arrangement with the Chinese Government Educational Authorities before spending large sums of money.

"Whilst willingly acquiescing in the request of the Preliminary Committee to express our opinion as to the proposed constitution, our so doing must not of course be taken as indicating any change in the policy of our Mission regarding the possibility of our taking an active part in the scheme."

From Rev. W. L. Beard, the official representative on the Committee for the A. B. C. F. M., Foochow, May 8th, 1913.

"The following minute was passed at the last business meeting of the American Board Mission in Foochow, relating to the Constitution of The Fukien University. This meeting was held May 1st, 1913.

"Voted, To adopt the Union University Constitution as a whole, with slight amendments."

From the Secretary of the Amoy District Committee of the L. M. S., May 22, 1913.

"At the recent meeting of our District Committee the draft of a constitution of the proposed Fukien University was considered and approved. There was only one criticism passed, namely that the mutual relations of the Executive Council and the University Council, and of the President to both are not defined with sufficient clearness, leaving room for the possibility of friction and collision between the several authorities.

"We did not feel that, as regards our participation in the scheme as proposed, we could alter our decision, arrived at with great regret, which I communicated to you in my last letter."

From the Secretary of the C. M. S. Committee, Foochow, June 3rd, 1913.

"I have been requested by our Committee to send you a statement of the suggested amendments to the proposed Constitution for the University, which were adopted at our Standing Sub-Committee on May 31st last."

From the Secretary of the Methodist Episcopal Mission, Foochow, June 6th, 1913.

"At a meeting of the Mission held here yesterday, only the resident members being present, the proposed constitution of the Fukien University was considered, and in general approved, with certain amendments and certain further suggestions. The action taken may be regarded tentatively as a consensus of the

Mission; but final action cannot be taken until the regular "estimate meeting," to be held early in July. We also wish to inquire concerning the relation of the Chinese Church to representation on the Board of Managers."

Contributions of $5 each for the expenses of the Committee have been received from the E. P. M. Amoy, R. C. A., A. B. C. F. M., M. E. M., C. M. S. and L. M. S.

Representatives of the American Board Mission and of the Methodist Mission then made verbal statements, informing the Committee that these two Missions at regular meetings recently held, had voted to include in their "Estimates for 1914" items providing for their full participation in the establishment of the University.

The Committee then took up the various amendments to the Constitution that had been proposed by the Missions. After discussion, the Constitution, as amended, was adopted by the Committee, and is as follows:—

CONSTITUTION OF THE FUKIEN UNIVERSITY.

We, the members of..... . ..... (the co-operating Missions)..... ...with grateful acknowledgment to God for His goodness and guidance, and with the approval of our several Missionary Societies and Boards, in order to educate men for Christian leadership, and to promote higher education in China under Christian influences, and in harmony with the Word of God, do found and establish,

THE FOOCHOW CHRISTIAN UNIVERSITY.

(OR, THE FUKIEN CHRISTIAN UNIVERSITY.)

(For a permanent name for the University, the Committee voted in favor of the name, "The Foochow Christian University," with the name, "The Fukien Christian University," as a second choice; and requested the Missions, in replying, to definitely indicate their preferences.)

ARTICLE I.—NAME.

The name of this institution shall be "The... ..... Christian University." In Chinese, the name shall be..... ...

ARTICLE II—PROPERTY AND TITLE TO THE SAME.

The property of the University shall consist of such land, buildings, apparatus, and other equipment, as may be secured by funds contributed by the co-operating Missions, or from any other source. The title to such property shall be vested in the Board of Trustees of the University.

Article III.—The Board of Trustees.

Section 1. *How Constituted.*

The several Mission Boards or Societies above named, shall each, at the time of its formal approval of this Constitution, appoint three persons as its legal representatives in forming the Corporation. From the time of appointment, one of these persons shall serve for one year, one for two years, and one for three years. Thereafter, each of the cooperating Boards shall at its first succeeding regular meeting appoint some one for three years to fill the vacancy caused by the expiration of the term of service. Vacancies caused by death or resignation may be filled at any regular meeting of the Mission Board whose representative has died or resigned.

The above persons shall, as soon as possible after their appointment, incorporate under the laws of the....., to be known as "The Board of Trustees of the..... ..... Christian University." Their articles of incorporation shall be framed in harmony with the spirit of this Constitution.

Section 2. *Duties and Powers.*

It shall be the duty of the Board of Trustees:

1. To hold all the property of the University in trust for its use; to take appropriate steps for increasing the endowment and equipment of the University; to invest and control all endowment funds; to transmit to the Board of Managers hereinafter provided for, at stated times and in such manner as may be hereafter agreed upon by these two Boards, the income from all property in its possession, the interest of the endowment fund, and such other funds in whole or in part as the Trustees may deem expedient or as may have been donated for special purposes. The Board of Trustees shall have power to withhold the payment of any aforementioned funds in case there shall be a departure on the part of the Board of Managers from the principles enunciated in the preamble of this Constitution; and if such departure shall continue, after written notification by the Board of Trustees, for more than one complete academic year, all property and funds shall be used anew by the Trustees for the accomplishment of the aims set forth in the preamble of this Constitution.

2. Upon election by the Board of Managers, to confirm the appointment of the president of the University.

3. If the president of the University, for any reason, be requested to resign by either the Board of Trustees or the Board of Managers, then the Board of Trustees shall have power to declare his place vacant and proceed in the ordinary manner to fill the vacancy so caused.

SECTION 3. *Additions to the Corporation.*

Any other Mission Board hereafter desiring to join the Corporation may, with the approval of the above-named founders, and upon complying with the provisions of this Constitution, be added to the Corporation, and shall have the right to appoint members on the above-named Board of Trustees, and shall enjoy all the rights and privileges of the original incorporators. The representation upon this Board of Trustees shall be upon the basis of three (3) members for each coöperating Missionary Society.

ARTICLE IV.—THE BOARD OF MANAGERS.

SECTION 1.—Each of the coöperating Missions shall, upon meeting the conditions of representation described in Section 2 of this Article, be entitled to appoint four (4) members of the Board of Managers. In the first instance one shall be appointed for four years, one for three years, one for two years, one for one year, and the Missions shall annually appoint a person for a term of four years to fill the place of each retiring member, and shall fill vacancies whenever they occur. The persons so appointed shall form the Board of Managers of the University.

Members of any faculty of the University shall not be members of the Board of Managers, except under special circumstances and with the consent of this Board.

SECTION 2. *Basis of Representation.*

1. Each Mission entering the Union shall be entitled to full representation (i. e., by four members) on the Board of Managers upon meeting the following conditions:

(*a*). Two missionary teachers, who shall be specialists in their departments, shall be provided, who may become members of the Faculty upon appointment by the Board of Managers.

(*b*). An annual appropriation toward current expenses, of not less than $3,000 Gold, shall be guaranteed until such time as these expenses, together with those arising from development, are so amply covered by endowment that such funds are no longer required for the maintenance and proper development of the University.

2. Any Mission which cannot meet all the conditions for full representation as stated in clauses (*a*) and (*b*) of paragraph one of this section, may secure partial representation as follows. By providing two missionary teachers and $1,500 Gold for current expenses, a Mssion may secure three representatives on the Board of Managers; for one missionary teacher and

$1,500 Gold for current expenses, a Mission may have two representatives; for one missionary teacher, or for $1,500 Gold for current expenses, a Mission may have one representative.

SECTION 3. *Officers.*

1. The officers of the Board of Managers shall be a chairman, a secretary, and a treasurer. These officers shall be charged with the duties usually pertaining to these offices.

2. The president of the University shall be ex-officio a member of the Board of Managers, with a vote.

SECTION 4. *Accountability.*

The Board of Managers shall be accounable to the Board of Trustees for the safe keeping and disposition of all funds received by them from whatever source.

SECTION 5. *Duties.*

The Board of Managers shall administer all funds received from the Board of Trustees; shall establish departments and approve courses of study; except in case of the president, shall appoint officers and instructors and determine the salaries of those who are not regular missionaries under appointment of the several Mission Boards; shall in the first instance, and whenever a vacancy occurs, elect a suitable person for president of the University, subject to the approval of the Board of Trustees; shall provide suitable buildings and appliances; shall through the administrative offices of the University fix, collect, and disburse all tuition fees; shall confer degrees and perform all other duties necessary to the general administration of the University.

SECTION 6. *Meetings.*

The Board of Managers shall hold at least one meeting each year, at which a full report of the operation and condition of the University, and a statement properly audited of all receipts and disbursements during the year, shall be presented, and a copy of which report and statement shall be forwarded, with the Minutes of the Board of Managers, to the Board of Trustees, and also to the local governing bodies of the cooperating Missions for their information.

SECTION 7. *Quorum.*

Two-thirds of the Board of Managers, at least a majority of the cooperating Missions being represented, shall constitute a quorum. All matters shall be decided by a majority vote, which shall in no case be less than half the members of the Board.

SECTION 8. *By-laws.*

The Board of Managers shall have power to make for itself all necessary By-Laws, not inconsistent with this Constitution.

ARTICLE V.—AFFILIATED SCHOOLS.

The University will entertain proposals for the affiliation of professional or other schools under missionary auspices, giving credits for work done and receiving their students for available courses. The enrollment of affiliated schools shall be made at the discretion of the Board of Managers in consultation with the University Council. (See Art. VI.)

ARTICLE VI.—INTERNAL ADMINISTRATION OF THE UNIVERSITY.

SECTION 1. *Constitution and Duties of the Senate.*

1. The Senate shall consist of the president of the University, the deans of all departments, and the other members of the several faculties.

2. It shall decide upon all matters of government or discipline referred to it by the dean of any department.

3. It shall pass upon the estimates of expenses presented by each department and make its recommendations regarding the same to the Board of Managers.

4. It shall have under its consideration and control all of the various departments of the University, may plan for their development and expansion, and make recommendation to the Board of Managers regarding existing departments, or in regard to the establishment of new departments.

5. It shall do such work and have such powers as may from time to time be delegated to it by the Board of Managers, and in emergencies shall have power to take immediate action in matters not affecting the policy of the institution, such as the temporary employment of teachers, or other matters connected with administration, but shall make a full report of such action at the next regular meeting of the Board of Managers.

SECTION 2. *Duties of the President.*

1. To superintend and guard the interests of all departments of the University.

2. To be the official representative of the University.

3. To exercise a general oversight of the property and business of the University.

4. To appoint and, for sufficient cause, discharge all employés whose appointment and discharge are not otherwise provided for.

5. To make an annual report of the University to the Board of Managers.

SECTION 3. *Duties of a Dean.*

The duties of the dean of a department shall be:

1. In the absence of the president to preside at meetings of the Faculty of his department.

2. To superintend the teaching of his department.

3. To receive, and, upon consultation with the Faculty, dismiss when necessary the students of his department.

4. To maintain discipline and order within his department.

5. To inform the president of the University of all important matters relating to his department.

SECTION 4. *The Faculties.*

1. The Faculty of a department shall consist of the president of the University, the dean of the department, and all teachers in that department, regularly designated by the Board of Managers as members of the Faculty.

2. The Faculty of a department shall be under the direction of the Senate and shall be responsible to that body for the faithful performance of its duties.

3. The Faculty of a department shall suggest the course of study for its department, and submit the same to the Senate for its approval. (See Art. IV., Sect. 5.)

4. The Faculty of a department shall prepare annually a list of estimates of expenses, and present it to the Senate for its approval.

5. Any member of a Faculty may, for sufficient cause and after due notice, be dismissed by the Board of Managers.

ARTICLE VII.—AMENDMENTS.

This Constitution may be amended, due notice having been given at least six (6) months previously, at any regular meeting of the Board of Managers. Such amendments shall require a three-fourths (3/4ths) vote and must be ratified by the Board of Trustees.

In reply to the question of the Methodist Mission concerning the relation of the Chinese Church to representation on the Board of Managers, it was agreed to note that the Constitution in no wise limits the membership of that Board to any particular nationality.

In reply to the matter pointed out by the English Presbyterian Mission, concerning the desirability of arriving at a definite arrangement with the Chinese Government Educational Authorities before spending large sums of money, it was agreed that we note this important matter, and recommend that it be brought forward at a more opportune time.

Inasmuch as the six Missions in the province have agreed to the above Constitution in principle, and as their representatives have now with practical unanimity agreed to the amendments that have been made to the Constitution as previously submitted, it is agreed to authorize the various Mission Councils, who will now approve the Constitution as printed above, to submit the proposed establishment of this University and the articles of its Constitution to their Home Boards for their action. The Missions are requested to act upon this as soon as possible, and to inform the Secretary of this Committee immediately concerning their own action, and the replies of the Home Boards when these are received.

It was agreed to confirm, with slight amendments, the following action taken at the previous meeting of this Committee:—

As soon as this Committee has received notice of the approval of the Constitution and the appointment of representatives on the Board of Managers by three (3) Missions, it shall at once arrange for the convening of the Board of Managers.

This Preliminary Committee proposes that the aim should be to establish Courses in Arts and Sciences at the opening of the University.

This Preliminary Committee would also suggest that the University might be opened in the autumn of 1914 or spring of 1915, in temporary quasters loaned or leased by one of the Missions in Foochow, and it would respectfully ask the Methodist Episcopal Mission to consider whether or not it would be possible to make such temporary provision in some of their buildings.

For the permanent location and buildings, we look to the Board of Trustees to make provision as soon as possible, and we suggest that in securing a site, the effort should be made to secure fifty acres of contiguous land, and that in no case should any site be accepted unless twenty acres contiguous land can be bought. It is estimated that $50,000 gold would be needed to buy fifty acres of land.

The immediate needs of the University, in the way of buildings and equipment, were discussed, and the following was proposed as a basis for further discussion by the Board of Managers.

Land	Gold $50,000
One Administration and Class-room Building,	30,000
Two Dormitories,	25,000
Six Foreign Residences,	24,000
Three Chinese Residences,	3,000
One Chapel,	25,000
Equipment,	18,000
	Gold $175,000

The Secretary was authorized to ask the Missions to share equally in defraying the necessary expenses of the Committee for printing, stationery, and postage.

It was agreed that Messrs. Gowdy (convener), Beard, Williams, Rogers, and Boot should be appointed as a sub-committee (1) to confer with the heads of schcols in probable cooperating Missions as to adjusting the courses preparatory to matriculation, (2) to draft a tentative or suggestive course of study in Arts and Sciences, (3) and to consider and recommend the subjects in which each cooperating Missonis hould provide professors.

It was agreed to appoint Messrs. Hodous (convener), Gowdy, and Bishop Price, as a sub-committee on the Site of the University.

It was agreed to instruct the Secretary to make inquiries concerning the incorporation of the University.

With reference to placing all matters concerning the establishment of this University before the American Section of the Educational Commission of the Edinburgh Continuation Committee, it was agreed to instruct the Chairman and Secretary, either in person or by proxy, to call upon Dr. Goucher when he visits China this year; and it was also agreed to invite those members of this Commission who may be in China next year to meet with the members of this Committee at such a time as they may appoint.

The meetings of the morning and afternoon were opened and closed with prayer.

The Committee adjourned to meet again upon the call of the Chairman.

(Signed) A. L. WARNSHUIS,
Secretary.

REC'D DEC 26 1913

Strictly Confidential.

In no wise to be reprinted, or in any way publicly circulated.

SUPPLEMENT TO THE

Minutes of the Preliminary Committee on Higher Christian Education in Fukien Province.

Since the meeting of the Committee on August 8th, 1913, the Secretary has received the following letters.

From the Foochow Mission of the A. B. C. F. M., August 2 st, 1913.

"At a meeting of the American Board Mission, Foochow, held July 9th, 1913, the following was voted:— That the Comity Committee be empowered to approve changes in the Union University Constitution, not affecting the policy of the same.

"At a meeting of the Comity Committee of this Mission, held August 12th, 1913, the following was voted:— That the changes made in the Constitution of the Union University by the Preliminary Committee on August 8th, be approved, and that the Corresponding Secretary send the Constitution to the Prudential Committee.

"At the same meeting it was also voted:— That we favor the name, "The Foochow Christian University."

From the Right Reverend Bishop Price, C. M. S., August 30th, 1913.

"I enclose a copy of Resolutions passed by the C. M. S. Parent Committee (Educational) last year, but through some mistake only communicated to me here by the last mail."

"Minutes of Educational Committee of C.M.S. (London), adopted on June 20th, 19 2. Approved by C. M. S. Group Committee of July 12th, 1912.

"Proposed Union Christian University for Fukien.

"The Committee considered the proposals to form a Union Christian University for Fukien made by the Right Rev. Bishop Price in a letter dated July 14th, 1911; also Recommendations of Preliminary Committee appointed in Fukien, of August 11th and 18th, 1911; and further communication from Bishop Price and Minutes of the Fukien Conference of December 1911. They also had the pleasure of an interview with the Bishop.

"The following Minute was approved:

1. "That the Committee cordially concur as to the urgent need for strong establishments for Higher Christian Education in China, and also as to the necessity and desirability of united action on behalf of the Missionary Societies.

2. "That they desire to be kept in close touch with the movement in Fukien with a view to co-operation in any possible way as opportunity offers.

3. "That at the same time, they do not feel themselves to be in a position to consider the financial questions involved in the report of the Preliminary Committee and the Fukien Conference until further information is provided as to the support likely to be forthcoming from other than Society sources, and also as to the extent of financial responsibility which will devolve upon the Society.

4. "That as at present advised, they welcome the suggestion that the C. M. S. share in the proposed Union Scheme may well be in the direction of the Medical course, and they nominate the following and authorize them to act on their behalf in connection with any Sub-Committee which may be appointed by the Medical Committee or Group No. 1 Committee for considering the details of the scheme:— The Rev. Lord William Gascoyne Cecil, Mr. R. Maconachie, Mr. J. D. Tremlett. (Bishop Price adds this note,—This needs certain modification The C. M. S. is committed to Union Medical College, if the Missions agree upon a basis of co-operation. It is quite possible, of course, that this Union Medical College might ultimately be merged in the University as a joint contribution of the C. M. S. and other co-operating Missions.)

5. "That the Committee as at present advised are further of opinion that in the organization of the University it will be a matter of essential importance that the management of the theological faculty shall not be assigned to any one denomination, but be shared among the Societies participating in the Scheme.

6. "That they request the Honorary Secretary and the Rev. F. Baylis, on their forthcoming visit to China, to make careful study of the situation in Fukien, both as to the need for such a University and the possibility of supplying that need by co-operation among the Societies."

From the Secretary of the English Presbyterian Mission, Swatow, Sept. 10th, 1913.

"I have duly received the minutes of the Preliminary Committee on Christian Education in Fukien Province, forwarded by you, and shall lay them before our Mission Council at its next meeting, which, however, in the ordinary course, will not take place until January."

From the Reformed Church in America Mission, Amoy, September 24th, 1913.

"The following series of resolutions have been adopted by this Mission at a special meeting held on September 19th.

1. "That the Mission approves the Constitution of the University as now printed in the Minutes of the Preliminary Committee of August 8th, 1913.

2. "With reference to the Name of the proposed University, the Mission expressed its preference by casting eight votes in favor of the name,—"The Fukien Christian University," and four votes in favor of the name :— "The Foochow Christian University."

3. "That the Mission now submit this Constitution to the Home Board for its consideration and approval.

4. "That the Mission express to the Board its desire to be enabled to take a full share in the University, *i. e.*, by the appointment of two missionary teachers and the appropriation of $3,000 gold for annual expenses, and we ask the Board to carefully consider the proposal to do this, and to grant it, if it be at all possible. But if this should be impossible, the Mission urgently asks that the Board undertake at least the minimum share, *i. e.*, one missionary teacher, or an annual appropriation of $1,500 gold, so that the Mission may have at least some share in the University. (See Committee's printed Minutes, pages 7 and 8, Art. IV., Sect. 2, paragraphs 1 and 2.)

5. "That, in accordance with the request of the Committee, the Mission appoints Rev. H. P. Boot, and Rev. P. W. Pitcher as additional representatives on the Preliminary Committee.

6. "That the Treasurer be instructed to pay to the Committee the sum of four dollars as a contribution to its expenses.

7. "That the Mission reaffirms its agreement with the propositions previously adopted by the Preliminary Committee, namely,—

a. The standard of admission to the University should correspond to the standard of London or Yale University.

b. The aim shall be to make Mandarin Chinese the medium of instruction, but for some time to come it may be necessary, to teach some subjects in English.

c. The location of the University should be at Foochow.

From Rev. John Gowdy, D. D., (M. E. M.) September 27th, 1913.

"The M.E. Mission has approved the revised Constitution and ordered its transmission to our Board in New York. We hope for favorable consideration there."

From C. R. Kellogg, Sec. (M. E. M.) October 17th, 1913.

"At a recent meeting of our Mission, we voted to put ourselves on record as favoring, for our first choice, the name "Foochow Christian University" for the proposed Union University; and for second choice, "Fukien Christian University"

From the Right Reverend Bishop Price, (C. M. S.), October 21st, 1913.

"The following resolutions were passed by the Standing Sub-Committee of the C. M. S. Fukien Conference on October 18th, 1913.

"The report of the proceedings of the Provisional Board of Managers of the Foochow Union Medical College was read and considered, and it was resolved that it be accepted and referred to the Parent Committee for their favourable consideration. The report is as follows:—

"Minute passed by the Board of Managers, Foochow Union Medical College.

"Inasmuch as it is hoped that the Foochow Christian University will be opened in the Autumn of 1914 or the Spring of 1915, we, the Provisional Board of Managers, recommend:

"1. That as soon as the Board of Managers of the Foochow Christian University shall have been organized, that Board be invited to adopt this Medical College as the Medical Department of the University.

"2. That any funds or equipment which may be acquired by the Board of Managers before this College becomes a Department of the University be ultimately transferred to the Board of Trustees of the University.

"3. We further recommend that the work of this Union Medical College be continued on the basis of the following agreement between the Cooperating Missions until such time as the College becomes a Department of the Foochow Christian University." (Here follows the Provisional Agreement).

"The report of the Preliminary Committee on Higher Christian Education was considered, and

"It was resolved that this Committee requests the Parent Committee to undertake that, when the Foochow Christian University is ready to commence work, they will be prepared to provide two specialists for the Arts Course and three men for the Medical Department, and also to contribute £300 per annum towards the current expenses."

(Signed) A. L. WARNSHUIS
Hon. Secretary.

Proposed Foochow College Announcement, — but not adopted

Sixty or seventy years ago, in the early days of the Foochow Mission of the American Board, the members of the Mission became persuaded that a larger proportion of China's people should be given an opportunity to obtain an eduation.

At that time there was no place where boys could gain any knowledge of modern science of any form of world information.

The Mission then opened a boys school with the idea of not only giving boys an opportunity to study the Chinese Classics, but in addition, world history and geography, modern science and the various branches of mathematics.

One of the fnudamental ideas was to place this opportunity to obtain an education within the reach of the sons of Christian Chinese, but boys from non-Christian homes were always welcomed and given the same consideration and opportunity.

From the first it was understood that this was distinctly a Mission school, and that its aim was to present its educational facilities in an atmosphere of Christian teaching, that its aim was not only to impart knowledge, but to help in forming the noblest Christian character possible in the young men.

It was believed that this could only be done by keeping the teachings of Jesus Christ constantly before the students, that charadter modeled upon His life and teachings was more important to the welfare of China than any other form of knowledge that could be imparted.

When the school had been opened a few years the curriculum was extended to include more advanced studies, and more than ten years before China had any modern school system of education, the study of the English language was made elective, and the school became what has since been known as Foochow College.

It remains a Mission institution.

Its Christian teaching is still considered its most important contribution to the moral welfare of the Chinese people, and the stability of its institutions.

To the end that all of its students shall constantly hear the teachings of the Master, all students are expected to attend the daily chapel service, at which the Bible is read and the highest moral ideals are taught.

Students are also expected to attend the regular Sunday services at the College church.

Parents who wish their sons to come under the influence of the highest moral ideals that we know how to present will do well to consider the advantages of this school.

Students who are not afraid to hear the best things that the modern world can give them will be welcomed.

Students who are unwilling to hear the Gospel will be able to find educational advantages in other instsitutions where the daily teaching of the ideals of Christ is not insisted upon.

H. N. Kinnear

Rec'd DEC 3 1925

Voted to ask the American Board Station Meeting to consider the program of yesterday which was passed by a majority of the Board of Managers of Foochow College. } This vote did not pass the Board of managers as I remember it
Vote passed on Sept.28,1925

1.Sunday evenings left free for Christian Endeavor and Young Men's Christian Association. Both to be voluntary.
2.Sunday School to be voluntary.
3.On Sunday morning two services to be held at the same time,one one a lecture and the other a church service. Students may choose the one they wish to attend and signify their choice by 9:00 on Saturday night. They must attend one. Parents may come in person to request that their sons come home on Saturday night to return Sunday evening.
4.Daily chapel to remain unchanged.

Bible
Bible to be elective. The following schedule is proposed.

Preparatory	Preparatory
1st Year Life of Christ	1st Year Ethics published by Comm.Press
2nd Year Lives of the Apostles	2nd Year Ethics published by Comm.Press
3rd Year Heroes of The Old Testament	3rd Year Graybill's Civic Reader "Modern Chi
Middle School	**Middle School**
1st Year Teachings of Jesus	1st Year Lives of Great Men
2nd Year Development of Early Church	2nd Year "Orations Past and Present"
3rd Year History of The Hebrews	3rd Year Philosophy of Human Life

First and second year preparatory to be taught in Chinese, other courses except the "Philosophy of Human Life"to be taught in E English. "Philosophy of Human Life " to be in Mandarin.

The above courses are not decided upon definitely. The principle that there should be two parallel courses between which students may choose,one in Bible as such and the other in Christian Ethics is the important fact.

Rec'd DEC 3 1925

Communications from Dr. Kinnear. Comments by Howard S. Galt.

I - Proposed Foochow College announcement.

The position taken is quite logical — but light and love will probably advance the Christian enterprise more rapidly. For younger classes, compulsory religious training might be wise; but for older classes it is not good psychology.

II - The Proposed Program of Religious Education.

Foochow "college" should separate the "preparatory" grades from the "middle school" grades, and use different methods in instruction and discipline.

[So far as I understand the situation the name "college" should be abandoned, and the school called by its real name. (The British use the term "college" sometimes for an ~~xxxx~~ secondary school, but I see no excuse for Americans' doing so)]

With respect to the ~~High~~ Middle School, would reply to the suggestions in the numbered order:

1. approve.
2. approve.
3. would prefer a first class church service, with voluntary attendance. N. meeting with compulsory attendance.
4. If the "daily chapel" is a religious service, make attendance voluntary.

Proposed curriculum. Prefer not to comment in the absence of knowledge of the curriculum as a whole.

III - The Paper "Banditry in China."

In general — contains much truth. But the intelligent and upright Chinese — and there are many of them — are as keenly aware of these conditions as the writer, and no good is to be expected from a foreigner's picking out these features and "writing them up" at the present time.

For several years the province of Fukien has been

notorious for its corrupt government, and all kinds of official abuses and misrule. It is perhaps not strange that the writer took a dark view of the situation. (He should sojourn for awhile in the province of Shansi!)

As to the Student Movement — I hold no brief for that. Dr. Kinnear's statements may all be true (altho I should want first-class testimony for some of them), but I am sure they are not the whole truth. I know of no movement on earth so good and wise that it has not been exploited by evil men for evil purposes. No doubt the same is true of the Student movement.

With so much of corruption in the ruling officials of Turkey, it would certainly be strange if the thirst for power and wealth amongst unscrupulous students did not lead them to follow similar corrupt policies. And, under such circumstances it would be expected that "sharpers", who were not originally bona fide students joined the schools in order to "get in on" these corrupt deals. The connection of officials with them also must be investigated

Undoubtedly there is much of corruption and unrighteousness in the China student movement as a whole — but I think the picture is not as dark as Dr. Kinnear has painted. And there are many other things which could be presented as equally true

With the third conclusion I flatly disagree, and the fourth is true only in the sense that it is true of any nation — U.S.A. for instance!

COPY

74

OUTGOING TELEGRAM

Boston, Mass., May 2, 1927

LCO
SING
FERNSTALK
FOOCHOW

SIEK MUST DECIDE BETWEEN POSITIONS PREFERS FOOCHOW COLLEGE CABLE

ARMSTRONG

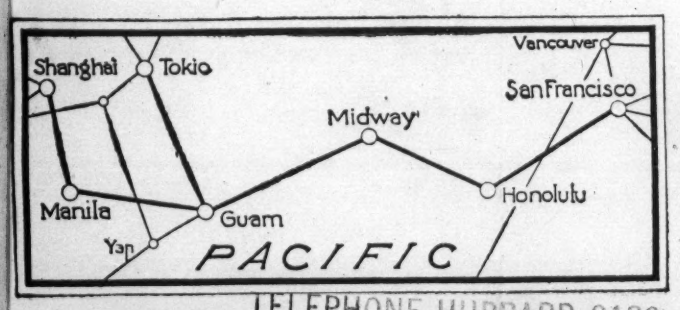
Prepaid $ 7.00

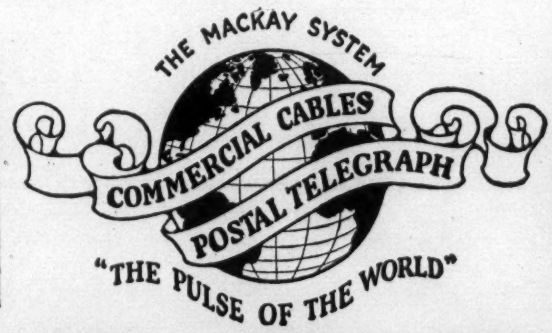
2. Printed in U.S.A.

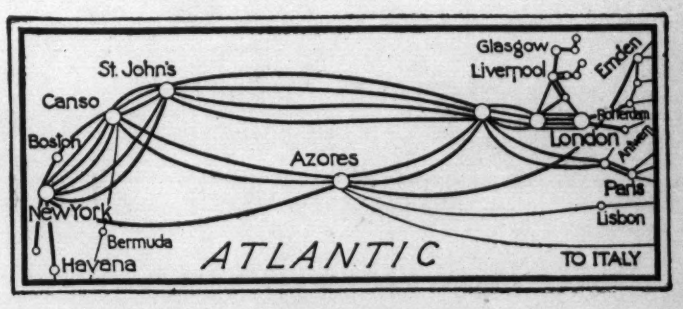
Beard 75

COMMERCIAL CABLES

POSTAL TELEGRAPH (Landline System Throughout the United States)







TELEPHONE HUBBARD 0180
RECEIVED AT
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

5.02a

MAY 5 1927

YG 2 PAC83

F OOCHOW 8 140PM

F ERNSTALK BOSTON

1 2 3 4 5 6 7 8 9 10 11
ARMSTRONG YIVEG SIEK TAFY CUVROS VOEVW OJUSL YBTUP YIDGT EXOAK BEARD

Armstrong We want Siek for President of the college at a salary of 100 dollars a month silver $300 U.S.C. travel from America Can you wait until I arrive June 10,1927

Beard

May 5 92

76

Boston, Mass., July 23, 1927

LCO

FERNSTALK

FOOCHOW

PLANNING SECURE COLLEGE ELEVEN HUNDRED GOLD HOPE AVOID CLOSING.

STRONG

RECEIVED AT TELEPHONE HUBBARD 0400 CLARENCE H. MACKAY, PRESIDENT.
100 STATE ST., BOSTON 1058

77

JUL 16 1927

C

FPNY 102PAC306

FOOCHOW 8 810PM

FERNSTALK BOSTON

RECEIVED
FOREIGN DEPARTMENT
JUL 16 1927

M #,200

OXCHP

Ans.

ADALTYOWES GUOBMOXOSP THABZSHUKC WYISLXIVOM OARONGUXIP LEGER

oochow College Trustees - Calendar Year The deficiency is
600 gold. Can you promise;otherwise must be suspended. Please
egraph definite answer immediately. Frances K. Bement
ay action until you have heard from us.

Samuel Leger.

78

DECEMBER 14, 1927

oston, Mass.

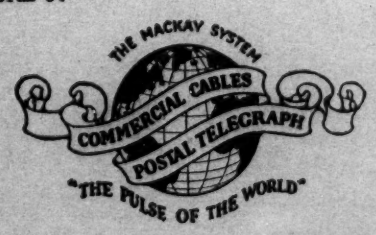
.C.O. Fernstalk Foochow

OMMITTEE ACTION FOOCHOW COLLEGE JANUARY THREE GRANT EXPECTED

CHANDLER

79

Form 34



COMMERCIAL CABLE OFFICE

HANOVER 1140

OFFICIAL ADVICE

TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON
JULY 16TH

FERNSTALK

IN CABLE NUMBER 102 OF DATE PLEASE READ SECOND WORD

GUOBMOXOHP

FOOCHOW.

RECEIVED
FOREIGN DEPT.
JUL 18 1927

Ans.

(Before Incorporation 1916 ?)

FUKIEN UNION COLLEGE.

Estimated value of property	$1500
Estimated value of equipment	1500
Annual receipts	9675
Annual disbursements	9675

Faculty.

Edwin Chester Jones, M. A., President

Chemistry.

Ch'en Hai Ngao, Chu-Jen,

Chinese History and Literature.

Chou Hsu Chen, Chu-Jen.

Chinese Literature.

Clarence Alvin Neff, M. A.,

History; Sociology.

Clement Moore Lacey Sites, Ph. D.,

Political Science.

Shang-sung Tang, B.S.,

Geology.

John Baker Carpenter, M. A.,

Greek.

Lewis Hodous, B. A., B.D.,

Comparative Religion.

Claude Rupert Kellogg, B. A.,

Biology.

William Sandford Pakenham-Walsh, M. A.,

English Literature.

Yuan Deng Gi. Graduate T. C. F.

Librarian and Secretary to the President.

Ralph A. Leake,

Physical Director.

Yok Nien T'su, Graduate, R. C. C.

Assistant in Chemistry.

SYLLABUS OF ENTRANCE EXAMINATIONS

1. OBLIGATORY SUBJECTS.

(1.) English. -

(a) Composition. (Analysis and Synthesis of Sentences; Paraphrasing; Direct and Indirect Narration; Punctuation; Correction of Errors; Letter and Essay Writing.)

(b) Grammar. (Nesfield's Modern English Grammar, or its equivalent.)

(c) Conversation, Reading, and Dictation.

(d) Questions on a standard English work to be selected from the following list*:- Merchant of Venice, Tales from Shakespeare, Mill on the Floss, Cranford, Hiawatha. *(By special arrangement not less than one month in advance, questions on an approved substitute will be prepared by the examiner for candidates so requesting.)

(2.) Mandarin.

The examination will consist of a test of the candidate's ability to converse, and will include a written translation from and into English. (Note. Candidates from abroad may present a substitute for this requirement by arrangement with the Faculty not less than one month in advance.)

(3.) Classical Chinese.

Classics, History, Essay Writing, Written Translation from and into English. (See note on (2.) Mandarin.)

(4.) Mathematics:-

(a) Arithmetic. The equivalent of Milne's, White's, or Wentworth's.

(b) Algebra, - through easy Quadratic Equations.

(c) Plane Geometry. The equivalent of Hall and Stevens' School Geometry, Milne's, or Wentworth's. (Candidates intending to continue the study of mathematics must pass the examinations in Advanced Mathematics (II. B.I.) before doing so.)

II. OPTIONAL SUBJECTS.

A. (1.) HISTORY OF CHINA, GREECE, AND ROME. (Barnes' or Myers' Outlines of General History.)

(2.) MEDIEVAL AND MODERN HISTORY. (Barnes' or Myers')

(3.) MODERN HISTORY. (J.D.Rogers' Modern History.)

(4.) GEOGRAPHY.

(a) Principles of Geography.

(b) General Geography of the World.

(c) Particular Geography of China, Japan, Malaysia, and the Philippines.

B. (1.) ADVANCED MATHEMATICS.

(a) Algebra. (Milne's High School Algebra complete, or its equivalent.)

(b) Plane Geometry. (Same as I. 4. (c) with more difficult problems.)

(c) Solid Geometry, including the elementary geometry of plane and sphere. (Wentworth's New Plane and Solid Geometry, Books I-VIII.)

(d) Trigonometry, including the solution of right-angled triangles and the use of four figure logarithms.

(2.) PHYSICS. The equivalent of Millikan and Gale's.

(a) General Physics. The C.G.S. system. Length, mass, time, velocity, momentum, acceleration, force, work, and power. Density and specific gravity. States of matter. Boyle's Law. The barometer.

and (b) Electricity and Magnetism.

or (c) Sound, Light, Heat.

or (d) Mechanics.

(3.) CHEMISTRY. Inorganic chemistry, - elements of chemical theory with simple laboratory exercises. (Roscoe's, or McPherson and Henderson's Elements of Chemistry.)

(4.) PHYSIOLOGY AND HYGIENE. (Martin's Human Body, Elementary, or Steele's.)

CANDIDATES FOR MATRICULATION MUST PASS IN ALL THE OBLIGATORY SUBJECTS AND IN TWO SUBJECTS EACH OF OPTIONAL GROUPS A. AND B.

These requirements will be changed from time to time of which due notice will be given.

REQUIREMENTS FOR GRADUATION.

Before graduation each student must have completed satisfactorily the prescribed studies and enough electives to fulfill the total minimum requirement of seventy-three weekly periods divided as follows: Freshman year, twenty-three; Sophomore, eighteen; Junior, sixteen; Senior, sixteen. While a large amount of liberty will be permitted in the choice of elective subjects, yet students will be required to select at least sixteen periods of electives from either one of the

following groups, and the remainder from the other.

Group I.	Group II.
Chinese Language and Literature.	Biology.
English Language and Literature.	Chemistry.
German.	Geology.
Greek.	Mathematics
History.	Astronomy.
Chinese History.	Physics.
Political Science and Sociology.	
Psychology	

COURSE OF STUDY.

Freshman Year

	Periods Weekly
Bible: The Life of Christ	2
English Language and Literature	5
Elementary Chemistry, or Elementary Physics*)	5
Translation (Chinese into English)	2
Trigonometry, or) Political Economy)	4
Chinese History, Language, and Literature Seven periods weekly counting as	5
Total periods required	23

Sophomore Year

Bible: The Earlier Prophets	2
Chinese History, Language, and Literature Seven periods weekly counting as	5
English Language and Literature	4
General Biology	4
Electives	3.9

Required minimum, 18 periods; permissible maximum, 24.

*Elementary physics is required for those who do not present it for matriculation.

Junior Year.

Comparative Religion 1	)	
Bible: Acts and Epistles 2	)	2
General Psychology 1	)	
Educational Psychology 2	)	4
Electives		10-14

Required minimum, 16 periods; permissible maximum, 20.

Senior Year (Not given in 1917)

Bible: The History and Literature of the Bible.

Education, theoretical and practical.

Electives.

For electives and the description of the course see pp.15-24 of Fukien Union College catalogue 1916.

Degrees to be conferred B.A., B.S., M.A., M.S., Ph.D. in cursu, and the power to confer honorary degrees.

Number of students 85

FOOCHOW UNION MEDICAL COLLEGE.

Property $3500. in cash $3000.

Equipment $2000.

Annual Receipts $7600.Gold. Expenditures $7600. Gold.

Professor B. van Someren Taylor, M.B., C.M., Edin. President.

" H. M. Churchill, M.R.C.S. Eng., L.R.C.P. London.

" J. E. Gossard M.Sc., M.D., Northwestern Univ. Chicago.

" G. Wilkinson M.A., M.B., B.C., D.T.M & H. Cambridge.

" James F. Cooper M.D., Boston University Medical School.

REQUIREMENTS FOR ADMISSION

See Fukien Union College Catalogue pp. 9 - 12 and above.

CURRICULUM

First Year: Organic Chemistry, Biology, Anatomy, Physiology, Histology.

Second Year: Anatomy, Physiology, Materia Medica and Dispensing, Pathology.

Third Year: Elementary Clinical Med., Elementary Clinical Surg. Bacteriology. Medicine, Pathology, Surgery, Skin Diseases.

Fourth Year: Clinical Methods, Medicine, Surgery, Clinical Medicine and Surgery, Public Health, Anaesthetics, Medical Clerking.

Fifth Year: Midwifery, Gynaecology, Surgical Clerking, Vaccination, Diseases of the Ear, Eye and Throat, Toxicology and Medical Jurisprudence, Operative Surgery.

Degrees to be Conferred: M.B., M.D.

REQUIREMENTS FOR GRADUATION

Passing in the subjects of the Curriculum

Number of students 14

FOOCHOW UNION THEOLOGICAL SCHOOL.

Value of equipment	$2000.
Occupying property ~~lent~~ loaned by the M.E.M.	
Receipts	$7500.
Expenditures	7500.

FACULTY

Rev. Lewis Hodous, A.B., B.D.

President; Comparative Religion, Education.

Rev. J. B. Carpenter, M.A. Cambridge.

Systematic Theology and Homiletics.

Rev. James Bruce Eyestone, A.B., S.T.B.

Treasurer; New Testament and Music.

Rev. Wallace H. Miner, M.A.

Sunday School Methods.

Rev. Clarence A. Neff, M.A.

Church History.

Rev. Go Diek Sieng,

House-master; New Testament.

Rev. Ding Ing Ong.

Old Testament.

Rev. Ling In Gu,

Psychology and Christian Evidences.

Mr. Uong Gang Huo, A.B.

Practical Sociology.

Rev. Uong De Gi,

Chinese Philosophy and Ethics.

Mr. Lau Ing Chuang.

English and Physical Exercises.

Mr. Ding Daik Heu, B.A. (Chinese)

Chinese Classics.

Mr. Lau Ik Hui,

Chinese Classics.

Mr. Sik Bing Hung,
Mandarin.

CURRICULUM

The course shall extend over four years. Candidates for this course must pass the entrance examinations to the Fukien Union College, and must be at least nineteen years of age.

The candidates must be church members in good standing.

First Year, Spring Term.

Exegesis of the Gospel of Matthew.

Introduction to the Old Testament.

Religious Education.

Chinese Classics and Composition.

Music.

Fall Term.

Introduction to the New Testament.

Minor Prophets.

Religious Education.

Chinese Classics and Composition.

Music.

Electives in the Fukien Union College.

Nine periods to be selected.

English Literature

Chemistry

Physics

Political Economy

Chinese Classics

Bible

Second Year, Spring Term.

Exegesis of the Acts of Apostles

Theology of the Old Testament

Religious Education

Church History to the Reformation

Chinese Literature and Composition

Music

Fall Term.

Exegesis of the Gospel of John

New Testament Theology

Church History from the Reformation

Exegesis of the Psalms

Chinese Literature and Composition

Music

Electives in the Fukien Union College.

Nine periods to be selected.

Chinese Literature

English Literature

General Biology

Modern History

Astronomy

Greek

Third Year, Spring Term.

Exegesis of Romans

Major Prophets

Systematic Theology

Chinese Literature and Composition

Music

Fall Term.

Exegesis of I and II Corinthians

Post-exilic Prophets

Homiletics

History of Missions

Systematic Theology

Chinese Literature and Composition

Music

Electives in the Fukien Union College.

Nine hours to be selected.

History of the Literature of the Bible

Comparative Religion

Acts and Epistles

Psychology

English Literature

Chinese Literature

Greek

Government

Sociology

Fourth Year, Spring Term.

Exegesis of the Book of Job

Exegesis of Galatians to Thessalonians

Pastoral Theology

Practical Sociology

Comparative Religion

Chinese Literature and Composition

Music

Fall Term.

Pastoral Epistles

Pastoral Theology

Comparative Religion

Practical Sociology

Church Administration

Chinese Literature and Composition

Music

Electives in the Fukien Union College.

Nine hours to be selected.

History of the Literature of the Bible

Education

History of Philosophy

Ethics

Church History

Geology

Astronomy

Political Science

Requirements for Graduation

Completion of the required course with nine hours of elective studies each week in addition.

Degrees to be Conferred B.D., Ph.D. in cursu, and honorary degrees.

Number of students in Collegiate Department	6
" " " "Non-Collegiate "	85

FOOCHOW UNION NORMAL SCHOOL.

Value of property	$9500.
Value of Equipment	500.
Annual Receipts	4500.
Annual Expenditures	4500.

TEACHERS AND PROFESSORS

A. W. Billing, M.A., Principal (Teachers College, Columbia)

G. M. Newell, M.A. (Teachers College, Columbia)

W. L. Beard, D.D.

Rev. L. P. Peet, Yale

Miss E. S. Hartwell

Mrs. C. M. L. Sites

Rev. W. H. Miner, M.A.

Rev. G. S. Miner, M.A.

Cieng Seng Ciong (Foochow College)

Diong Le Chung "

Diong Le Gie "

Ling Daik Bieu (Student Foochow College)

Ding Ging Ngok (B.A. Chinese)

Ho Ging Ang (B.A. Chinese)

Daing Deung Ciu. Graduate Gov. Normal School, Foochow.

Ding Daik Bo Student Foochow College

Ding Guong Gau Graduate Foochow Union Theological School

Uong Ding Geng

Courses of Study, Union Normal Training School, Foochow, China.

1916.

Preparatory.

1st term		First Year	2nd term
Bible	4	Bible	4
Chinese Classics	5	Chinese Classics	5
Chinese Essay	4	Chinese Essay	5
Mandarin	3	Mandarin	3
English	5	English	5
Arithmetic	5	Arithmetic	5
Hygiene	3	Hygiene	3
Beginning Pedagogy	3	Manners & Morals	3
Oriental History	3	Geography	3
Manual Training	2	Manual Training	2
Drawing	1	Drawing	1
Singing	2	Singing	2

1st term		Second Year	2nd term
Bible	3	Bible	3
Chinese Classics	5	Chinese Classics	5
Chinese Essay	4	Chinese Essay	5
Mandarin	3	Mandarin	3
English	5	English	5
Algebra	3	Algebra	3
General History	5	General History	5
Botany	3	Logic	3
Pedagogy	5	Psychology	3
		Zoology	3

Manual Training	2	Manual Training	2
Drawing	1	Drawing	1
Singing	2	Singing	2

Regular Course.

First Year.

1st term		2nd term	
Bible	3	Bible	3
Chinese Classics	5	Chinese Classics	5
Chinese Essay	4	Chinese Essay	6
Mandarin	3	Mandarin	3
English	5	English	5
Geometry	3	Chinese History	2
Physics	3	General History	3
Educational Psychology	3	Observation	3
Child Psychology	2	Child Psychology	1
Principles of Education	1	Principles of Education	1
Social Prin.of Educ.	1	Social Prin. of Education	1
Sunday School Methods	2	Sunday School Methods	1
		Logic	3
		Romanized	4
Manual Training	2	Manual Training	2
Drawing	1	Drawing	1
Singing	2	Singing	2

Second Year.

1st term		2nd term	
Bible	3	Bible	3
Chinese Essay	4	Chinese Essay	5

English	5	Chinese Classics	3
Geography	3	Geography	3
General History	3	Ethics	3
Physics	3	Romanized	4
Economics	2	Arithmetic,Review & Meth.	5
Child Psychology	2	Logic	3
History of Ed.	2	General Lectures	1
Principles of Ed.	1	Principles of Ed.	1
Social Prin. of Ed.	1	Social Prin. of Ed.	1
S. S. Methods	2	S. S. Methods	2
Practice Teaching	6	Practice Teaching	6
Manual Training	2	Manual Training	2
Drawing	1	Drawing	1
Singing	2	Singing	2

Physical Training 5 periods per week thruout.

Figures indicate number of 40 minute periods per week.

REQUIREMENTS FOR GRADUATION

Passing up on curriculum with a mark of 70 at least.

Recommendation by the Board of Managers.

Number of students 49.

Lewis Hodous
Secy.

English	5	Chinese Classics	3
Geography	3	Geography	3
General History	3	Ethics	3
Physics	3	Romanized	4.
Economics	2	Arithmetic, Review & Meth.	5
Child Psychology	2	Logic	3
History of Ed.	2	General Lectures	1
Principles of Ed.	1	Principles of Ed.	1
Social Prin. of Ed.	1	Social Prin. of Ed.	1
S. S. Methods	2	S. S. Methods	2
Practice Teaching	6	Practice Teaching	6
Manual Training	2	Manual Training	2
Drawing	1	Drawing	1
Singing	2	Singing	2

Physical Training 5 periods per week throughout.

Figures indicate number of 40 minute periods per week.

REQUIREMENTS FOR GRADUATION

Passing up on curriculum with a mark of 70 at least.

Recommendation by the Board of Managers.

Number of students 49.

Lewis Hodous, Secy.
Foochow Union Theol School
" Normal School

Rec'd OCT 13 1925

南京陶園
乾河沿
DEAN'S OFFICE

THE UNIVERSITY OF NANKING
NANKING, CHINA
DEPT. OF MISSIONARY TRAINING

金陵大學
華言科

September 10, 1925.

Dr. William E. Strong,
Congregational House,
14 Beacon Street,
Boston, Massachusetts, U. S. A.

My dear Dr. Strong:

Your letter of August 4 announcing the sailing for China of Dr. Walter H. Judd and registering him for this year at Language School has just arrived. We shall be very glad indeed to welcome him here, and I am sure he will be even more welcome in the Shaowu Mission where he is much needed. Provided there are no delays in his travelling arrangements he should reach here on the day before school opens and thus avoid the handicaps incident to a late start. We appreciate your co-operation in having students arrive on time and the eagerness of Dr. Judd himself to be here at the appointed date. I am sure that the enthusiasm attendant upon a good beginning will more than repay him for any inconvenience he may have encountered inshifting his sailing.

In regard to the Language School charges which were made in the case of Mr. and Mrs. LeMay, I may say that the same charges have been made to all students for the past three years. Mrs. LeMay was not able to devote full time to language study and the fees in her case were made proportionate: otherwise the total would have been even larger. It is true, as you say, that a large part of these were payments into a capital fund. For years the school struggled along in inadequate buildings which were impossible to heat and thrust its students into an already crowded missionary community for housing. It was finally felt that an end must be made to those conditions and in view of the financially embarassed condition of most of the boards, the system in vogue for the last few years was decided upon. A definite capital payment for each board based on the number of students which it had sent to the school for seven years was also suggested, and any board making such an immediate capital payment was released from further building fund charges. Only two boards were able to do this. In the case of students housed by members of their own missions, rent charges have also been remitted. Since the American Board has no work in Nanking, the LeMays were accommodated at the Y. W. C. A., and the rental fees, although collected by us, were returned to the Y. W. C. A. This arrangement seems to be only fair to the missions who year after year take in language students. Rent charged students in our own dormitory is kept by us for general upkeep and return to the University of Nanking for land.

All this explanationis in reference to the past. As you will see from our new bulletin, a copy of which I am sending you under separate

南京陶園
乾河沿
DEAN'S OFFICE

THE UNIVERSITY OF NANKING
NANKING, CHINA
DEPT. OF MISSIONARY TRAINING

金陵大學
華言科

Dr. W. E. Strong--2

cover, we have now abolished the building fund, as our new classroom and administration building has been completed. We are opening classes in it for the first time this fall and expect to spend a comfortable winter in which we can concentrate more on the language and less on keeping warm. The rent charges will be continued as formerly and the tuition has been raised somewhat in order to put the cost of administration on a self-supporting basis.

I hope this will enable you to answer any questions which the Prudential Committee may ask. The charges for Dr. Judd will of course be on the new and lower rate.

Thanking you again for your co-operation and interest,

Cordially yours,

Samuel J. Mills

S.

Samuel J. Mills.

Report letter corrected for items 82

UNION KINDERGARTEN TRAINING SCHOOL
Foochow, China
March 1, 1925

This has been another happy year of growth in our work. As one enters the compound to-day, the view is not one of beauty, for piles of lumber, bricks and stones are scattered about. But it is beautiful in our eyes for the men are working hard on our much needed Eliza Chappell Porter Kindergarten building on one side of us, and our Susan M. Farnum residence on the other.

The funds for these two buildings have waited so long to be used that it is a great satisfaction to see the walls going up and to be so crowded in our Caroline Mitchell building that we can hardly wait for the new ones to be finished!

The number of girls in the Training School grew from fifteen to twenty-three last year and this new term we have thirty-one enrolled. Of these thirty-one, eleven are from the Anglican Mission, nine from the Methodist, nine from the American Board and two from the London Mission of Amoy. This last term we had sixty-five kindergarten children who paid the five dimes Mex. tuition, each child being a little wedge for Christ in his or her home.

Through weekly home visiting by groups of the students, mothers' meetings and Sunday School work we try to keep in touch with the homes and tell of God's love. Two women from one of these homes joined the church this last term, and others are being taught.

This year we have had Sunday School work in seven different places. Two of these are new groups outside of the Watergate, which have been very interesting, one group meeting under a village banyan tree and the other in a private school.

The regular Monday evening prayermeeting, the Y. W. C. A. organization, and the daily Chapel exercises are all aiming to promote the spirit of earnest Christian service among the training students, and letters which come from our graduates in all parts of the province show that many of them have caught this vision.

In January six students graduated and scattered to their work, some taking nearly a week to reach their kindergartens. This makes thirty-eight graduates; two are taking further study in America, one is teaching a Chinese kindergarten in the Straits Settlements, nine of the girls are married and twenty-four are teaching in this province. This term our first little "grand child" is enrolled in our kindergarten, the charming little daughter of one of our graduates.

The girls have had many interesting gatherings during the year, a patriotic party for the neighboring children, a day with country village children, an entertainment to help along their new gate fund, Christmas programs which were shared with the Y.W.C.A. and different churches, an Easter Tea in the Rockery for the girls in the Easter Concert chorus, and a Commencement using flower symbolism. Much thanks are due to Mrs. Ding in all these gatherings, for she has done splendid work in translating,

songs and using native tunes.

This has been the first full year in the history of the school when each of the three Missions has had its foreign representatives on the faculty. Another thing which makes us all happy is that our Chinese Classical teacher has during this year been baptized. He has been with the school since its first year and has been most faithful. The first term of the year Miss Isabel Uong, one of our graduates, had charge of the kindergarten and helped on the faculty. Since she has gone to America, Miss Ding Mi Hua, another graduate, has taken up this work.

This winter vacation we held our second Institute for our graduates. Eleven girls were back for all or part of the five days, all eager to tell their experiences, discuss their problems and absorb all the additional knowledge they could.

Now our spare minutes are full of dreams for the future; dreams of the new front gate, the money for which is being provided by the alumnae and students; of a beautiful garden; of a broad walk so that rickshas can come up to the door in rainy weather; and best of all, a Primary School of our own so that we can keep our kindergarten children and not see them scatter to government schools and private home tutors when they receive their promotion certificates.

And now to sum up our year-

We're glad that we are "Union"
A privilege broad and fine:
We're glad that we are growing
And for more buildings pine:
We're glad that we have a garden
Full of possibilities,
We're glad we have an attic
Big enough to hold supplies.
We're glad so many children
Come flocking to our doors, We're glad their aunts & mothers come to meetings tho' it pours.
We're glad for forms of service
Outside our compound, too.
We're glad to think of home folks
Who make all this come true.
We're glad to see our students
Developing year by year.
We're glad that we are busy,
Oh, yes! We're glad we're here!

Bertha H. Allen — W.B.M.P.
C. Kathleen Phillips — Anglican
Mrs. Lettie Ding — M.E.
Grace B. Shawhan — M.E.
Ding Mi-hua

RECEIVED
FOREIGN DEPARTMENT
FEB 14 1928

83

Lincoln College
Lucknow
Jan 12th 1928

Dear Mrs Bate Lee

The following minute was passed at the Union Kindergarten Training School, Board of Managers meeting yesterday.

"With reference to the letter about Miss Allen it was ~~recommended~~ decided that a letter

be written to the A. B. C. F. M.

Home Committee recommending that Miss Allen be given an extension of furlough till the Summer, and they specially ask that she may be allowed to spend the time resting in preparation for continuing her valuable work in China."

Yours sincerely
(Mrs.) Edith M. Norton
Secretary B. of Managers.

February 20, 1928

Mrs. Edith M. Norton
Secretary of Board of Managers
Trinity College
Foochow, China

Dear Mrs. Norton:

Your letter of January 12 in response to my question about the time when Miss Bertha Allen should return to her work in Foochow reached you the office on February 14. We are glad to have this word from though, as you may know, it had already been decided that Miss Allen should not go back to China earlier than next summer. Her friend, Miss Margarita Wright, of the Mexico Mission was very anxious to have her come there for part time work during the remainder of this school year, and Miss Allen was herself very desirous of going. She felt that the change and the higher altitude of Guadalajara would do her much good; also that she would get great inspiration and help for her future work through seeing the work of another mission. The Board therefore consented to her going on the understanding that she did not take more than three-quarters work and that she would be careful in every way to confirm her health looking toward her return to Foochow late next summer.

We have had two enthusiastic letters from Miss Allen written since her arrival in Guadalajara.

With the best of wishes for the work of the Training School and for all your work, I am

Sincerely yours,

(Mrs. Lucius O. Lee)

L:S

85

福州協和師範中學校

UNION NORMAL AND MIDDLE SCHOOL

FOOCHOW, CHINA

中國福州

METHODIST MISSION
A. W. BILLING, PRINCIPAL

AMERICAN BOARD MISSION
G. M. NEWELL
GUY A. THELIN

March 7, 1928

RECEIVED
FOREIGN DEPARTMENT
APR 9 1928
Ans. 15 June

Mr. Robert E. Chandler,
Secretary, A.B.C.F.M.
14 Beacon Street,
Boston, Mass. U.S.A.

Dear Mr. Chandler:

The reply to your letter of January 9 regarding the Higher Educational Work of the Board has been delayed until the school situation became more settled. I am new to this school as I formally accepted my present position beginning February first of this year. In the second place the school was moved from its old temporary location at Sie Bud to its new permanent home just this last month, and consequenty I was not in a position to inform you accurately regarding the budget, staff and present student body of the school.

It may be of interest to you to learn that we are now located in the country a short distance outside of the city, a location which is particularly fitted for development in agriculture and rural education. We have secured a small beginning for a farm which we hope to enlarge and develop as soon as funds are secured for this purpose. Our present staff consists of seven Chinese teachers and two foreign teachers. Off the seven six are active Christian workers and one, who is our teacher of Chinese easays and classics, is very tolerant to Christianity. Our present student body of thirty eight are all very fine boys who come from the rural communities of this province. All of them I believe are Christian or from Christian homes, thus creating a very fine spirit in the school.

Regarding the small number of students which we have this year I wish to state that last year was a very trying year for the various Christian institutions. Most of the Junior Middle Schools, whose graduates come to this school, were compelled to close for a period of six months or more, consequently our enrolment is small. In the second and third years of the the Senior Middle School our enrollment is very small because of the fact that many of our old students who were with us last year have transferred to another institution shortly after we were compelled to close. And in the light of past experience we are trying to be very careful in the selection of our students. We would rather have a small student body of a fine loyal and Christian spirit than to ###### depend upon numbers. In the past our enrolment has been very high for our type of school numbering 107 in the year 1925.

To give further light upon the financial status of our school I beg to inform you that in 1913 the Methodist Mission were instrumental in securing a gift of $10,000 gold for property, definitely specified, however, for the school as a union institution. Since that time this sum has increased to about $40,000 Mexican which has enabled us to secure our present site, in which we are now located. In looking forward toward the development of the institution we will need further financial help. If the appropriation of the American Board is from the Higher Educational Fund we urgently requent that the amount of $1000 be continued in order that the school may carry on under its present administration or that a grant of $50,000 be made to replace this and to provide an endowment for the school. With the increase in cost

of living and to provide for expansion I feel that such an endowment fund will place the school upon a sound financial basis in meeting its needs for the next few years.

I also wish to express my sincere thanks and appreciation to the American Board for its cooperation and splendid ######## assistance which it has given in building up the Chruch and Christian institutions in this country, and I trust that this cooperation will continue to help us in advancing the Kingdom of Christ in China.

Cordially yours,

H.L. Diong

H.L. Diong
Principal

June 15, 1928

Mr. H. L. Diong
Union Normal and Middle School
Foochow, China

My dear Mr. Diong:

Replying to your letter of March 7 with the report and requests you sent for your School, I am glad to say that the Prudential Committee of the American Board has appropriated for your help a grant from its Higher Educational Fund of $1,000. This is for the school year 1928-29.

We understand that the money will have to go straight into your annual budget. We noted the request you sent for $50,000 towards endowment in place of a $1,000 grant, but it would be out of order for us to use the income of this fund for such a special purpose as that. Endowments would generally have to come through particular gifts of individuals for the purpose. You realized, I think, when you were writing that it is our hope that these Higher Educational grants will be used by the various institutions for particular points of need as training of teachers or aid of students or equipment or other special things, such that in case the grant is left out for any year disaster will not be involved. We realize that such special use probably is not possible for you now, but we hope you will have this in mind and in time secure your necessary funds for regular maintenance out of other sources than this grant.

I was greatly interested in the letter you wrote about this School. I thoroughly believe in giving this sort of training to Christian students in China, aiming directly at the great rural field which we must serve if we are to be worthy of the enterprise in which we are enlisted. During my time in North China we have been working hard towards securing such training. We have there a beginning of it, perhaps similar to yours.

It is an inspiration to us in this country to think of such men as you and Mr. Lin and Mr. Hsieh in Foochow (and others whom I might mention) working forward steadily in the schools amid very great difficulties. We hope your small school will grow in numbers, but especially develop in the quality of the service it renders.

With cordial regards, I am,

Very sincerely yours,

Robert E. Chandler

REC/M

Ex Com - Mch 26, 1920
File 1920

Foochow, China
January thirtieth
Nineteen twenty

Mrs. L.O. Leh,
Secretary W.B.M.I.
19 So. La Salle St.
Chicago, Ill.

My dear Mrs. Leh:-

It has been my hope that I could find things shaping themselves definitely enough so that I could write you fully of the proposed "Christian Woman's School of Industrial Arts", but it has only been within the past few days that this has become possible. Miss Friedmann, who is one of the Inter Church deputation to visit China and who is appointed specially to look into industrial work, has just visited Foochow and I have shown her the proposed site for this new undertaking and she will write you herself of her impressions of the site and the need of this new Industrial School. I have been appointed by our Union Committee to set the situation fully before you with the purpose of securing the immediate cooperation of the W.B.M.I. in this undertaking.

At the annual meeting of the Fukien Educational Association in 1918 the need of an industrial school for girls was discussed and a Committee appointed to bring the matter before the Missions and ask them to appoint members. These mission appointed members brought in the recommendation in 1919 to the three missions of North Fukien asking each Mission to ask for $15,000. Mexs as an initial fund for opening the school and to share equally in the running expenses of the School. This recommendation was approved by each of the three Missions and each appointed two foreign women and two Chinese women to act on a committee to draw up a constitution and formulate plans. Their proposed constitution has been approved with slight alterations by the W.F.M.S. and American Board Missions and will be considered by the Anglican Mission at February after which we hope to send you a copy of the Constitution for your approval. I will simply copy the principal Articles for you now

Art. I Name. " Christian Woman's School of Industrial Arts."

Art. II Location,, Foochow

Art. III Aim. (a) To train women and girls for practical Christian citizenship in the home and provide them with a means of earning a livelihood if necessary. (b) The development of native industry primarily by the use of native products. (c) To train teachers in Industrial Arts.

Art. IV Basis of Union and participation in the Union.

The Anglican Mission, the American Board and the W.F.M.S. of the Methodist Episcopal Church organize this Union Institution on the following basis

(a) Two foreign and two Chinese representatives ~~xxxx~~ of each Mission shall act as a Board of Managers. If possible one or two of the four shall be members of the Faculty.

(b) (Each Mission shall be ~~xxxxxx~~ asked to provide an initial investment of $15,000. Mexicans in property or cash

(c) Each Mission shall be asked to supply a trained Foreign industrial worker as soon as possible. "Also $3000. Mexs. yearly for running Expenses."

Then follow the ordinary rules governing Board of Managers, etc.

The request for funds has been incorporated in the estimate for W.B.M.I and W.F.M.S. in the Inter Church plan, so full approval has been given by the Missions to the plan in general, and also to proposed Constituion and general subjects to be incorporated in Course of Study later. I enclose close copy of minutes of the first three meetings, calling special attention to the pencil lined Minutes, 4, 5, 6 of second meeting referring to site and the note of Dec. 9, 1919 in regard to appropriating a smaller sum than the $500 for running expenses in order to make a small beginning.

Let us now consider more carefully the matter of site. You of the W.B.M.I. have heard fully of the work of Beacon Hill Farm Association in saving the Manchu women and children. You know that in conception with that work funds were secured for a Dr. Cordelia A. Greene Memorial Girls Industrial School, and with part of the funds raised for that school part of the present proposed site for this Union "Christian Woman's School of Industrial Arts" has been secured. The W.B.M.I. some years since voted that it would be glad to accept land secured by myself in Foochow City, so I felt justified in proposing that I should ask the approval of the donors of Beacon Hill Farm Association for this C.A. Greene Memorial School to be turned over to the W.B.M.I. for a Girls Industrial School. It seems to me that, as the funds for the Dr. C.A. Greene Memorial Girls Industrial School were secured from all denominations, it would be in perfect keeping with the purpose of Beacon Hill Farm Association to turn this property over to the W.B.M.I. to form a part of a Union School of Industrial Arts for women and girls, I therefore shall be glad to make this proposition to Beacon Hill Farm Association if the W.B.M.I. approve of accepting the same as a part of the $15,000. Mok asked of them for an initial fund.

Of the funds for the Dr. C.A. Greene Memorial School $5000. Mok was invested in the top house at Pagoda Anchorage, but with definite vote that the Pagoda property should be offfered to the Christian Herald Fukien Industrial Homes for their boys industrial work as soon as they could buy it. On my return to America on furlough this time I hope to raise funds for the Homes to buy out the Pagoda house and so liberate the funds to be expended for a building as memorial for Dr. Greene in connection with the Union Woman's Industrial School if the W.B.M.I. so approve.

It should be remembered that after the revolution houses in the Manchu Quarter were sold for a song, as the owners were penniless Manchus facing starvation. Few wished to purchase as the land was owned by the government and none knew when the land could be secured, but as a means of relief I bought houses as the owners came to desperate straits thus becoming eligible to purchase the land connected with the houses as soon as the land was offfered for sale. Only such houses could be bought as were offered me, and therefore my purchase of land was from necessity not in plots that I might select but such plots as came to me through circumstances of the owners of the houses. Providentially these places have adjoined in each other in such a way as to form really valuable tracts of land that were adjoining, with the exception of one long strip which did not come within possibility of my purchase until the past few weeks.

3 Mrs. L.O. Lee Jan. 30 1920.

The day of uncertainty of method of securing property in the Manchu Quarter having passed away, and the Chinese realizing that that is a fine section for putting up foreign residences, (as the Chinese put it) the land in the Manchu Quarter now is looked upon by Chinese as gold while formerly they regarded it only like iron. The result is that prices have greatly increased and it will not be possible for me to purchase this most necessary and valuable strip of land without have funds sent out by the W.B.M.I. The least that it seems possible now after many weeks of negotiating to secure this strip of land is about $2000. Mexs which will come to more than that in gold as at present one dollar gold is only worth eighty two cents Mexicans. What the exchange will be when you receive this letter no one can imagine, but in view of the fact that previous purchases have been made when Mexicans were worth less than fifty cents Gold, this last purchase, if expensive will not bring the whole up to any high price. It is my hope that while I am on furlough I can help refund this sum to the W.B.M.I. if they advance it now. It is certain that unless this land is secure now it will certainly become more and more expensive in the future when buildings are erected which is certain to follow and building which would not be suited to our proposed industrial work. If the W.B.M.I. can immediately advance funds to make this purchase then the site will be secured complete and the future of a large Industrial School is assured. This means that we have a site secured which has taken some seven years of hard work to secure and which never could again be secured within this city as newhr again will there be a Manchu Quarter to be disposed of.

This particular tract of land runs some 300 feet along the canal whin which gives us water access to raw materials for industrial work, which is most valuable. It also extends the same length along a proposed horse ~~rd~~ road which is another advantage. This form of strip of land is especially adapted to industrial work here at Foochow, as it insures perfect ventilation in summer and light in winter as the strip is long and narrow, and the horse road on one side and canal on the other furnish additional light and air. Besides a large portion of the strip borders on property held by this same plant, so it will overlook our own plant. It may be possible later to more and more purchase places adjoining and so developing the work as it grows in adjoining blocks. As you will see by accompanying map the land lies in adjoining blocks. The plan is to bridge the canal and the streets which are narrow, and so bring the whole tract into one compound so that the women and girls would not need to go out on the street in going from the Domestic Science School to the garden or the ~~fru~~ fruit orchard or the silk culture.

The question of the best method of transfer of the property to the W.B.M.I. will be carefully laid before the two Consuls, American and British, for advice. The property comes under exactly the same rules as those of the W.B.M.I. residence in which Miss Wiley and I live so it is clear the transfer is approved by the Mission which approved the purchase of our residence.

It is not possible at this time to tell exactly the amount included as proposed transfer from Beacon Hill farm Asso. to W.B.M.I., but including the Pagoda Top House, I think it will about $9000. Meks.

Most sincerely and gratefully yours, Emily S. Hartwell

March 9, 1926

COPY

4949 Indiana Ave.,
Chicago, Ill.
March 9, 1926.

To the Members of the Board of Trustees,
of the Christian Woman's School of Industrial Arts,

I am enclosing a copy of the proposed By-Laws. The first draft was made in Mr. Boyden's office. Mrs. Lee and I have gone over that draft and made the changes that seemed necessary. We think they now combine the substance of the document that was drafted on the field and also those things that Mr. Boyden thought should be incorporated in such By-Laws.

Will you kindly read them critically and make any suggestions that you may have for changes or additions.

As soon as a final draft can be made which will be acceptable to the Trustees, we will submit the By-Laws to the Cooperating Boards for their consideration. When all have approved, they will be brought to the Board of Trustees for final adoption. We hope this may be done at the regular meeting which according to these By-Laws would be held the first week in June.

Very cordially yours,

(Signed) Orpha C. Avann, Sec.

Mrs. L. O. Lee
Mrs. Thos. Nicholson
Mrs. Herman B. Butler
Mrs. Douglas Smith
Rev. Geo. H. Thomas
Miss A. B. Drake
Mrs. Thos. Dixon

March 9, 1926

BY-LAWS
of
Board of Trustees of the
CHRISTIAN WOMAN'S SCHOOL OF INDUSTRIAL ARTS

An institution incorporated
Under and by Virtue of the
Laws of the State of Illinois,
Having its Business Office in
the City of Chicago, Illinois.

ARTICLE I - NAME

The name of this institution is
CHRISTIAN WOMAN'S SCHOOL OF INDUSTRIAL ARTS.

ARTICLE II - OBJECT

The object of this School shall be:

1. To maintain and operate in, or near, the City of Foochow, China, a school, or schools, whose object shall be (a) The extension of Christ's Kingdom among women and girls by giving them instruction in the Bible and Christian doctrine; (b) The training of women and girls in practical Christian Citizenship; (c) To teach and train women and children in the best and latest methods for developing their native industries and the use of native products and raw materials and to develpp and train such individuals among them as may sow capacity to become teachers of Industrial Arts:

2. To accept and hold in trust for the needs and purposes of said school or schools and

for their support and maintenance: (a) All gifts of whatsoever kind, nature and description, and to agree with the giver or donor of said gifts upon the conditions under which such gifts are to be accepted, held and operated; (b) All subscriptions toward the support of said school or schools which may be made at any time by any Missionary Board or Authorized Body, as hereinafter provided in Article III.

ARTICLE III - MEMBERSHIP

Section 1. Membership

Membership in this corporation shall consist of the Missionary Boards or Authorized Bodies (hereinafter called the "Contributing Boards") which shall have signified their formal assent to these By-Laws and shall have agreed with this corporation to contribute toward the annual expenses and upkeep of said school or schools.

Section 2. Basis of Cooperation.

The minimum of cooperation shall be (a) A contribution toward property; (b) An annual contribution of $500 L.C. for current expenses; (c) The support of one member on the teaching staff.

ARTICLE IV - BOARD OF TRUSTEES.

Section 1. There shall be a board of trustees composed of nine members, three representing each of the cooperating boards and elected to membership by said boards.

Section 2. - Terms of Service.

The trustees shall serve for three years or until their successors are elected and qualified; provided, however, that on the first Board, the first elected Trustee representing each contributing board shall serve for one year; the second for two years; the third for three years, the successor to each Trustee whose term has thus expired to be elected for the full term of three years.

Section 3. - Vacancies.

Any vacancy occurring during an unexpired term shall be filled for the remainder of that term by the

contributing board among whose representatives the vacancy occurs.

Section 4. - Functions

The Board of Trustees shall (a) hold in trust or by other agreement the property used by or for the school or schools; (b) pass upon the purchase, construction or sale of property; (c) pass on the annual budget; (d) consider all matters involving change of policy or the establishment of new departments of the school or schools; and (e) endeavor to provide for the needs of the school or schools through the cooperating boards and in other ways.

Section 5. - Officers

The officers of the Board of Trustees shall be a President, a Secretary and a Treasurer.

The President, the Secretary and the Treasurer shall be elected by the Board of Trustees from among their own number. These officers shall hold office for one year or until their successors have been elected and qualified.

The President shall preside at all meetings of the Board of Trustees, and perform such other duties as are usual to the office of President.

The Secretary shall keep the seal of this corporation; shall attend to all correspondence of the Corporation; shall take all minutes of meetings of the Board of Trustees, and keep an accurate record thereof, and perform such other duties as are usual to the office of Secretary.

The Treasurer shall receive and hold all the funds of this Corporation, and, upon the written order of the Board of Trustees countersigned by the President, shall make all disbursements thereof.

Section 6. - Meetings.

Regular meetings of the Board of Trustees shall be held in Chicago the first week in December and June. Additional meetings may be called by the Secretary on request of the President.

Five members shall constitute a quorum for the transaction of business.

(Seven copies) 89

Section 7. - Change in representation.

The number of Trustees may be increased or decreased and the percentage of representation of the contributing boards may be increased or decreased from time to time by a majority vote of the Board of Trustees; provided, however, that representation of the contributing boards on the Board of Trustees shall always be equal.

ARTICLE V. - BOARD OF MANAGERS.

Section 1. The school, or schools, of this Corporation shall be managed by a Board of Managers, in Foochow, elected by the Board of Trustees. The Board of Managers shall consist of four (4) representatives - two foreign and two Chinese - designated and nominated to the Board of Trustees by the Mission of each Board cooperating in the school or schools.

Section 2. - Functions.

The business, instruction and conduct of the schools shall be carried on by such managers or directors as shall be named and appointed thereto by the Board of Trustees, but the Managers and Directors of said schools shall not have any power or authority to charge the corporation or its property with any obligations or indebtedness unless or until their action has been approved and ratified by the Board of Trustees.

ARTICLE VI - CHANGE OF CHARTER AND BY-LAWS.

The charter of this corporation may be modified changed or amended, and these By-Laws may be altered, amended, revised or repealed at a regular meeting by the affirmative vote of a majority of the Board of Trustees, providing notice has been given at a previous regular meeting.

(Seven copies)

Union Christian Woman's School of Industrial Arts, Foo-chow.

At Miss Adams' house, ManHing, on June 8.1926 was held the FIRST Meeting of the Board of Managers of the U.C.W.S.I.A.Foo-chow

Present:- Miss Lambert Chairman
The Misses Hartwell, Wiley and Uong Siu-Ding
The Misses Adams, Willis And Li Mi-daik
Miss Watney Secretary.

Correspondance:- A letter from Mrs L.O.Lee told that the U.C.W.S.I.A.Foo-chow has now been incorporated in Chicago and that the Board of Trustees has organized.
The Members are as follows:-

W.B.M.I. MrsL.O.Lee Chairman of Committee
Mrs Douglas Smith
M.E.M. Mrs Avann Secretary of Committee
Mrs ~~McDowell~~ Nicholson
Anglican The Rev. G.Thomas
Mrs Herman Butler
Miss Annie Drake

Business arising:-
Miss Hartwell was asked to write and request the Board of Trustees to send a copy of the papers of Incorporation.
The names of the Board of Managers as elected by the Mission will be sent to the Board of Trustees for approval.

The Board of Managers, June 1926:-

W.B.M.I. Miss Hartwell Treasurer
Miss Wiley
Miss Uong Siu-ding Miss Nellie Dzing.
M.E.M. Miss Adams
Miss Willis
Miss Li Mi-daik
Mrs Letty Dang Ding
Anglican Miss Lambert Chairman
Mrs Ling To-ang
Mrs Lau Ngung-guang
Miss Watney Secretary.

As the U.C.W.S.I.A. is an institution for women and girls, primarily for those from rural districts, and from the first the plan has been for three departments:-

Min 1. Voted that the Board of Trustees be requested to appoint, on nomination by the Board of Managers in Foo-chow, certain persons to become Heads of Departments who shall be under the supervision of and be responsible to the Board of Managers.

2. Voted to approve of the general division into three Departments as follows:-

A. Public Health and Home Economics Department:-
To include courses in simple nursing and care of children cooking, canning, candy-making and similar branches.
The Primary school would be in connection with this department. Also extention work will be carried on.

N.B. This applies to the other 2 Departments too.

B. Agriculture Department:-
To include couses in gardening, poultry raising, fruit-growing and possibly silk culture.

C. Needlework Department:-

C.Needlework Department:-
To include sewing, embroidery, drawn-thread work and lace-making.

A selection from these in either department might first be started and additions be made as the work develops.

Min.3. A special vote of thanks was given to Miss Adams for so generously providing the use for ten years of the red brick building and grounds at Man Hing forthe use of the U.C.W.S.I.A. This arrangement to date from Oct .1926, on the understandingthat the property be kept in repair during that time.

4. Voted to invite Miss A.K.Wolfe to reside at ManHing. (on return from furlough) and to take charge of the Needlework Department and to make such beginnings in the Agricultural department as she may be able ~~for.~~

5. That in the event of Miss A.K.Wolfe giving a favourable reply to thi this invitation, that the Secretary be asked to send in this request from the Board of Managers to the Anglican Mission Conference.Viz. That Miss A.K.Wolfe be appointed as the member of that Mission on the Staff of the U.C.W.S.I.A. Foo-chow.

6. In view of the fact that Miss A.K.Wolfe is shortly leaving for furlough, it was voted to rent the house at Man Hing for at least a year and to use the money for a fund for the upkeep of the property.

7. In view of the provision of a foreign residence at Man Hing by Miss Adams' kind arrangement, it was voted to relinquish for the present the plan to build accommodation for foreigners adjoining the Dr C.A.Greene Memorial Industrial School and to use the material and funds planned for that purpose to build on West Canal Street a shop with three divisions, ahouse for Chinese workers and to repair the dining room and kitchn for the School.

8. Voted to endeavour to find a Chinese worker to take the Head of the Public Health and Home Economics Department and that a request be sent to the Board of Trustees to raise funds for the salary of such a worker or workers.

9. Voted to appoint the Chairman, Treasurer and Secretary to act a sub-Committee to seek for a Chinese worker to take the Head of ~~A.~~ Department A and to make recommendations to the Board of Trustees as to salary.

10. Miss Lambert was Appointed as the Anglican representative on the Building Committee.

H Walney

Secretary.

(7 copies)

Sie-Buo
Foo-chow
June 16.1926.

Mr and Mrs Donald T.Siek

Dear Mr and Mrs Siek

You have heard of and Mrs Siek has helped on the Committee for the proposed Union Christian Woman's School of Industrial Arts, Foo-chow. The Board of Managers for this School has held its first meeting. Through Miss Wiley we have heard of your desire to take part in this work. I am authorized as Secretary of the Sub.-Committee of the Board of Managers to open correspondence with you and to give some particulars of the plans for this school.

As you know, it is to be an Institution for women and girls. It is to have three Departments, the Heads of which shall be appointed by the Board of Trustees on nomination by the Board of Managers . The Heads of Departments shall be under the supervision of and be responsible to the Board of Managers.

In Department A. the subjects will be Public Health and Home Economics, including simple nursing and care of children; cooking, canning, candy -making etc. A Primary school would be in connection with this Department. The idea is to divide the day, part study and part industries.

Department B. Agriculture; including gardening, poultry-raising, fruit growing and possibly silk culture.

Department C. Needlework; including sewing, embroidery, drawn-thread work; also knitting, lace-making etc.

Extension lectures to be arranged in connection with each of these departments. A selection from these in either department might first be started and additions be made as the work develops.

We hope that a lady of the English Mission may be nominated as Head of Department C. and may be able to start some work in Department B.

We wish to ask if you would think of jointly filling the post of Head of Department A.? If so will you please send a written statement to that effect to me as Secretaty of the Board of Managers. We hear that you, Mr Siek, have made a special study of Eugenics and work for the sub-normal, both these branches of study are likely to be od great value in this work which aims to reach women and gorls of the field class as well as city dwellers.

With regard to the question of salary, for Man and Wife, we are asking the Board of Trustees to raise money for a salary of $100 (Mex.) a month, with podsible increase according to length of service

House accommodation will be provided on the premises.

Believe me to be
Yours truly

H Walney

Secretary for the Sub.Comm. of the
Board of Managers U.C.W.S.I.A. Foo-chow.

Foochow, China
June fourteenth
Nineteen twenty-six

Mrs. L.O. Lee
Chairman Board of Trustees U.C.W.S.I.A.
W.B.M.I. 19 So. La Salle Street
Chicago, Illinois
My dear Mrs. Lee:-

On June 8th the Board of Managers of the U.C.W.S. Industrial Arts VOTED to appoint the Chairman, Secretary and Treasurer to act as sub-committee to seek for a Chinese worker to take the Head of Department A., and to make recommendations to the Board of Trustees as to salary." In accordance with this vote, we write you as Chairman of the Board of Trustees and enclose copy of Minutes of said meeting. Kindly note the following:-

re Min. 1. The work will be divided into three Departments, with the Head of each Department responsible to the Board of Managers, which Board of Managers takes the place of what is understood as Principal of the Institution, and have general supervision of the work in all Departments.

re Min. 2. Department A. includes Public Health and Home Econnmics. The Primary School for all Departments will be connected with Department A. Limiting the course to six years at first is made necessary by the illiteracy of the women and girls who will probably be received.

re Min. 4 and 5. You will be glad to know that there is a possibility of the English Mission appointing Miss A.K. Wolfe to represent that Mission. Miss Wolfe has the language and has had experience in work with women at Foochow. She is daughter of the late Ven Archdeacon Wolfe who worked at Foochow fifty years in the C.M.S. Mission. The District Committee of that Mission are recommending to the Anglican Conference what the Board of Managers in Vote 5 asked, That Miss A.K. Wolfe be appointed as the member of that Mission on the Staff of the U.C.W.S.I.A., Foochow. This would give us one foreign missionary on the Staff which is accordin to the original plan of asking each contributing Woman's Board to furnis one worker. Miss Wolfe is asked to beHead of Department C. and open wha work she can in Department B. She is leaving on furlough in a few days, and expects to spend most of her eighteen months leave with her brothers in Berkeley, where she may be able to take special studies in the University of California toward preparing for this work. She would live at Man Hing, the house Miss Adams has arranged the use of for U.C.W.S.I.A. for ten years. This gives temporary house accommodations for our foreign worker, and we hope that Miss Wolfe may bring her sister bac

to live with her, which we feel will be a great advantage. (Her sister is probably retiring which is possible in the English Mission at sixty)

The policy of the Missions at present is to more and more place Chinese in positions of responsibility. In Min. 8. you note approval that a Chinese worker be found for Head of Department A. and (Min. 5) we as sub-committee have been asked to seek for such worker and make recommendations as to salary to the Board of Trustees. This is in accordance with the Spirit of a Minute passed in 1920.

You will call to mind, Mrs. Lee, correspondence on the subject of an experienced missionary to be appointed by the W.B.M.I. When this was taken up it did not prove possible. Providence now seems to be providing in a different way which may prove to be the wiser way. You have heard before that Mr. and Mrs. Donald T.M. Hsueh are glad to prepare to enter this work. The Board of Managers have approved the general plan by Vote 8 and, on Mr. and Mrs. Hsueh's formal expression of willingness to undertake Department A., the Board of Managers will without doubt be glad to nominate them to the Board of Trustees. You see by Vote 7. that the Board of Managers have already made provision for a home for them in connection with the Dr. C.A. Greene Memorial, which furnishes the School Building. At Man Hing there are no accommodations for school, that being planned in connection with Department A.

Mrs. Hsueh has been on the Committee of the U.C.W.S.I.A. for years. Mr. Hsueh has taught in Foochow College of American Board Mission so both are well known to several of the Board of Managers. They both are now in America and Mr. Hsueh will have had three years and Mrs. Hsueh two years before their return to Foochow in the summer of 1927. We write the Board of Trustees as to possible way of providing salary for these two competent workers Chinese, who have been connected with American Board Mission for life.

As requested to make recommendations to the Board of Trustees as to salary, we enclose copy of letter our Secretary is sending Mr. and Mrs. Hsueh, which shows we suggest $100. Mexs per month to begin with as the joint salary of these two workers, with increase according to length of service. This would amount to $600. U.S. Cur. for a year with exchange at 2 to 1. Will you allow us to suggest a possible method of securing Mr. and Mrs. Hsueh?

For years the W.B.M.I. have been committed to providing one missionary and $500. Mexican for running expenses. (This latter promised for five years by one generous friend to start the work and means $250 U.S.Cur peryear at 2 to 1.) (Although search has been made and this worker for U.C.W.S.I.A. has been on the approved list for new workers from the W.B.M.I. for some years, no worker has been found. In the meantime the American Board Mission has put itself on record that it favors the

Corr. on Foreign Affairs

appointment of Chinese Heads in schools of grade lower than High. Therefore will not the Board of Trustees raise the question with the W.B.M.I. whether they would favor the funds formenly promised to send a foreign missionary for this work being used for the salary of Mr. and Mrs. Hsueh as the Congregationalist on the Staff?

Also as the W.B.M.I. would pay traveling expenses and outfit for the foreign worker if sent, and as Mr. and Mrs. Hsueh are in America prepari for this work if their support can be secured, would it not be a reasonable request on the part of the Board of Trustees of the U.C.W.S.I.A. to ask W.B.M.I. to provide the traveling expenses of Mr. and Mrs. Hsueh on their return to Foochow?

Mrs. Douglas Smith, as Treasurer of Beacon Hill Farm Association, began her share in this work in collecting funds for the Dr. C.A. Greene Memorial in 1912. Miss Lambert proposed this work as a union enterprise many years ago and it has been approved by the three Missions at Foochow from the first. It has required time to secure incorporation which is at last accomplished. The Board of Managers ask the Board of Trustees to provide a salary for a Chinese at the Head of Department A. The Chinese in view is Mr. Donald T.M. Hsueh whose wife will be his efficient associate. They are Congregationalists. The English Mission proposes a foreign worker. The Methodist Board through Miss Adams provides a home at Man Hing. Now therefore, we ask the Board of Trustees to approach the W.B.M.I. to make Mr. and Mrs. Hsueh their Congregational representatives on the Staff.

By Vote 7. you see that active steps are voted to provide a home for Mr. and Mrs. Hsueh and family, which plan the Board of Managers fee will be very satisfactory. Building will go on vigorously early in the Autumn. Shall the Board of Managers be assured Salary and travel will be ready to bring the Hsuehs back from America into this work? Will you not give us and the Hsuehs an early reply?

With deep gratitude to God for bringing us after such long delay to the place where we can plan definitely for opening the work in 1927-8, nd trusting in the kind interest and help of the Board of Trustees to whom we look for support in both material and spiritual lines

Very sincerely yours,

Clara I. Lambert Chiairman
H Dalney Secretary
Emily S. Hartwell Treasurer

Foochow, China
June fifteenth
Nineteen twenty- six

Mrs. L.O. Lee
Chairman Board of Trustees U.C.W.S.I.A. Foochow
19 So. La Salle St. Chicago, Ill.

My dear Mrs. Lee:-

By copy of minutes of June 8th meeting of Board of Managers U.C.W.S.I.A. you will see that I was asked to write for a copy of the papers of Incorporation for the files of the U.C.W.S.I.A. We do not know the powers granted the Board of Managers by the Charter nor what duties according to that Charter fall to the Board of Managers. We also wish to understand our relationship to the Board of Trustees over us.

Mrs. Douglas Smith wrote that all had signed the Articles of Incorporation but Rev. G. Thomas. We hope he has done so and all is in order for proceedure in lines of progress. Will you send two copies if possible of the Charter and Bylaws, as I would like to have one copy as Treasurer and have one copy for the Secretary to keep in her files.

You know our desire to find a missionary with the langauage and experience. This seems supplied if Miss Wolfe comes as we hope and the Anglcian Members of our Board of Managers proposed and urge in their Mission. We feel that the minutes will show you the warm interest in members of the Board from other Missions in this work. Having had so large a share in securing the site and planning the buildings it is a real joy to show by the recent action that it has not been a one-sided plan but one thoroughly approved and cooperated in by the other Missions. Will not this make it easier for you to ask the W.B.M.I. to provide the salary and traveling for the Hsuehs?

The Anglcian Mission like W.B.M.I. are very hard pressed for funds. In fact it is said they must cut off five missionaries because of shortage of funds. Fortunately the C.M.S. has funds for retired missionaries. Miss Wolfe's elder sister ~~is already~~ expects to go on the retiring grant which in the C.M.S. Mission is allowed at sixty years of age. The elder sister therefore is not as old as missionaries of the W.B.M.I. would be at retiring age. We all feel this sister on the retired list would be a great help to the younger sister the Anglicans hope to have appointed for this work.

Man Hing is not connected with the permanent site for the U.C.W.S.I.A but with her sister to be constantly at that home Miss Wolfe can go out and test her Chinese helpers at a short distance in the City site. It is s imple thing to live in the Settlement and oversee work in the City. The Extension work is an important side to develop and this we think can be helped on by having Miss Wolfe live outside.

The need for the school however is for a resident worker and Mr. Siek with his wife furnishes this. They will be very near Miss Wiley and I shall be here until I retire to Sharp Peak. We hope you can get favorable reply from Trustees and W.B.M.I. soon even if vote must be by writing. We could not plan this earlier. Most gratefully, Emily E Hartwell

Amd.

We are having it written to tell the Hsuehs appt Salary. Pay any Kuan ex on asking Board of Trustees to raise their salary.

File

Deaconess Clara I. Lambert of the

Church of England Mission in Foochow

Speaking at the Prudential Committee Meeting, December 18, 1928

Mr. Chairman, Ladies and Gentlemen:

I feel it is a great honor that you have given me this afternoon. . . . . We are so grateful to you for being with us in Foochow. The work in Foochow is entirely different from what it was forty years ago. The Missions were set up in water-tight compartments. . . . . I am thankful to say that is not so any longer. All of us are great friends and work together.

We have one or two union institutions in Foochow which are a great success and witness to the love of God and unity. As the Chinese say, they want Christ; they do not want our Christianity with all its ecclesiasticism bound around it. We have through your kindness the Union Kindergarten Training School. It took us ten years to get it started, but it has well justified itself. Even those who were not in favor of it at the beginning are saying, "Can't you turn out more teachers, they are so good. We would have had to close once or twice if it had not been a union school. The Anglican missionary went on furlough, and if it had not been for the American Board lady we would not have been able to carry it on. Anybody who comes to Foochow thinks it is one of the outstanding pieces of work there.

This afternoon I want to ask your sympathy and aid for another piece of union work. It is not new. We have tried to start individually in our Missions, and different Missions have done a little bit in the industrial work for women. We realize that our schools, which are purely academic, are necessary. I have a school myself with 400 girls in it before the troubles began, and they were all resident. But

we feel that we are unfitting the girls who come from the rural communities to go back to their own homes, if they take our courses in the schools, of which there are several in Foochow. Those schools are all perfectly necessary. But the students in those schools generally wish to become teachers or women doctors, or to go on to college and take up some other course. But of course, of these 95% are married very soon after they leave school, so that we women have very much greater difficulties than the men have in their boys' schools, because when a man marries he goes on with his work. When a girl marries, she goes away and we have lost a teacher. So the girls' and women's work has special difficulties.

We feel that another kind of school is very necessary, and that is a school which will not unfit them for their rural surroundings. Last summer when I was at Kuliang where we go for our committee meetings and annual conferences, I met the father of one of our little girls whom I had managed to get down from the hills. I had been trying for a long time to get these girls to our schools because where they come from there are very few Christians. We thought we would try to begin with the children. Last summer an old grandfather came to me and said, "You cannot have my little girl next term." The girl had been there three years and was about to be baptized. "Is it because she is about to become a Christian?" "Oh, no, not at all. She may be a Christian if she likes, but if she stays in your school any longer she won't take off her shoes and socks and work in the paddy fields with her mother. She will be of no use to us and will want to wear grand clothes."

We want to have a school where we shall have part time book work and part time field work. We already have the ground, thanks to our American friends, and we have planted some mulberry trees and are planting more. We hope very much to have poultry rearing, fruit growing, vegetable growing, and we shall have needle work and such things,

so that these people can work in their own homes and will be willing to go back into the country. The academic side will not be nearly such high grade. They will have only part time book learning.

It came to me from practical experience some ten or twelve years ago when I was visiting some of our girls on vacation. I was in a very large house. As you know, in China when a son marries he does not leave his father's house; he brings his wife home. Very often there are a large number of people in the house. In this house they made paper money to burn in the temples before the idols, and all in that family were making this except two girls. These girls were ostracized. These girls had come from our school and had become Christians and could not possibly go on making this paper money. They were bringing no grist to the mill and were looked down upon and disliked because they were Christians. That made me feel that we were wrong somewhere; we certainly ought to teach them something by which they could do something to help their families. . . . .

I think a year or so ago the Constitution of this school was sent home to you, and you very kindly passed it, and it was sent to the Methodist Mission and also to the Anglican Mission in England. We have now in England appointed our member on the staff. I had a letter from her yesterday which reached me here in Boston. She has arrived back in Foochow. She is going to represent our Board for the first few years. She is a woman of a good deal of experience, and we felt we could not have too new a worker. At the same time, we wanted some one who was technically educated.

England now is waking up to the fact that we must have agricultural colleges for women. I have secured a graduate there who will go into missionary training and will come to Foochow. She is well up in fruit growing, poultry rearing, etc.

I think the representative we are hoping you will have is Mr. Moses Ching, and if you haven't any one from America, we have found somebody who is a graduate of the Agricultural College at Canton. Of course, we do want to have Chinese with us on the staff. Therefore, we hope very much indeed you will appoint this Chinese man and his wife as your representative on the Board. . . . . .

I would like very much to say how this kind of work was spoken of at Jerusalem as being most important. So many people are waking up to the fact that our education is not fitting for the environment which so many of these country people are accustomed to, and we are bringing them into the towns and cities in such large numbers. Then they are not willing to go back and work in their own districts.

Mr. Newell of your Board is, I think, carrying out the same idea to a great extent, and very successfully, for the men, and we are anxious to make this one for the women.

It is not necessary for me to repeat the troubles we have been through in Foochow lately, but I think the way in which the three Missions working there have stayed together and had so much friendship together has been a very great thing, and has helped us all to be able to overcome the many difficulties we have encountered.

You have kindly voted, I think, $250 Gold, and our Mission has and the Methodist Mission has, for the upkeep of the school. Then we want still an annual grant of $1800 for the salaries of the special teachers in poultry and gardening, and that would pay for all the new teachers that would be necessary in this school. In spite of all that we have already managed to get, we are needing a special grant for the first outfit. . . . . We hope we shall be able to improve their rice crop. We have had some little experience with fertilizers in Foochow,

and it will in time simply save the people from starvation. It is simply marvelous what these artificial fertilizers do for them. Some people might feel that Foochow was not the best place for that. Our idea is to train teachers that we can send to the up country schools. We are going to gather the girls together there, and those that are fitted will go out as teachers in rural schools and carry out the ideas. As you know, there are some graduate schools in China, in Nanking and in North China, and they are considered to have been a very great success and helpful to these people. It is not much use talking to a man or woman about their soul when they are dying of starvation, and they have found that the school master or the pastor who knows a little about the farmer's problems can get to the farmer's heart far more quickly than the man who just says, "I am very sorry I cannot do anything for you. I will pray for you." One man said, "Please don't pray for me. The gods are all angry with me and I don't want my name mentioned to any other."

Is there anything of this nature for men?

Yes, what Mr. Newell is doing. Mr. Newell has just moved up country from Foochow and got into his new plant. I have just seen a picture that Mrs. Newell has. She says he is so happy. The idea is that they will not be sent on to universities, but that they will go back and work in their own families. Of course, 75% of the population of China are farmers, and in Foochow the larger number are women. The women work in the rice fields, and you often see during harvest time the man at home nursing the baby and the woman in the fields in mud up to her knees.

Does the school have a separate Board of Trustees?

The Trustees have been nominated, and three American Episcopalians are acting for the British Board. I am hoping to meet them in Chicago.

Have the other members been appointed?

Yes. This Board of Trustees was appointed some seven or eight years ago before the wars by the Woman's Board of the Interior which had agreed to go into this scheme with the other Boards, and the three Trustees at the present time are Mrs. Douglas Smith, Mrs. Boynton and Mrs. Lee. They have been inactive for several years.

Is the $1800 from this Board or a total?

It is $250 from each Board and the support of one worker.

May I ask if there is land and if there is a plant?

Yes. We have the buildings and we have a considerable amount of land, thanks to the energy of Miss Hartwell who has had this school on her heart for many years. We have the ground and it is considered very suitable. This estimate has been drawn up with Mr. Moses Ching who is a graduate of Canton Agricultural College.

Feochew, China, Jan.26,1927

My dear Mrs Douglas Smith

I asked my sister to send you word that we four - Miss Wiley, Miss Wood , Miss Chittenden and I are all safe and have not suffered from looting. We have moved our belongings to Pagoda into the Christian Herald property Miss Chittenden and Miss wood are staying there; Miss Wiley is with the Poots temporarily and I am with Miss Wells - a Methodist friend who is on the orphange board .

You may know that I am deeply concerned over our 200 orphans - half of whom are very young children - thirteen of them kidnapped children, given into our care by the Fukien government. You will be glad to hear that the American Consul- the Honorable E.B.Price considers Sharpe Peak quite safe and you will feel a satisfaction in knowing that I am planning to fill June Cottage with boys and Hurd Cottage with girls, the larger boys going to Morrison Cottage.

Mr Gideon Ding, who is doing splendidly as successor to his father, will take his family down to superintend the work; Miss Wood and I will be together to care for the children with the help of two Chinese nurses and some other helpers; in this way I can begin to inaugurate the work that I hope to continue when I retire to Sharpe Peak. Just think how broken hearted I would be had not kindd friendshelped me to secure Beacon Hill Farm at Sharpe Peak. I chose that place largely because it is the largest station in China of the Eastern Extension Australia China Telegraph Co. It is now protected by Chinese guards at the request of the British Consul and with the additional men-of-war being sent to China , it doubtless will be well protected. Your extra gift last summer of $100, I spent to give cabinet work to orphanage boys during vacation.

It seems to me as I look back that I can clearly see how God has led us and opened the way to provide a place of refuge for the orphans and destitute that Beacon Hill Farm Association and the Christian Herald have helped us save. I have cherished the promise " My people shall have a place of refuge"

This movement is far more anti-christian than anti-foreign and we mission - aries need to stand by and show our devotion now more than ever.

The looting was done systematicly according to plan. An automobile carrying the words on cloth "THIS IS THE DAY TO PUT DOWN THE CHRISTIANS" went about and wherever the auto stopped the looting took place. At the C.M.S. Woman's Hospital one of the

Chinese women was a little slow in getting off her ring and the soldier cut off her finger. Mr and Mrs Woods of the Blind Boy's School lost all of their belongings but the school - a short distance away - was left untouched. Dr.Matthews of the C.M.S. Hospital was knocked down but rescued by the police, who did nobly everywhere. The damage was done by the soldiers of the strong bolshevist division. Next they attacked the Methodist Institutional Church, robbing the Chinese pastor and place of everything. Two C.M.S.Churches were looted; the earrings torn from the ears of the Chinese pastor's wife. They then went to the Y.M.C.A. looting it of everything possible; proceeding to the Methodist Woman's Hospital, they stopped at the Anglican' Girl's School and attacked two British ladies, taking off their shoes and dresses and dragging them with ropes the police interferred and hid them until night when they were delivered to the C.M.S. bishop. They also went to our American Board Compound where they looted Dr.Lewis's home and that of Dr.and Mrs. Beard; they pulled off Mrs. Beard's spectacles and took Dr. Beard's ring and watch. Word was sent immediately to the authorities so that only these two houses were looted; the robbers took bedding and clothing but not the heavy furniture. The rioters,also looted Mr.Blackwall - a British merchant, who attends our mission and is a very great help to us; they visited his store located near one of our churches, six times and robbed him of $29,000 worth of goods. You see that Churches, hospitals,schools,homes,and business places were all attacked - thatis all that were distinctly Christian. We hope that these attacks will convince the world that this is not Chinese Nationalism but sheer Bolshevism.

These have been anxious days but the Navy which is still North has promised to protect the foreigners and the Southern General has issued proclamations to protect Christian Churches and foreigners but he has done this after the looting has been permited. The Consul cannot believe that the Southern Generalwas unaware of the concerted plan of looting. The South has agreed to unite with Soviet.

The Sunday of the looting Miss Wiley and I had two officials of the Southern Government - not military but civil officials who were our former students in Foochow College - to lunch. They are working to help get funds from the Southern government for the support of our orphanges.

The prices of food are going up by leaps and bounds. The crops failed this fall consequently the country people have neither food nor clothing. Cannot you send us relief? The Christians have in many cases lost everything from lootery. We do need help. Please share this letter with friends

Most gratefully Yours

Emily S.Hartwell

File

95

RECEIVED
FOREIGN
APR 2 1927

MRS. DOUGLAS SMITH
915 SHERIDAN ROAD
HUBBARD WOODS, ILLINOIS

Mrs Hartwell says in P.S. & letter "you know Chairman Christian Herald Industrial Missions is a regular Minister & Teacher & this will be a fund. more to get them in"

March
Twenty-eighth
1927

My dear Mrs. Lee:

Replying to your letter of March eighth, I am sure Miss Hartwell will arrange matters so that the Methodists are represented on the U.C.W.S.I.A. As you say, the use of their property for ten years will entitle them to a representation on the Board of Trustees.

I am unable to answer your question as to what the C.H.I.M.C., stands for: your guess that it may be the Christian Herald Industrial Missions Committee.
It seems to me that the Christian Herald should be represented on the Board of Trustees of the Industrial School; the U.C.W.S.I.A., to absorb the B.H.F. Assoc. Probably Miss Hartwell's matters will be held up until the war turmoil subsides.

I do not think you should resign as Chairman; there is no one else on the committee that has your comprehension of the matter. Will you not be coming back to Chicago for a visit occasionally? I trust we may talk over these matters together when I go on to attend the Trustees' Meeting of the American College of Sofia. We miss you very much from our Chicago circle of missionary activities.

Am very glad the Hsuehs have decided to accept the positions Miss Hartwell offers. It seems to me the logical place for them, developed, as they have been, through Miss Wiley's and Miss Hartwell's influence.

Received letter from Miss Hartwell recently, enclosing one for me to forward to Mrs. Hess. I mailed it to her one Friday afternoon. The following Saturday she was struck by a flyer and instantly killed at the Winnetka Station. My letter, written on printed stationery, was in her purse and the rumor went like wildfire through our suburb that I had been killed. My gardener received a message to that effect over the 'phone and the neighbors came running to the house quite excited. Mrs. Hess' sudden going was very tragic. Miss Hartwell will be very greatly shocked by the news of her death, as all her friends were.

My mother passed on peacefully at noon, March eleventh, after many weeks of great weariness and weakness; she longed to go. It seems very strange not to be running out to Oak Park daily to see her, as I have all winter. We miss her greatly, but believe, as Dr. McElveen said, "It is not only a release, but a promotion; she is as vitally alive as you and I are. She sees the Lord in His beauty and continues to grow in His grace." Life moves so swiftly; we are looking forward some day not far distant to a reunion.

With kind regards and best wishes,
Sincerely yours,

P.S. Have sent out Enclosed multigraphed letter and received $167 so far in response to it. Do you know of any women in Evanston or on North Shore & whom

I might send it? - Do it - Safe & send N.Y. Drafts to Chairman these days?

NEW YORK BRANCH

Woman's Foreign Missionary Society

OF THE

METHODIST EPISCOPAL CHURCH

MRS. DORR FRANK DIEFENDORF . . . . . *President*
351 William Street, East Orange, N. J.

MRS. GEORGE A. WILSON . . . . . *Corresponding Secretary*
820 Livingston Avenue, Syracuse, N. Y.

MISS ELIZABETH R. BENDER . *Assistant Corresponding Secretary*
Room 715, 150 Fifth Avenue, New York City

MRS. CHARLES H. HARDIE. . . . . *Secretary of Home Base*
883 East 19th Street, Brooklyn, N. Y.

MRS. JOSEPH H. KNOWLES . . . . *Honorary Recording Secretary*
Clifton Springs, N. Y.

MRS. FRANKLIN L. REED. . . . . *Recording Secretary*
619 Carlton Road, Westfield, N. J.

MRS. J. SUMNER STONE . . . . . *Treasurer*
441 Pelham Road, New Rochelle, N. Y.

MISS GRACE ANDREWS . . . . . *Receiving Treasurer*
116 Cambridge Place, Brooklyn, N. Y.

MRS. FRED L. FOSTER . . *Treasurer Branch Administration Fund*
177 Harrison Avenue, Westfield, N. J.

MRS. ISABELLA THOBURN CURRIE
Office Secretary
Room 715, 150 Fifth Avenue
New York City

MRS. ROBERT M. MOORE . . . . . *Secretary of Field Support*
1695 Albemarle Road, Brooklyn, N. Y.

MISS ALMA ADAMS . . . . . *Secretary of Student Department*
116 East 63rd Street, New York City

MRS. JACOB FINGER . . . . . *Secretary of Christian Stewardship*
611 South Main Street, East Rochester, N. Y.

MRS FRED. A. VICTOR . . . . . *Extension Secretary*
488 Van Cortlandt Park Avenue, Yonkers, N. Y.

MRS. HENRY H. MEYER . . . *Secretary of Missionary Education*
549 Riverside Drive, New York City

MRS. H. W. STONER . . . . . *Director of Supplies*
42 Carroll Street, Trenton, N. J.

MRS. W. BRADFORD MASKIELL . . *Supt. of Young People's Work*
488 Nostrand Ave., Brooklyn, N. Y.

MRS. JOSEPH H. TREYZ . . . . . *Supt. of Junior Department*
146 Hawley Street, Binghamton, N. Y.

MRS. JAMES V. THETFORD . . . . . *Supt. of Literature*
83 Bremond Street, Belleville, N. J.

RECEIVED
FOREIGN DEPARTMENT

JUN 23 1927

Ans. Sept 12

June 22, 1927

Mrs. Lucius O. Lee
14 Beacon St.
Boston Mass.

My dear Mrs. Lee:

I have received your letter of the 21st enclosing the statement filed with the State Department of Illinois in regard to the Union Christian Women's School of Industrial Arts in Foochow, China.

I do not think I am mistaken in my memory which brings to my mind, very distinctly, the Constitution of the Industrial Arts School in Foochow. It was on the basis of what we found there regarding cooperation that our Foreign Department decided to waive our rights to representation on the governing Board in America. I think our women would feel that they cannot commit themselves to such cooperation without knowing what is involved. I am afraid the final decision will be deferred pending information as to the proposed Constitution. I am sorry for this, but I think you will understand the situation.

Sincerely yours,

Elizabeth R. Bender

I am referring the matter to Mrs. E. L. Harvey, 1626 Monroe St., N.W. Washington, D. C. who is official correspondent for Foochow and in whose hands the matter finally rests.

E. R. B.

Miss Elizabeth R. Bender
150 Fifth Avenue
New York City

My dear Miss Bender:

I fear you have long before this concluded that I had entirely failed you in regard to the Consitution of the Industrial Arts School in Foochow, about which you wrote me on June 22 last. I have waited about answering until I could look through the W.B.M.I. files, and that was a more difficult task than it would ordinarily be as those files had been shipped from Chicago and not yet placed in their final resting place in Boston. The fact that summer vacations came in has also had its bearing on this question. I am, however, very glad now to send you a copy of the By-Laws proposed for the Industrial School.

These By-Laws were approved in substance by the Board of Trustees at its meeting held in Chicago in the late winter or early spring of 1926, and copies were sent to the various members of the Board with a request for suggestions as to necessary changes and the statement that if approved in this form by all the members of the Board of Trustees, the By-Laws would be submitted to the mission boards for approval. That is where the matter stands at present. It has probably lain longer than it would ordinarily because of recent political developements in China and the consequant uncertainty as to how effectively missionary work in that country could be pushed.

You know I think that the committee on the field feels that the W.F.M.S. is necessarily a cooperating Board at present because of the grant it has made to the Industrial School of the use of Miss Adams' house. I understand their thought to be that any Board can be recognized as cooperating if it meets even a part of the conditions stipulated in the By-Laws, and if it agrees gradually to increase the amount of its cooperation.

I am writing you rather than Mrs. Harvey on this subject as I feel very penitent that I have been so slow, but you will do as you like about handing the correspondence over to Mrs. Harvey.

Sincerely yours,

L:S (Mrs. Lucius O. Lee)

RECEIVED
FEB 28 1928
Ans. Aug 23.

16 Salisbury Square
London E.C. 4 Ch
England. '98
C.M.S. Girls' School,
Foochow.

Jan 21st 1928

Dear Mrs Lee

I have been wanting to write to you many times since I had the pleasure of meeting you in Shanghai. China has doubtless been in your thoughts very often for she has been passing through a tremendous upheaval.

I am glad that our schools in Fukien have mostly been able to weather the storm & keep open in spite of the work of agitators to try to close them.

I am writing today to ask you still to do all you can for the Christian Women's School of Indus. Arts

we badly need it & the Chinese Government realises the necessity for such schools & would probably not trouble such a school, as it would be of such a special nature.
If we could get Miss Amy Wolfe to come back with her elder sister & take charge of one of the departments I think that we could start immediately. Miss Hartwell has I am sure given you full details and I am only wishing to add my testimony, as to how much the school is needed.
I hope Miss Hartwell has given you Miss Wolfe's address in California. I am leaving in a few weeks for the International Missionary Conf. in Jerusalem. but all letters will be forwarded to me.
With kind regards Yours sincerely C. J. Lambert

August 23, 1928

Miss C. I. Lambert
16 Salisbury Square
London, E. C. 4
England

Dear Miss Lambert:

I have never replied to your letter of last January which, nevertheless, I was glad to have. In that letter you said that you were soon to leave for Jerusalem, and from some other source, I understood that you were to spend some time in England after the Jerusalem meeting. My information in regard to your plans is quite hazy, but I write today primarily to ask whether, in case you are still in England, it may not be feasible for you to return to China by way of the United States. It would give us pleasure to welcome you here in Boston, and I am sure that a conference with you in regard to the work in Foochow, in which we are all so much interested, would be of profit.

The purpose of your letter of last January was to bring before us the latest developments in Foochow in regard to the proposed Union Industrial School for Women. We feel that in this new day in China any work that is to be successful and permanent must be related not only to missions but ot the Christian church of China. We are in correspondence with our workers in Foochow as to what the relationship of the Industrial School, in case it does really function, should be to the Chinese Church. Such correspondence and also the discussion of such questions on the field naturally takes much time and we have as yet arrived at nothing definite.

I trust that you have had an enjoyable and restful holiday in England, and that you are in good condition to return to your work in Foochow. As I have already said, we would be greatly pleased if your return journey could be by way of the United States.

Cordially yours,

L:S (Mrs. Lucius O. Lee)

100

As from:—
Foochow
China

RECEIVED
FOREIGN DEPARTMENT
OCT 3 1928
Ans. Oct 9

Highclere
Hendley
Surrey, England
Sept. 18 1928.

Dear Mrs Lea:

Thank you for your lettercof Aug.23rd. & kind invitation to visit you in U.S.A. I would very much like to come via U.S.A. & have the pleasure of seeing you again & of meeting some of the members of the American Board & W.B.M.I. but at present it is doubtful whether I shall be able to do so. I will send you word directly I know. Meanwhile I am sending you a letter about the Industrial School for Women, a copy of which I am also sending to Mrs Nicholson of the W.F.M.

Do you not think that an annual grant might be applied for from the Douglas Smith Trust Fund for working women & girls?

I think Miss Hartwell is now hoping that the W.B.M.I. (or the American board) will supply the salary for M. Moses Ding rather than send a foreign missionary as their representative on the staff. I expect to leave England the end of November, & must be back again in Foochow sometime in January & I doubt, if I came via U.S.A., whether it would be a convenient time (being so near Xmas) for me to visit the Missionary Boards in America? If I came I would probably be in Boston the first week in December.

With kindest remembrances
Yours very sincerely
Clara D. Lambuth.

101
Ch

TO:-

The Members of the American Board of Commissioners for Foreign Missions, & Womens Foreign Missionary Society.

As from :-
FOOCHOW,
CHINA.

HIGHCLERE,
KENLEY,
SURREY.

18th September 1928.

Dear Friends,

I hope that you will excuse my taking up any of your valuable time but I am very anxious to bring before you again our need of a Mission School of Industrial Arts for Women & Girls in Foochow.

We are very grateful to you for the interest that you have already shewn and we hope now that if we make a special effort the proposed School will shortly be opened and get a good start. It is scarcely necessary for me to explain why such a school is necessary for those most interested in Missionary Work in the East are now so well aware of how we ought to try to give an education in our Christian Schools which is more suited to the environment of the people amongst whom we work. It is estimated that at least 75 per cent of the people of China are Farmers and in Foochow the majority are women.

These field women are a class that our Christian Schools have scarcely touched, they can neither read nor write and have but little opportunity of hearing the Gospel. If we can succeed in persuading the Farmers to let their children come to our Mission Schools, they so often unfit them for working in the rice fields or vegetable gardens

when they return home. The children cannot stand the hot sun nor carry the necessary burdens on their shoulders, even if they are willing to take off their shoes & stockings,(which they have learnt to wear in School), to work in the muddy paddy fields.

Our present Schools with an academic curriculum to prepare them for College to become teachers, doctors &c. are all most necessary and although we have attempted to combine an industrial department in some of our schools it is almost impossible to carry on the two types of work under the same roof. In the proposed School vacations would be given during seed time and harvest, probably half time spent on hand work every day and ~~any-~~ every-thing done to encourage an enthusiasm for the beauty of God's earth and the wonderful products of the soil, together with the dignity of mamual labour. Rural education has distinct problems of its own and we need Schools to help solve them. To quote from the Report just issued from the International Missionary Council in Jerusalem.

" Every effort should be made to convince the members of rural communities of the advantages of rural life, and to foster an interest in the pursuits incident to it. Man is an integral part of God's physical creation, and much of his best education, as well as of his moral and spiritual development, can still be drawn from the environment that rural life affords. The full possibilities of rural life, with its essential oneness with the works and ways of God in nature, its poetry and its beauty, have not been fully explored or utilized in education or in religious teaching for rural folk. The dignity and the mental and moral values in the manual work of the farm, for example,

are not only of worth in education, but may assist in giving added interest to rural life itself. We cannot wholly stem the tides of economic forces that call people away from the farm to the city; but we can at least teach the youth who have gifts and liking for rural life the possibilities for the full life that inhere in the rural environment.

In all plans for religious education, the distinct needs of rural people, both young and old, should be recognized and provided for. The countryside as well as the Bible itself is rich in materials that have special meaning to those who know at first hand soil and plant and animal, and whose work is under the open sky. The moral and spiritual values of the farmer's work, his stewardship of the soil, the greatest material resource which God has given his children; the farmer's service to his fellow-men in producing the primary physical need of mankind - food; the farmer's need of discovering God's laws and how to conform to them, how he can more fully be a worker together with God; these are distinct and peculiar opportunities for Christian teaching and preaching among rural folk.

In this immense rural work the missionary enterprise faces a great opportunity. Much work is under way, but much of it does not adequately affect the life and work of the people. To be fully successful, it must redeem whole communities and bring them into a new and abiding social vitality, a truly Christian method of living together. The imperative need is for a statesmanlike programme of rural missions:

1. As to adequate objectives.
2. As to co-operation of missionary agencies.
3. As to aggressive and concrete programmes both for a national and area basis and for local community work.
4. As to financial support sufficient to carry on a real campaign in rural fields.
5. As to selection, enlistment and training of workers.

We appeal to all boards, officials, missionaries, churches, to all other lovers of their fellow-men, to assist in this work so vital to the world's welfare. The rural fields are indeed "white unto the harvest".

There is yet another great purpose in this School besides that of bringing the Gospel to the rural women who have not yet heard it, it will help to provide a legitimate means of livelihood for many of the women and girls, who, through becoming Christians have had to give up their former occupations e.g. making paper-money and clothes to be used in idole-worship, or incense sticks etc. It has grieved one to see how the Christian girls in a heathen family or Christian widows have been despised because they cannot bring grist to the family mill by joining in making idolatrous articles. As many of you have heard from Miss Hartwell we already have the ground and first building necessary for our Union School of Industrial Arts and the constitution was approved of by you some years back. It is proposed that we take up seri-culture and some hundreds of mulberry trees are already planted. We are also hoping to carry on the needlework department by which so many poor widows were helped by Miss Adams. Poultry-rearing, fruit and vegetable garden are

also some of the courses which we hope to offer while a primary education including Christianity & hygiene suitable to rural districts would be given to all.

Each of the three Missions working in Foochow are asked to supply one foreign worker or the salary for an experienced Chinese worker on the Staff together with a minimum grant of $ 500 mex annually for the first five years. The British Anglican Mission has promised their $ 500 mex and is willing to appoint Miss Amy Wolfe as their representative on the Staff until a Missionary fully trained in land work can be found. The Womens Foreign Missionary Society are now asked I think to give the salary for chinese on the Staff.

I feel confident that such a School will have the hearty approval of the Christian Churches in China and that the Board of Managers (upon which there are already more Chinese than westeners) will in the future if not already be appointed by the Churches and not by the Missions.

There is a constant and urgent call for such a School and we feel that the need is very great.

Yours very sincerely,

Clara I. Lambert

October 9, 1928

Miss Clara I. Lambert
Highclere
Kenley
Surrey, England

Dear Miss Lambert:

I write to thank you for your letter of September 18 enclosing a copy of your letter to the American Board and the Women's Foreign Missionary Society in regard to the Foochow Industrial School for Women. We have during recent months been having considerable correspondence with our Foochow Mission in regard to the Industrial School, especially asking that its relationship to the different missions and to the Foochow Church organization be more clearly defined. The workers in Foochow, both missionary and Chinese, have been having repeated conferences with Miss Hartwell, and it seems to me that the relationships are now on the way to clear definition such as will insure the successful carrying on of the work. We of the American Board still feel, however, that we should have further word from the field before we take definite action of any kind. I am glad you wrote to Mrs. Nicholson.

As to your returning to China by way of the United States, let me assure you once more that it would be a real pleasure to us to welcome you here. Late November or early December would be a perfectly convenient time for you to come from our standpoint. We would certainly be glad to do what we could for you here in Boston. We could also give you some introductions to friends in New York and in other cities as you would go westward across the continent. I also think that it would be valuable for you to meet Mrs. Nicholson, Mrs. Avann and others of the Women's Foreign Missionary Society officers.

Trusting that I may hear from you again later, I am

Very cordially yours,

(Mrs. Lucius O. Lee)

L:S

103 L.

Ch

RECEIVED
FOREIGN DEPARTMENT
NOV 5 1928

Highclere,
Kenley,
Surrey.

Oct. 24th 1928.

Ans. Nov 7.

Dear Mr Lee.

Thank you very much for your kind letter of Oct 9th & invitation to visit U.S.A.

I am very that I could not reply immediately but I have now decided to accept your kind invitation & am looking forward very much to meeting you again.

It is thirty-four years

since I was in the States & I am afraid I am rather ignorant about travelling in America. However it seems the right thing to come & I am only sorry that there is not time to let many of my American friends know.

I propose leaving England by the first steamer after Nov 30th (or even on that date) & I have lately written to the Steamship Co & inquire as soon as I know at present I should visit Boston, New York, Chicago & Los Angeles & I ought to reach Shanghai about Feb: 15th at the latest.

If I can be of any use to your Board on the W.F.M.S by speaking either on Sunday work as I have seen it in Toronto or on the Council held at Jerusalem I shall be very glad & you may fill up my dates as you think

Dear. Miss Hartwell is most anxious that I should meet Mr Douglas Smith & her son, also the Boards of the participating Missions in our Foochow Industrial School for Girls & I want most that she should meet Mr Nicholson Mr Mann again.

I do not know whether Miss Alam of our U.B.F.S. has returned & Christmas time she did once give me an invitation to stay with her parents in Los Angeles. Unfortunately I have not their address. I want to visit these Universities.

With kind regards yours sincerely C. S. Lambert.

November 7, 1928

Miss Clara I. Lambert
Highclere, Kenley
Surrey, England

Dear Miss Lambert:

Your letter of October 24th brings the welcome news that you have decided to return to China by way of the United States. I have just written to Mrs. Avann asking her to give some thought to the question of having you meet such members of the W.F.M.S. as are or may become interested in the Union Industrial School for Women. I have also expressed the hope that the Trustees, which that school elected some years ago but inactive now for three or four years, may be able to get together with you in Chicago. It will not be possible for me to make a trip at that time but that is of course not necessary. Bishop and Mrs. Nicholson now live in Detroit and if it seems best, you could plan to stop their on your way to Chicago from Boston or New York. I am hoping to see Mrs. Avann on other work in about two weeks and we will then try to find time for a little talk about the Union Industrial School in Foochow. I shall hope to hear from you as to your sailing date and other details when your plans are definitely made.

Do you land in New York or in Boston? The regular semi-monthly meeting of the Prudential Committee of the American Board will occur on the afternoon of Tuesday, December 11th. If you could plan to reach Boston by that date, we would be very glad to have you speak briefly to the Prudential Committee. As these meetings are really business sessions, we can give but a few minutes at the beginning of each to hear from missionaries and others who have first touch with the work. It would, however, be worth while, I am sure, for you to speak to this body about the proposed Industrial School and the need for such training for women as the Prudential Committee is the authoritative body which will give the decision as to the share of the American Board in this undertaking.

You ask whether Miss Bertha Allen of the Union Kindergarten Training School has return to China. She sailed the last of September. I feel sure, however, that her mother will be very glad indeed to have a visit from you. When at length you know about the time that you can reach Los Angeles, I will be glad to write her if you care to have me. I think it surely

can be arranged for you to meet Mrs. Douglas Smith and her son in Chicago.

Wishing for you a very pleasant journey across the Atlantic and assuring you that we will be glad to do anything we can to make your trip pleasant, I am

Cordially yours,

(Mrs. Lucius O. Lee)

L:s

P.S. If you land in New York and we know beforehand the boat by which you are coming, we can arrange to have someone from our Commission on Missions' office meet you. If you are to be some days in Boston, you might care to stop at the Missionary Home in Auburndale. It is a pleasant place, less expensive than hotels, and I think you would enjoy knowing the missionaries there.

E.B.L.

105

ch

RECEIVED
FOREIGN DEPARTMENT
NOV 13 1928

Ans. Nov 20.

Highclere,
Kenley,
Surrey.

Nov: 2nd 1928

Dear Mr Lee

I have just heard that any steamer is the S.S. Berengaria leaving Southampton Dec. 5th and due New York Dec. 11th. I do not like to give you trouble but I should be so glad to hear from you as to whether it would be best for me to proceed at once to Boston & by what route.

I wonder if you could
asks someone very kindly
to meet me at New York
& to advise me what to
do about baggage etc.
I am sure that Miss Barnett
wd have asked friends
to do so, but this is
not time for me to
let her know. I wrote
last week to her and
asked her to address
all letters c/o of you
at Boston.

I think that it will
be better not to take my
ticket through to Los Angeles
but leave the rail journey
to be guided by you &
them? I can say once
wherever you feel wise.
I would like to be in
China by the beginning
of February if possible
but if of any use to the
Missions * by being longer
in U. S. A. I need not
hurry.

Much looking forward
to the pleasure of seeing

you again

Yours very sincerely

Clara E. Lambert

November 20, 1928

Miss Clara I. Lambert
Highclere
Kenley, Surrey
England

Dear Miss Lambert:

I am glad to have your letter of November 2d with its definite information as to your boat.

You ask for advice as to your plans after reaching America. I wrote you that the Prudential Committee of the American Board would meet on December 11th. That is the date of the regular meeting of the Prudential Committee but I learn that while I was in New York last week, it was decided to postpone the meeting of the Prudential Committee for one week until December 18. If you reach New York on December 11th, you could have two or three days or as much time as you desire there and then come to Boston in plenty of time to meet the Prudential Committee on December 18th. I do not think your being present at a Prudential Committee meeting of sufficient importance to justify your sacrificing other plans for it. The chief value in your meeting the Committee would in my judgment lie in the opportunity it would give the members to understand the need for industrial work for women and to learn something about the proposed school in Foochow in particular, and also in at least a cursory personal acquaintance with you. I think it would be all to the good for our own Board and others who should cooperate in the support and maintenance of this new institution to have other personalities as well as Miss Hartwell in mind in connection with it.

I saw Mrs. Avann of the W.F.M.S. in New York last week and she told me that her Board had at its recent meeting in California voted $250 toward current expenses. This means that the W.F.M.S. is committed to be a cooperating board to the extent of an appropriation for current expenses and the use of the property which came to the W.F.M.S. from Miss Jean Adams.

Mrs. Avann also agreed to try to get the Trustees together to meet you in Chicago. I cannot be ther for such a meeting, but so far as we know, all the others may be available. If you should leave Boston on the afternoon of December 18th, you could reach Chicago the afternoon of the 19th which is Wednesday. That is pretty close to Christmas and is there-

not a very good time for committee meetings, but I hope that at least a quorum of the Trustees might come together.

You could also, I am sure, meet Mrs. Douglas Smith and her son and present to them the request for an appropriation from the Fund for Working Girls and Women. In going from Boston to Chicago you will naturally pass through Detroit, and unless Mrs. Nicholson can come to Chicago for the meeting, I should think it well for you to stop for a few hours with her.

If you went directly from Chicago to Los Angeles, you could reach there in time for Christmas with Miss Allen's parents if they are to be at home. I have not written to Mrs. Allen but will do so in a tentative way, saying that you yourself will later let her know definitely as to your plans. She will then probably have some letter meet you here.

We are asking Miss Seidler of our Commission on Missions' office to meet you at the steamer and to assist you in any way she can in planning for your time in New York and your trip to Boston. I will hope to hear from you very soon after you arrive as to the date when you will come on to Boston and whether you would like me to arrange for your entertainment either at the Missionary Home in Auburndale or somewhere in Boston. If you prefer to be in the city, I could perhaps secure a room for you at the Women's City Club which is a pleasant place and very near the Congregational House. It would be more expensive than the Missionary Home though somewhat less than a hotel.

Looking forward to seeing you, I am

Cordially yours,

(Mrs. Lucius O. Lee)

L:ehs

RECEIVED AT

STANDARD TIME INDICATED ON THIS MESSAGE

CLARENCE H. MACKAY, PRESIDENT.

TELEGRAMS TO ALL AMERICA

THE MACKAY SYSTEM — POSTAL TELEGRAPH — COMMERCIAL CABLES — "THE PULSE OF THE WORLD"

CABLEGRAMS TO ALL THE WORLD

This is a full-rate Telegram or Cablegram unless otherwise indicated by signal in the check or in the address.

BLUE	DAY LETTER
NL	NIGHT LETTER
NITE	NIGHT TELEGRAM
LCO	DEFERRED
NLT	CABLE LETTER
WLT	WEEK END LETTER

107

1928 NOV 15 AM 12 02

NA1180 9 CABLE VIA CPC VIA COMMERCIAL PACIFIC 1928 NOV 15

FOOCHOW

RECEIVED
FOREIGN DEPARTMENT
NOV 15 1928

LCO FERNSTALK 870 JAS L BARTON D D
14 BEACON ST

BOSTON

MISSION CHURCH APPROVE WOMANS INDUSTRIAL

LEXER.

Ans.

PATRONS ARE REQUESTED TO FAVOR THE COMPANY BY CRITICISM AND SUGGESTION CONCERNING ITS SERVICE.

108 Lambert

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable sign above or preceding the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

SIGNS

DL = Day Letter
NM = Night Message
NL = Night Letter
LCO = Deferred Cable
NLT = Cable Letter
WLT = Week-End Letter

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress St., Boston, Mass.

NA1100 7=WA NEWYORK NY 13 309P

1928 DEC 13 PM 3 18

MRS LUCIUS LEE=

14 BEACON ST BOSTON MASS=

DUE BOSTON FIVE TWENTY FIVE FRIDAY AFTERNOON=

LAMBERT.

109

Boston, Mass., December 19, 1928

Miss Clara I. Lambert
c/o Mrs. Thomas Nicholson
657 Virginia Park
Detroit, Michigan

CLERGY BOOK HERE MAILING TO YOU CHICAGO CARE MRS. AVANN

Eula B. Lee

Chg. Am.Bld Acct
Amplify: Foreign Dept.
60¢

110

Reprinted from THE CHINA PRESS, DECEMBER 4, 1929 and DEC. 8, 1929.

Foochow Missionary's 70th Birthday Celebrated Here By Her Former Students

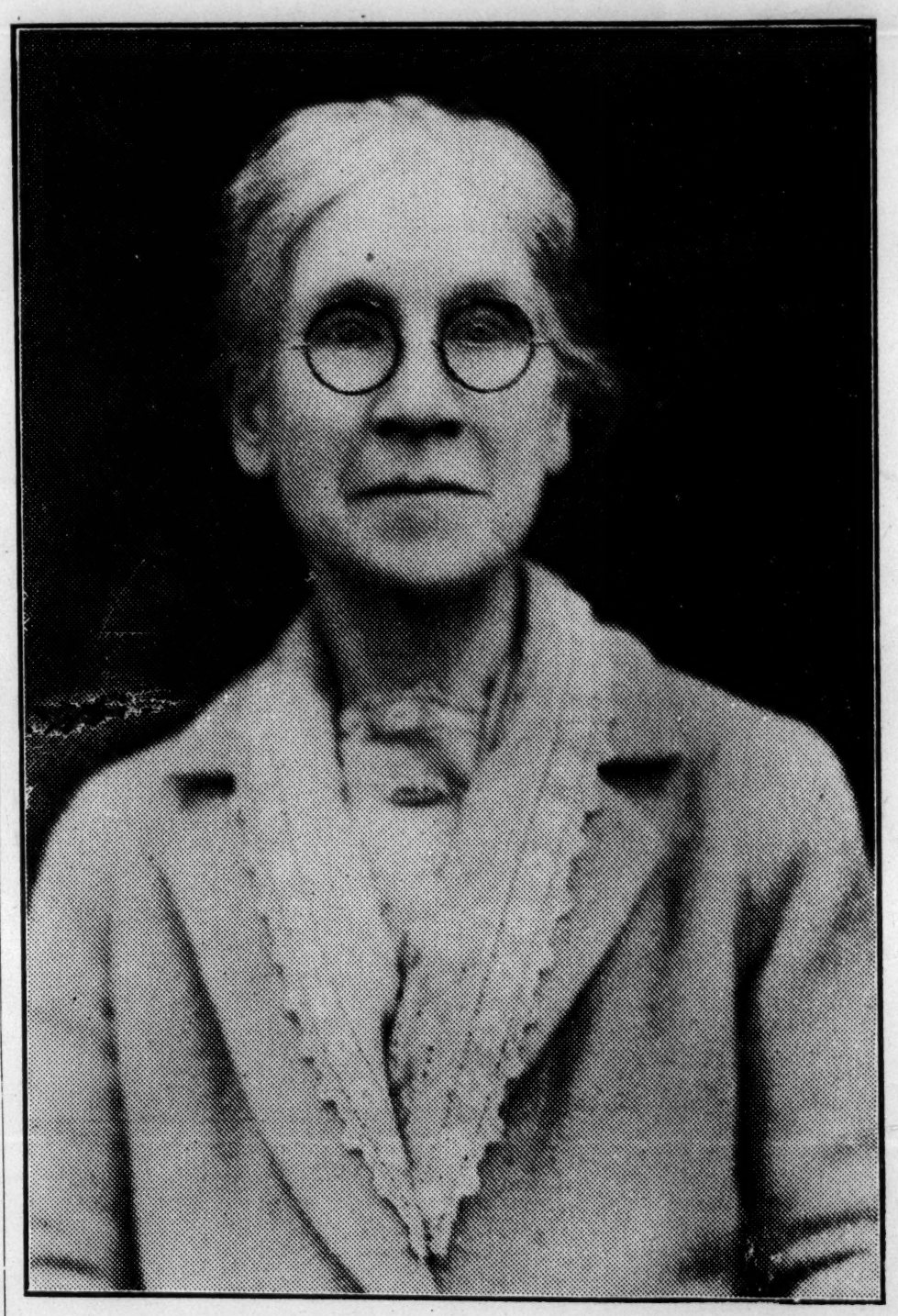
Miss Emily S. Hartwell Receives Many Expressions Of Appreciation Of Her Fruitful Work During Almost Half Century In Foochow

Specially written for The China Press By a Correspondent.

Few foreigners in China have won such universal esteem, gratitude and love from the Chinese of all classes as Miss Emily S. Hartwell, who is spoken of as one of the most indefatigable workers and one of the most devoted missionaries in China, whose seventieth birthday was elaborately celebrated in Shanghai last Friday by several scores of former students of Foochow College now living in Shanghai.

Miss Hartwell has spent almost half a century as a missionary in Foochow, having been connected with Foochow College for over twenty years, during which time several thousands of young men were under her instruction, many of whom are now scattered all over China, filling positions of great responsibility in both the National and the various Provincial Governments, in the Customs Service, the Salt Gabelle, Post Office, also in educational institutions and business and in the medical profession. Notable among those in the medical profession is Dr. Margaret H. D. Lin, of 686 Rue Lafayette, who is Miss Hartwell's hostess during her visit in Shanghai and who has been the leading spirit in all of the extensive arrangements made by the former Foochow College students for this celebration. Dr. Lin and her sister, Mrs. M. S. Chen, wife of the Chief Chinese Secretary of the Kailan Mining Administration at Tongshan, were the only two woman graduates of Foochow College, having been given the special privilege of attending the College because they were the daughters of the pastor of the Col-

A girlhood friend of Miss Hartwell, who went to school with her in Minnesota some sixty years ago, Mrs. Ida M. Cary of Chicago, who is a trained nurse and an experienced Child Welfare Worker, has come out to China as a voluntary worker to spend a year with Miss Hartwell in Foochow to help introduce Child Welfare Work in connection with the Foochow Christian Woman's Industrial Institute, a union institution, the needlework department of which has been recently opened under the direction of Miss Amy K. Wolfe. This is one of many instances of Miss Hartwell's ability to secure the interest and whole-hearted support of friends and relatives in the homeland, some of whom have helped Miss Hartwell's various projects in Foochow financially and in other ways. One of her friends, Mrs. Douglas Smith of Chicago, who has served as treasurer in America for the Beacon Hill Farm Association, has personally provided an endowment of $25,000 (Gold), the income from which insures the permanent support of a resident physician and the upkeep of three cottages at the Beacon Hill Farm, on Sharp Peak Island, thirty miles east of Foochow, at the mouth of the Min River. This farm is helpful to the Orphanage Work which Miss Hartwell induced the Christian Herald of New York to establish at Foochow some twenty years ago. The low death rate and the exceptionally good health of the orphans is accounted for largely by the healthful work and recreation during retreats and summer outings and longer stays on Beacon Hill Farm, supplemented by the ample facilities afforded by the mission hospitals in Foochow.



—Photo by S. M. Sanzetti.
MISS EMILY S. HARTWELL

engaged as teachers, nurses, kindergartners, and preachers. Provision is made for training for good citizenship of all grades of orphans.

The Birthday Party held Friday morning was arranged by Miss Chu, a Shanghai lady who is principal of a private Girls' School in the French Concession, attended by daughters of official and other prominent Chinese families, and the exercises by the pupils, as well as the usual Chinese fire crackers and the birthday "mien"—(long dough strings, significant of best wishes for long life)—were greatly enjoyed by the several foreign guests, among whom were Mrs. F.

est. short speeches were made by prominent former students, in which the beneficial effects of Christianity in China were stressed; then Miss Hartwell replied in a most gracious manner, speaking the musical Foochow dialect as fluently and naturally as any of the Chinese speakers, and in the course of her remarks introducing the honored guests from America, whom she had come to Shanghai to welcome at this time, Miss Elizabeth Hurlburt of Chicago, one of the Congregational Mission treasurers, and her brother, Dr. Hurlburt of Chicago, who are making a world tour, also Mrs. Cary.

extensive arrangements made by the former Foochow College students for this celebration. Dr. Lin and her sister, Mrs. M. S. Chen, wife of the Chief Chinese Secretary of the Kailan Mining Administration at Tongshan, were the only two woman graduates of Foochow College, having been given the special privilege of attending the College because they were the daughters of the pastor of the College Church. In those days Chinese girls did not attend colleges, but Miss Hartwell has used her influence to bring about a change in this matter and today she rejoices over the educational advantages for Chinese women as well as men.

Miss Hartwell was born in Foochow in the year 1859, being the daughter of one of the first missionaries to engage in mission work in that part of China, and during her childhood she became so attached to the Chinese that she gladly returned to the strenuous and self-sacrificing work in Foochow, after completing her college training in America, leaving the comforts and luxuries to which she was accustomed in her uncle's home in Minnesota. During the past forty-five or more years in Foochow, Miss Hartwell has been active in almost every branch of missionary service, including pioneer work in the Sunday School, and the Christian Endeavor Society, anti-opium work, anti-footbinding, orphanage, industrial and literary work, as well as the regular evangelistic and educational mission work in the Foochow district.

Miss Hartwell's keen interest in Industrial and Child Welfare Work is manifested by her joy over the approval of her Mission and the Chinese Church of her plan to stay in China to devote the remaining years of her life to this work, rather than retiring to America.

of New York to establish at Foochow some twenty years ago. The low death rate and the exceptionally good health of the orphans is accounted for largely by the healthful work and recreation during retreats and summer outings and longer stays on Beacon Hill Farm, supplemented by the ample facilities afforded by the mission hospitals in Foochow.

ORPHANAGE WORK

Generous support of various Chinese officials in Fukien has been secured for the Orphanage Work. One of the chief guests at the birthday party which was held last Friday morning, as the first item of the celebrations that day, was Former Civil Governor Hsu of Fukien Province, who paid a high tribute to Miss Hartwell's zealous and untiring work on behalf of The Christian Herald Fukien Homes, to which Governor Hsu, during his administration, gave noteworthy assistance. It was he who agreed to Miss Hartwell's request that the Fukien Government should help the children under sixteen years of age in the Fukien Homes in order that she might appeal to the Christian Herald to establish industrial work for the training of orphan apprentices. The Fukien provincial government not only approved of Governor Hsu's plan, fourteen years ago, but have, from time to time, increased their grant until now the government is contributing $1,000 per month toward the support of the younger orphans.

The Christian Herald, in addition to helping support the industrial work, also secures patrons to aid the most promising orphan boys and girls to secure professional training, so that a good number of graduate orphans are now

principal of a private Girls' School in the French Concession, attended by daughters of official and other prominent Chinese families, and the exercises by the pupils, as well as the usual Chinese fire crackers and the birthday "mien"—(long dough strings, significant of best wishes for long life)—were greatly enjoyed by the several foreign guests, among whom were Mrs. F. A. Cleveland, wife of Mr. Cleveland of the Kemerer Financial Commission, who came with Mrs. G. B. Fryer, of the Institution for the Chinese Blind, Miss S. M. Burdick, who was associated with Miss Hartwell in the starting of the Christian Endeavor Movement in China, Mrs. J. W. Crofoot, and others. Miss Chu's desire to promote an international spirit among her pupils was shown by her leading them to claim Miss Hartwell as a bond of union between America and China.

CHINESE FEAST

A fitting climax to the full day's celebration was the Chinese Birthday Feast given by her former students at the Hongkew Hotel in the evening. The walls of the dining room were completely covered with complimentary red silk scrolls and banners, exactly like those prepared for a great grandmother 70 or 80 years of age in a high Chinese official's family. Few foreigners have ever received such honor from Chinese friends. Miss Hartwell seemed to be one of the youngest and most active persons present and, while very appreciative of all the honors heaped upon her, it was evident that she was chiefly concerned about the welfare for her former pupils and the work which she had established for the benefit of their fellow-countrymen. Several warm-hearted, earn-

fluently and naturally as any of the Chinese speakers, and in the course of her remarks introducing the honored guests from America, whom she had come to Shanghai to welcome at this time, Miss Elizabeth Hurlburt of Chicago, one of the Congregational Mission treasurers, and her brother, Dr. Hurlburt of Chicago, who are making a world tour, also Mrs. Cary. Miss Hartwell spoke of the value of friendship and told of the keen interest of these friends during past years and of the evidence of this interest in their coming out at their own charges and going now with her to Foochow to see the work there.

On the walls of the dining room were displayed photographs of buildings which have been erected by the carpentry and masonry departments, also photos of orphans working in the cabinet shop of the Industrial Works established by the Christian Herald at Foochow. These photographs will form part of the exhibit which Miss Hartwell is preparing for the Child Welfare Exhibition which is to be held, December 7 to 10, in the Chinese Y.M.C.A. building on Szechuen Road.

Before the conclusion of the evening's exercises, Miss Hartwell was asked to stand in front of the table on which two huge red candles, with flower decorations, were burning, and the entire gathering stood in a semi-circle in front of her and all respectfully bowed towards her, after hearty congratulations and the hope that she might live a hundred years had been warmly expressed by one of the spokesmen. The happy occasion was brought to a close by the taking of a group photograph.

A BIRTHDAY PARTY in honor of Miss E. S. Hartwell's 70th birthday was held at the Hongkew Hotel, on Friday evening, last week, by the former students of the Foochow College. Miss Hartwell is seated in the centre of the front row, with Mrs. Ida M. Cary, of Chicago, on her left, and Miss Elizabeth Hurlburt and Dr. Hurlburt of Chicago, on her right.

(Photo by Lai Chong.)

REC'D SEP 28 1916

Kuliang, Fukien, China
Aug. 23, 1916.

My dear Dr. Strong:

It gives me great pleasure to inform you that at a meeting of the Methodist missionaries of the Foochow conference on Aug. 20, a very special, hearty, and appreciative vote of thanks was passed in regard to the work of the Rev. S. P. Peet of your mission in carrying on a language school during the winter in Foochow, and the summer in Kuliang. We feel that the help he has been able to give both the new missionaries and those of advanced grade has been of great value. I may add a personal word on my own behalf of the kind interest I have seen him show in each individual member. One cannot but be impressed by the generosity with which he has given of his time even in the summer when everyone wants a little vacation. Pray accept this small word of thanks for the benefit your board is thus contributing.

Yours sincerely,
(Miss) Elsie G. Clark, Secretary
for the Board of Missions and the W. F. M. S. } of the Methodist Episcopal Church

Elsie G. Clark

Kuhang Aug. 23, 1916.

Maurer 112

Form 1201 S

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable sign above or preceding the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

SIGNS

DL = Day Letter
NM = Night Message
NL = Night Letter
LCO = Deferred Cable
CLT = Cable Letter
WLT = Week-End Letter

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress St., Boston, Mass.

1928 APR 16 AM 2 18

NA130 44 NL=NEWHAVEN CONN 15

SECY WM E STRONG, AMERICAN BOARD=
14 BEACON ST BOSTON MASS=

APR 16 1928

Ans.

GEORGE H HUBBARD DROPPED DEAD WHILE PRONOUNCING BENEDICTION THIS MORNING IN WESTHAVEN BAPTIST CHURCH FUNERAL WEDNESDAY AT TWO DO YOU DESIRE BOARD TO BE REPRESENTED AM DUE TO ATTEND COMMISSION ON MISSION MEETING NEWYORK THAT AFTERNOON BUT COULD CANCEL ENGAGEMENT IF NECESSARY WIRE INSTRUCTIONS=

OSCAR E MAURER.

ing the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

WLT = Week-End Letter

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

113

Received at 169 Congress St., Boston, Mass.

RECEIVED FOREIGN DEPARTMENT 1928 APR 16 PM 3 24

NVA338 8=DERBY CONN 16 303P

APR 16 1928

HERBERT CASE=
=14 BEACON ST BOSTON MASS=

Ans.

=CAN REPRESENT BOARD AT MR HUBBARS FUNERAL WEDNESDAY=
WILLARD BEARD.

Beard 114

1000-2-28

X

COPY

OUTGOING TELEGRAM

Boston, Mass., April 16, 1928

Rev. Willard L. Beard
Shelton, Connecticut

GEORGE H. HUBBARD FORMERLY OF FOOCHOW DROPPED DEAD IN PULPIT OF WEST HAVEN BAPTIST CHURCH ON SUNDAY. FUNERAL ON WEDNESDAY AT TWO. WE WOULD LIKE YOU TO REPRESENT BOARD IF POSSIBLE.

Herbert E.B.Case

Prepaid 45¢

115

1000-2-28

X

COPY

OUTGOING TELEGRAM

Boston, Mass., April 16, 1928

Rev. Oscar E. Maurer
311 Temple Street
New Haven, Connecticut

REPLYING YOUR TELEGRAM TO DR. STRONG. WE DONT THINK NECESSARY FOR YOU TO CANCEL YOUR NEWYORK ENGAGEMENT FOR HUBBARD FUNERAL ON WEDNESDAY. ASKING REV. WILLARD L. BEARD OF FOOCHOW TO REPRESENT BOARD. STOP IF CONVENIENT ASK YOU INFORM REV. ROBERT CHANDLER AT CONVOCATION AT YALE REGARDING DEATH AND FUNERAL

Herbert E.B.Case

Prepaid 45¢

6. Translation

Anti-Christian Notice by Foochow Students Union 117

7. Articles

1907 (?) Endowed Buddhist Monastery Given to the American Board 118

1924 Daily Vacation Bible School, by O.G. Reumann 119

A One-Man Hospital, by O.G.Reumann 128

1925 Ingtai (poem) by G.H. Hubbard 121

Banditry in China, by H.N. Kinnear 122

1927 (?) Echoes of the Hippocratic Oath (about D. Neil H. Lewis) 123

Undated - Congregationalism in a Mountain Hamlet in China, by Lewis Hodons 124

1. A Trip through the South River District , by F.F.G. Donaldson 125

NOTICE ADDRESSED ~~TO~~ BY THE FOOCHOW STUDENTS UNION TO THE PEOPLE ON THE STREETS: Dec. 21 1925

I - FUNDAMENTAL REASONS FOR THE OPPOSITIONTO CHRISTIANITY OF THE SPECIAL COMMITTEE HAVING IN HAND THE ANTI)CHRISTIAN MOVEMENT:

1 - In its work it (Christianity) falsely uses the names of well known persons, affiliates with the official class and welcomes the wealthy.
2 - It purchases followers, to be used as instruments, by tempting them with the idea of vain-glory.
3 - The pastors and church members very generally get their living from the church and their talks are injurious to themselves and their deeds fraudulent and hypocritical.
4 - The pastors rely upon the doctrine of imperialism as a backer and intimidate the officials, oppress countrymen, shield criminals, guarantee success in law-suits; moreover in some instances, they secretly ~~import~~ transport arms for bandits and thus assist in the prolongation of internal commotion.
5 - It uses money to engage males and females as servants from among the converts and at times even interferes in marriage customs thus forcing upon us terrible calamity.
6 - Christianity has been preached in China more than 400 years and a certain part of the country people have been influenced to give up their idols in exchange for a certain God which moreover has resulted in some other worship of the foreigner. Besides this there has been no other result.

II - THE CRIMES OF CHRISTIAN ORGANIZATIONS AND THE FOLLOWERS OF CHRISTIANITY: SET FORTH BY THE SPECIAL COMMITTEE APPOINTED TO LEAD IN THE ANTI)CHRISTIAN MOVEMENT:

1 - Some Christian organizations buy and sell opium; some sell fire-arms; some engage in assassination; some deflower and commit adultery (Foreign hospitals frequently engage in such business) and conceal those defeated military and civil officials and banditti who have brought calamity upon the country and injured the people (Churches have frequently been guilty of this.)
2 - The various unequal treaties have been the instruments of the imperialistic nations in their secret plotting against China and those have been dug up as from a mine by the followers of Christianity.

III - THE VIOLATION OF CHINA'S SOVERIGNTY BY CHRISTIANITY AS DISTRESSINGLY SET FORTH BY THE SPECIAL COMMITTEE APPOINTED TO LEAD IN THE ANTI)~~FOREIGN MOVEMENT~~ CHRISTIAN MOVE'T.

1 - It has forced China to allow freedom of promulgation of its teachings in the interior.
2 - It has forced China to give residence in any place of its choosing.
3 - It has forced China to recognize the missionary's right of domain.
4 - In case the missionary is guilty of any crime, he is to be tried by the Consul under whose jurisdiction he may be and according to the laws of his own country (Extra-territoriality.)
5 - It has ordered the Chinese government to give special guarantee for the protection of the lives and property of missionaries.

==========

NOTICE OF THE SPECIAL COMMITTEE OF THE FOOCHOW STUDENTS UNION IN CHARGE OF THE ANTI-CHRISTIAN MOVEMENT, TO THE STUDENTS IN MISSION SCHOOLS:

Christianity is the tool of encroachment by imperialist countries. This was really evident to all and it is not necessary to again tell about it. The fortunate thing about it is that the movement for the taking back of educational rights is already well under wayand that the Anti-christian movement has organized a special Committee, thus directly putting the responsibility upon us to cleanse and eliminate iniquity. In this purpose we have not been even a little remiss. But our fellow students in Mission Schools have had no purpose to save China. How can they be permitted to deceive themselves by such a spirit We hope the spirit of your countrymen may be ~~the spirit~~ your spirit and that you will not be the horses and oxen of the Christians and that you will not go around canvassing for the Christians celebration. Come and join with the Anti-christians in our great demonstration in the form of a procession and assist in a righteous cause. Then the future of China will be very lucky. If you will not do so but continue to dream and think about Heaven

willing to leave the Church, loiter about its doors, you will be regarded
ots of hatred and people without scold and it will be impossible for us to
you. Repentance will be too late.
low students in Mission schools take steps in regard to this matter!

About 1907

AN ENDOWED BUDDHIST MONASTERY GIVEN THE AMERICAN BOARD.

THE PROCEEDS OF THE ENDOWMENT TO BE USED FOR A CHRISTIAN SCHOOL.

In Ing-hok, a flourishing city of Fukien Province, China, the American Board has had a mission station since 1864. Rev. Edward H. Smith, the missionary there, reports that throughout the district the Board is being urged to take over the direction of the public schools.

"Already one village has given me the deeds of the local endowed Buddhist monastery" writes Mr.Smith, "and the proceeds are to be used perpetually for the support of a Christian School. The School is already organized and thriving. 'Our monastery' will be one of our problems for it is likely to be the fore runner of many other similar projects."

Another letter from Ing-hok city says "The government is helpless in face of its educational problems." The situation is so urgent that the Board's workers are trying to arrange immediate plans for educational committees in various centers, with the Christian preachers as presidents and principals of the schools; the schools to be subjects to the course of study and standards of examination used in the schools of the mission. Though they are called co-operating schools the missionaries have authority over pupils and curriculum as well as over teachers.

This is the second instance where the officials of a China province have turned to the American Board missionaries for help on the educational situation. In Shansi, further to the North, the American Board has accepted the invitation to take charge of a government high school serving eight counties and to supervise the village primary schools, the government furnishing the buildings and equipment and making a money grant toward the work.

Now, in Fukien Province, at least in the Ing-hok district, a similar condition seems likely to lead to a similar action by government authorities. The question is Can the Board get the men and money to meet these tremendous opportunities.

Acknowledged

Rec'd AUG 13 1924

Bennett Place

Glenbrook, Conn.

Aug. 12, 1924

Rev. E. Bell

Missionary Herald

14 Beacon St.

Boston, Mass.

My dear Dr. Bell:

I am enclosing a copy of an article, which my brother has sent to me and which I would like you to use in the Herald, if you care to. If you do not see fit to use it, kindly return it to me.

Cordially yours,

Theodore H. Reimann

THR LA

Projects in

International Friendship -Foochow Trenches
Foochow, China
The Daily Vacation Bible School

The Name:

First of all if you are interested in this work you must learn to know that the abbreviation for Daily Vacation Bible School is " D.V.B.S".

What is it?

It is part of the same Vacation Bible Schools that you have in the states for all of which Dr. Boville is the International Director. For five years, at great sacrifice, he has been coming to China for the spring and summer months and has created an unusual interest in the work. As a matter of fact, this idea is so fitting to conditions in China that it has "sold itself".

Purpose:

At home, its purpose is the putting to work of idle churches, idle schools, idle children, idle students and teachers in the summer. In China we have many mission students who have some time during the summer to give to their younger brothers. There are thousand of boys who never get a chance to study. There are thousand of boys who never hear a Christian story. What a chance for the Vacation Bible idea! And this work is surely appealing to the patriotic spirit of Chinese students. That is what makes it go like "wild fire",

Program:

The purpose centers around the following ideas:

1. Learning by doing. Plenty chance for expression, for manual work not common to Chinese education.
2. The Bible in the language of the pupils thru stories, dramatics and attitudes excressed in worship.
3. Learning to read and write the simple characters.
4. A time for games and plenty of fun.
5. The cultivation of health habits.

Leaders: The teachers are the High School and College students. Volunteers! Under supervision.

What it means to China.

1. A challenge to students in unselfish service during the summer months.
2. Students getting training and experience in teaching.
3. For thousand of boys it means a knowledge of Chinese characters, some Bible stories and a little fun.
4. For thousand of boys it means a glipse of an education. For some the beginning of regular study.
5. For the church, it means a new contact with non-Christian boys.
6. For the Day Schools it means a different, modern activity - expressional program.

Facts: Just look at the growth of this in the whole of China.

1918	6	schools	724	children	teachers	
1919	32	schools	2124	"	178	"
1920	144	"	8000	"	741.	"
1921	398	"	18830	"	1638	"
1922	708	"	32876	"	3077	"
1923	1325	"	55479	"	5096	"

and now look at our Congregational schools in Foochow.

1921	23 Schools	68 teachers	(Enthusiatic year)
1922	11 "	44 "	(Realization of what 6 week work in hot weather means: reaction.
1923	7 SChools	29 Teachers	(Real faithful teachers Buiding uo Union work.)
1924	We hope to have 30 Schools enlisted most of them.	90 teachers	and already have (We had better our "Slash", our reaction, now we believe we are now out for steady, wholesome growth)

Our American Board Mission.

1920 First year! There were 6 leaders, subdized. They were mostly preaching bands. This work, started by Mr. Christian, was the first envidence in Foochow.

1921 Dr. Boville visited Foochow and stimulated the interest of volunteers. Mr. C.T.Uong- now in America- was then Student and Boy's Work Secy in our Americanm Board Miision and because of his enthusiasm for the cause and his supervision, 68 students went out for 6 weeks establishing 23 schools through a direct grant of $150 from Dr. Boville.

1922 .Dr Boville asked me to see what might be done in a union way. After patient effort a Union Committee was organized, with the Boys' Work and Student Work Secretaries of the Y.M.CA. giving a good deal of time to the Union work and Uong Li Gong as supervisor for our Congregational schools. The National grant was put in the Union Committee and we paid the price of Union for it means that we recieved only $3 a school or $33 subsidize instead of $150

1923 All work was under Union Committee control and it did very well considering that it was all volunteer leadership. Mr. Uong Li Gong was again in charge of our schools. Dr. Boville again visited Foochow.

1924 What will 1924 be?

This time our Congregational schools are going ahead thru their committee of pastors, teachers and students ge tting all factors together. Mr. Ieu Soi Ling, our energetic Sunday School Secretary has been chosen as secretary and he has hopes of 30 schools, 90 student teachers and $ 100 Mex money raised from students and friends_ - "friend" that is you!

Cost of a school:

Teachers give their services

There's no charge for tuition. Sometime there is a rent charge but usually a school or home is used.

But school must have:

a) A blackboard, chalk, rope for games and perhaps a bell.

b) Text books for students and often paper etc. Material for handiwork A ball or the like for play. Teacher's manual. Record and class books and there is the overhead for printing and a general Rally or athletic meet.

Total cost In all it usually costs from $5 to 10 Gold to run a school for 6 weeks Your money would be matched by an equal amount from local sources.

The D.V.B.S. Project: What can we do?

1. Join the project by sending in your name as being interested.
2. Get acquainted with the D.V.B.S. idea and find out what is being done in China
3. Let us know what are you doing.
4. Do some Missionary education: Tell your Sunday School class or club what is being done in other parts of the world by students for their younger brothers.

5. Do Your D.V.B.S. might be ready to do some manual work and send it to our schools. Send us pictures.
6. Tie up with one of our schools.
7. If you have access to a D.V.B.S. adopt a "Brother School in China" and then get acquainted.
8. Give As an individual, you can invest. $10 will established two schools, As a D.V.B.S. in America, you can take up a collection and establish a school out here last year the D.V.B.S. at Croswell Mich did that.

What is a project?

This is a project in Missionary Education. A project, you know is a chance to learn and an opportunity to act. It is especially for those interested in the D.V.B.S. What is your missionary Education is our Religious Education. Don't forget the D.V.B.S. schools in the Foochow Trenches.

Otto G. Reumann M.A. B.D.
Director of Religious Education
American Board Mission, Foochow, China.

June 15, 1924.

Rec'd NOV 3 1924

A one-man Hospital.

Did you say that "a one-man hospital" was a contradiction in terms? "How can it be a hospital, if it is a "one-man" affair", you ask? But remember there is a difference between a "one-man" show and a "one-horse" show. The difference is one of quality. And this hospital at Pogoda Anchorage- at the entrance of Foochow- that I saw this morning is decidedly a thing of QUALITY. I'm not in the "writing up" business but while I wait for this boat to come into the harbor, I'd like to share this with you.

The hospital is on the side of a hill overlooking the harbor basin known as Pogoda Anchorage. It is one of the water pockets about fifteen miles down the Min River and still ten miles from Foochow. It is a beautiful cup-shaped harbor with fifteen or twenty large ships anchored within the circle. This furnishes some of the field of work for the doctor. "Port Physician" that's one of the first duties of Dr C L Gillette who runs the "one-man hospital". There are cases on ship board which often need his attention, there is the quarantine service, and "being "doctor" for the business community. This furnishes a little financial help but this isn't what Dr Gillette is out here for. Here there is also a splendid missionary opportunity for this basin is feed by many little creeks and that brings a large constituency of chinese from the many neighboring villages.

But I started to tell about that hospital on the hill. In the first place it has "style". The doctor has an eye for beauty. Having been his own architect he has had a chance to carry out his ideas of beauty by remodelling the old building, "that was." The hospital is all on one floor but it is all there. The reception room into which all patients enter isn't a barn with a few benches, but there's an easy chair to greet you and a table with magazines that makes you feel as tho you had come to pay a call. ~~So~~ Much different ~~than~~ from sitting in the "orphanage row" ~~as~~ which is so customary. To the side is a medicine room, small but complete and neat as can be. The large room in the center is the dispensary room with high stools for the many ulcer cases which encircle the room this particular morning. On either side there is a room to see abdominal cases, men on the one side, women on the other and all "spick and span", white and clean; the kind that would make a fine advertisment for "Dutch Cleanser", And this in China. Paper and soap a plenty near at hand and paper to cover the stool. And what is more- for it isn't so common in this part of the land- is running water -hot and cold- think of it. Even tho every drop of water must be carried up by man power from the river. And porclain sinks with regular pipes that don't leak and even "honest to goodness" bath tubs that we've seldom seen since we left the states. And everything screened. Two private rooms for pay patients that make you want to be sick just to reside there and a general ward now in the making.

And there is the Doctor going from one case to another as he sees his hundred cases every day and all controlled from a central dispensary room. Here too you find a keen chinese Doctor. Not only trained but what is more- being trained daily- as a doctor. But from his fine face you can see that he has had Christian training as well. And running about here and there, dressed in white are the men nurses who are also hoping some day to be doctors.

The doctor asks me to come into the side room where he is lancing a breast. The nurses are all busy and there ought to be a foreign trained nurse for this any how but there isn't and so he goes ahead. At home there would be an anesthetic but here the patient can neither afford the time it would take nor the money. The mother of the woman has come with her and she acts as nurse holding the patient's head. It's all over, in a moment and great quantities of pus are taken out/

No wonder the woman couldn't sleep for nights and walked from way out in the country after having tried all the chinese remedies. Suddenly there is a crash for the doctor had to turn his back for a moment and there we seen the form of the "mother" motionless on the floor. She did her best but it was too much for her. In a few moments with the aid of a little water she "came to". And I thought "no wonder the doctor wants a trained nurse from home".

Not a big show but daily a hundred coming in for treatment and many being cared for as "impatients" and thus this "one-man" hospital ministering to people for miles and miles and telling of the Christian love which motivates it all.

O G Reumann M A

Sept 3, 1924

Rec'd APR 11 1925

Hubbard, G. H.

(By George H. Hubbard)

Ing-tai, January 30, 1925.

We climbed the mountain together,
Mame, and Maizie, and Guy,
Fred, and Susan, and Helen,
And the ancient Mi-muak named I.
"Twas a beautiful day in winter
With the sunlight flooding the skies,
His glory gilding the hillsides,
And the valleys 'neath our eyes,
Bluest dome of heaven above us,
With its fleecy cloudlets of white,
And the river in the distance,
Reflecting the silvery light;
The Green and brown of the pine trees,
Bamboos in their green and gold,--
Not a tithe of Ing-tai's beauty
Can in human words be told.
One must climb the steeps to see it,
He must touch it with his soul
With her presence all about him
He must feel it as a whole.
There we feasted by the roadside,
Glad bread-breakers on the way,
Companionship is blessedness
~~And~~ We had it in the home there
And its memory will stay.
God bless the homes in Ing-tai,
For them we'll ever pray.

G.

Banditry in China. Its Roots and its Fruits.

1925

H. H. Kinnear

A lifetime spent in China has made the writer appreciate the good qualities of the Chinese people. He has the greatest admiration and regard for a large number of Chinese friends, and is optimistic as to the future of the Chinese nation. He would record too, that through the recent disturbances he has met with only kind treatment, that patients came to the Hospital in the usual numbers and showed as much gratitude and good-will as usual. He would also register the impression that among the common people who know foreigners, there is no great accession of ill-will or anti- foreign feeling. The surface shows a wave of feeling artificially excited, but the depths are not greatly moved. This paper is meant not as an exposition of the many factors in the case, but is designed to bring out a single phase of the truth that others seem to have failed to mention.

The lady of the house went to the kitchen for an empty fruit tin, that most common container and cooking utensil in the kitchen of "The Foreigner", and found none. As has been said, there should be a pile of them ten feet high back of the home of every foreigner in China. To the old woman who washes dishes and is "Maid of all work", she said "Venerable Mother, where are all the fruit tins that we have opened since we came here this summer?" There was no reply, great preoccupation, until the question had been asked five times. Then the reply was "(They are) gone already." "Where have they gone?" "They have taken them." Nobody could have taken them without the old lad'y's knowing it and approving. The fact was that she had given them away where they would do her the most good in the way of return favors. Such things, anything that the foreigner does not look after, become perquisites of the Chinese servant.

Perquisites and profits are a matter of course. Tender hearted foreigners have time and again made arrangements to pay more than the usual wages to servants in order to be freed from "Squeeze", and to help servants to be honest. The reader is left to peruse all the literature extant to finds records of any permanent successes there may have been as a result of this plan.

It would be an interesting thing to discuss how closely these facts are related to the parasitism which clan life tends to produce. The large families, consisting of several generations of men, (The girls marry into other clans, and away from their homes.) with their wives, children, grand-children and servants all under one roof, with the senior male directing the affairs of the whole group and largely controlling the family exchequer, rather tends to cultivate dependence. It has its good points. For instance the wives and children of deceased members of the family are taken care of. The interests of any member are discussed and decided with reference to the welfare of all. Respect for age is cultivated and discipline is exercised. Individual wishes and successes do not minister so driectly to selfishness. But while all this must be admitted, it tends to cultivate a willingness to receive rather than to give. If one member of such a family becomes an official or a successful merchant, the remainder of the family take it as a matter of course that they shall live upon his earnings. He is expected to contribute so generously to the support of the whole family that no other member of it will do anything more menial, or less successful financially. Receiving is a matter of course. A living that one makes no adequate effort to earn builds up a humus for of good soil for the roots of illicit "Absorption."

Greatly depressed economic conditions have added much to the soil for the roots of brigandage. Farmers who plant crops that are destroyed by bandits, or whose rice is stolen by soldiers, are left so little that they often find it easy to join fortunes with the local bandit chief. It is cheaper to secure protection in that way than to seek official protection and have soldiers quartered in ones village indefinitely. In any province where there has been any fighting there are numbers of unemployed ex-soldiers, ~~and~~ some of whom were wounded and have recovered. They are largely from other parts of China, and speak quite a different dialect. Such men easily drift into the bandit ranks and make good recruits. They have no other occupation to which to turn, and not being bound to the people of the district by ties of blood or language, they may be depended upon to execute the most extreme orders.

The fact that the government does not control this sort of thing, that it is comparatively safe business, gives room for another root of this evil. The soldiers stop a boat on the river to collect illegitimate toll at one place, and a few miles below the bandits do the same thing. One group is perfectly aware of the other, and each is safe from the other , so long as trade on the river is good. When soldiers are sent to capture any particular group of brigands they usually find nothing, the game has flown. Perhaps a soldier has made the ~~qu~~ equivalent of several months wages by giving the bandits a tip. If any are captured there is more money, more safety, and more comfort all around in selling out to the bandit chief than there is in bringing the captives to justice.

~~Given unemployment, failure or destruction of crops,~~

Given a background of parasitism and a lack of moral restraints, with unemployment, and loss of ones crops, with the alternatives of protection from ones enemies, certainty of food, a chance to share in the loot if a village has to be punished for refusing to find the money the bandit chief has asked for, and we have some of the factors that make soil for country banditry.

The second stage of banditry is being a Tuchun or military governor. To protect the people, to keep order, to put down the country bandits (?) and to be ready to fight the other fellow that wants the place, a Tuchun must have an army. An army costs money. It costs so much money that schools, roads, public works of all kinds must wait. To get the money the treasurer and other officials lie awake nights to think of new wany to tax the people. Land taxes are already collected three years in advance, and it was proposed to collect them still another year ahead, but the Board of Trade said "No." So, increase the tax on rickshas, put a tax on each boat, large or small, tax brick and lumber a little more, tax this, tax that, and the other thing. All to perfect an army to make more secure the position of an official we could easily spare. We say to add to the army and its equipment, and some of it does go that way. It is taken for granted, no doubt with perfectly good reason, that much of it goes into the coffers of the Tuchun, while good salaries are paid to his underlings, and each one who handles any of the money is sure to find some of it sticking to his fingers, no matter how generous his salary may be.

And the common people are more helpless than they used to be. In the old days when they were treated unjustly, their protests had weight. An official who departed from precedents so far as to cause the merchants to close their shops and stop doing business, lost something of "Face" with his superiors. At present the Tuchun with a good army has no superiors, at least none to whom he pays much attention. It is simply a matter of judgment ~~to him~~ with him, as to how much of the money he gets must go into his army to make it as efficient as necessary to make his position secure, how much he must allow to make his underlings faithful, and how much he can safely put aside for himself. So long as he keeps "within reason" the Chinese people are wonderfully toler ant. They know perfectly wellthat the money does them little good, that little of it is used for

legitimate purposes, but they also know that if they were in such an office, they would do the same things, and that any change of military governors would simply mean that they would have to commence to build up a pile of coin for the new appointee.

Banditry in the country, and banditry at the provincial capitol then, have their roots in parasitism and dishonesty, in the human desire to get without giving, in a moral habit that sees no wrong in the thing that is customary unless it greatly inconveniences one. Now that we have found some reasons, if not excuses, for the common country banditry, and have faced the fact that Chinese officialdom is only another name for a more refined and exacting kind of banditry, we should consider the third and most serious form of this nation-wide disease.

In 1919 when the Students Federations of China, consisting mostly of high-school boys, clothed itself with the beautiful garment of patriotism, and made so great a success of boycotting Japanese goods, the world took notice. It said China is showing ability to "Organize". Now it will do things. Many writers and speakers said that a new spirit of real patriotism had been born in China, and that when the rising generation commenced to make itself felt, reforms would come with great rapidity. A new power had come into existence, pregnant with all sorts of possibilities for good. Even when its power was misused, too many men have been ready with excuses for it, and have told us what it might be made to do if given proper guidance. It seems strange that so few seem to have realized that power, whether given by intelligence, knowledge, organization, or in any other way, does not necessarily bring with it any new development of conscience or rightcousness, or any change of moral back-ground.

At first the destruction and boycott of Japanese goods was to be absolute. It was very soon found however, that by paying the students federation its price, such goods need not be destrpyed, and later that, again for a price, new stocks might be imported. The next thing merchants were told that goods which never saw Japan, were of Japanese origin, and that they must be either be destroyed or the owners must pay the federation for the privilege of selling them. In fact it soon came to be a matter of discretion with the students which shops were doing a good business, had money, and what tax they should pay into the students federation. A great deal of discussion and "Talking price" might follow, but the students held the trump cards and the merchants paid.

The ease with which this sort of game could be worked upon the Chinese merchants must have been a surprise even to the students themselves. The students were organized, had the prestige of the literary class, which has always dominated, and the leverage which the anti-Japanese sentiment gave them. The money it was able to collect in this way assured the organization a large following, and gave it new power. This power was exercised over a widening radius, and enabled it to use violent measures with increasing frequency and assurance during succeeding years.

Some of the things that it did were little more than annoying, while others were more serious. Foochow has never grown bananas enough to supply its market. It has always depended upon Formosa for most of its supply. Bananas are plentiful, cheap and good in Formosa and can be brought here in a few hours of steaming. But the students have ruled that we may not use them, because Formosa is now Japanese territory, tho the farmers who would benefit are mostly Chinese. A few shops with the Japanese flag over the door, offer them for sale, and foreigners and soldiers can safely buy them there. Chinese servants hardly dare to buy them, lest the students punish them for doing so. One may also find bananas in the rear room of a Chinese fruit store, but the proprietor will see that they are carefully wrapped when you take them out of the store, so that he cannot be identified as selling the forbidden fruit, by any passing student.

Some women had been making a pitiful living by retailing bananas at the sides of the street. The students decreed that they must stop doing so, and that any one caught doing so thereafter would lose an ear. It was reliably reported that one or two women suffered this penalty at the hands of the students, and bananas disappeared from the street.

Compared with this rather small but annoying thing, the $10,000. that the Electric Lighting Company pays the Student Federation each year for the privilege of burning Japanese coal in its plant, seems more significant. The Chinese coal is more expensive and no doubt it pays the company to buy the privi- it has been given by the student body. It would be needless to give proofs of the fact that the ability to collect such large amounts of money so easily, would bring with it temptations that few Chinese young men are prepared to resist.

Our steamer service has been very irregular since the strikes at Hong Kong and Shanghai have interfered with shipping. After an interruption in service, a British steamer came from Hong Kong with freight for Foochow. Students, armed with automatics, cruised around it, intimidating the lighter men, so that they would not go near the steamer to receive her cargo. This was done while lighters were taking cargo from Japanese and other steamers in the port. That steamer went back to Hong Kong without having unloaded. A week later another vessel belonging to the same company, came in and was allowed to take on board a consignment of tea that was ready. There was also ready a shipment of potatoes, but the students would not allow them to be moved. They said that they wanted to starve Hong Kong into granting the demands of the strikers and students, but that if the shippers would pay the student federation $10,000 they might take the potatoes. The steamer left without them. The students stood for a great principle, they stood as exponents of "Love of country", but they would sell out for $10,000! All the real constructive principle the organization has shown thus far was not worth that much money.

The Student Federation demanded a strike of all the employees of foreigners, and the date was set for them to leave their places, but thus far it has failed to eventuate. Chinese who are engaged in mission work said they had reason to fear that they would also be compelled to refuse foreign money, but they so generally joined with the others in the anti-foreign demonstrations and in making contributions to the "Shanghai sufferers" and that the "Love of country" was satisfied, and foreign money still seems quite welcome.

Our student union has been very moderate in the use of violence too. It has promised generously, but it has not been vindictive, as student unions go. Some months ago a well known official reporter came to the hospital with numerous stab wounds. Some of them were serious, but all were doing well when he left us. He would not admit that it was the work of students, but everybody seemed perfectly persuaded that it was. He would only say that no doubt he had written something that gave offence, difficult for a reporter not to do so, that he was in the wrong, no doubt, and that he had no idea of prosecuting the case. When the officials came they said that it must not be allowed to pass without an effort to bring the criminals to justice, he was quite unwilling to give any information that would help identify his assailants. All of which meant that he knew that his life would be forfeited if he helped to convict any member of the group involved, and which also made him secretly leave the hospital before his wounds were fully healed, leaving no clue as to where he had gone. A Chinese cook who was working for a Japanese family was stabbed four times in the legs, because he would not leave his employer when the students told him to. Recently the head lighter boatman was stabbed, probably to make the student control of the lightering of freight more complete.

As to property destruction, while some other places have long

stories to tell, Foochow has again been favored. Last week a lighter filled with Japanese goods, was boarded by students, scuttled and sunk in the river. This was the first event of this kind, and as four students were arrested perhaps it will not be repeated.

In Amoy, a night's sail to the south, the student federation and the forces it set in motion have been more vindictive than here. The Chinese clerk of the Community council was shot, and a wealthy Chinese merchant was murdered, the latter at least for showing undue friendliness with the foreigners. To be sure not all of the crimes that are being committed in China are attributable to the students, but their propaganda of hatred, and their lust for power give abundant reason for charging them with much of the present disorder.

In all that the Chinese have said about the "Shanghai Massacre" of students and workmenm there has been no perception or admission of the fact that the mob disobeyed the officers of the law, ar that Shanghai is compelled to have such officers. Probably no city in the world presents more complicated problems of government. A large population of various nationalities, the various groups of which are thrown into close, and sometimes competitive contact; some of the worst elements from every part of the world, and an especially large proportion of the worst of the Chinese make a problem in government that is most difficult, and delicate. The Chinese know perfectly well that the city has to be very strictly controlled. The leaders of the students knew that they were flouting the laws of the city when they commenced speaking on Nanking Road, and obstructing the street by attracting groups of hearers. Nanking Road is the main business street in Shanghai, and is narrower than the ordinary country road in America. If groups of high-school boys should start talking against the government of New York City, and attract such crowds as to obstruct traffic at the corner of Wall St. and Broadway, it seems likely that the police would notice that the public was being inconvenienced, and suggest that some other meeting place would be better. If a mob of students were to gather in front of a police station in the same city, demand the release of prisoners beingheld for trial, and threaten to capture and destroy the station if they were not obeyed, would the police feel called upon to argue with them a long time to prove that they were not yet in charge of the city government?

But of course the problem in Shanghai was not nearly so simple as that. Its chief complication was due to the fact that the <u>leaders</u> in creating the disturbance were <u>students</u>. Had the mob consisted solely of workmen and common people, these same students would have expected that some of them would be killed if they refused to obey police orders, and very likely would have approved of such severity. If a mob of Japanese had done the same thing, it would probably have been treated in the same way, and again this same group of students would have said that it was quite proper and to be expected. But it was Chinese students who were compelled to obey law, and here is the crux of the whole problem. It is hardly possible to help Americans to visualize China, to see the chasm that exists between the literate ten per-cent, or less, and the illiterate mass. The "Superior man" is of course, a scholar, therefore all scholars are superior men! While it is true that a farmer's son may become a literatus, <u>if</u> he puts on the long gown of the scholar he no longer belongs to the laboring class. He is a new creature, and is started on the road to possible office and authority. All students are embryo officials, prospective law makers, and so are above law. In China laws are made for the illiterate mass. The illiterate must obey without question. He may be punished with any degree of severity, and no plea of ignorance of the law will avail him anything. Of course it is not supposed that any literatus, ~~with~~ any member of the enlightened, student class, would break the law. But if one should do so, he should be treated in a very different way from the common people. In the old days a prisoner of the illiterate class would be compelled to remain kneeling, with his forehead touching the floor, while being

tried, but the literatus was allowed to remain standing. There was the bond of literacy between the judge and the prisoner. The garment of the student must not be disgraced by any appearance of servility. The traditions remains. This tradition is constantly brought home to us in the hospit l. Our democratic usages insist that, unless a man buys a special ticket which entitles him to be seen at once, he shall take the ticket that comes to him, and be attended to in turn, without regard to age, wealth, clothes or position. This is really more of an innovation that Western medicine is. Any literatus who has not learned our ways, expects preferential treatment as a matter of course, expects to walk into the consulting room ahead of all the common people who may hold tickets that entitle them to be seen first. Day after day this little lesson in democracy and equality has to be taught. It is almost impossible to find a nurse student ~~that~~ who, when attending the consulting room door, will not allow literati and friends slip in out of turn. It is the genius of Chinese life.

The future law makers, the future law administrators, of China, the intelligentia, the thought leaders of the near future, the teachers, the idealists, the moral leaders of China are today breaking laws of all kinds. They are strike leaders and fomenters. They have indulged in violence themselves, and hired and encouraged mirderers. They have incited to and helped in the destruction of property. They are cultivating and teaching a disregard for authority and wholesome discipline in schools and civil life. They are collecting money in illegal ways, depending for their power to do so upon their organization. The students of China are in fact, practicing all the illegal methods of the country bandits, and they are doing these things against the superior light and understanding the literati are presumed to possess, and in spite of the fact that the student is supposed to be an example of restraint and mental balance to the less favored illiterate mass.

The reader will be saying that of course there must be conservative well-balanced minds in the Student Federations, men who do not approve of banditry, even when it may claim to have a patriotic motive. Certainly that is so. I would not intimate that the sort of thing that has been described as being done by the present day students, is an expression of the minds of the old time literati, or of the best balanced of the younger men. It is not "The best minds of China that are directing this movement" And this brings us to another point. The power and money getting faculty that the student body has found itself to possess tends to bring the more aggressive and less scrupulous men into positions of importance. The domineering extremists, and those who follow them more or less willingly, are in the majority. In China today the thoughtful and conservative minority is not vocal. IT takes much more courage for a Chinese to express sentiments that are not popular, than it does for an American to do so. It requires physical as well as moral courage. In general the Chinese move en masse. The family, the clan, the guild, the village decide things. If the neighbors decide that Taoist priests should be called to perform their rituals for a sick child, the priests are usually called. It takes courage to assume the responsibility of acting contrary to the general opinion. While we may hope that the wisdom of the best minds may be given due weight in time, at the present time the great mass of the student body is being taught, and is largely believing, that they are still superior to the law, that good can be gained by ignoring the rules of good order, that the end justifies the means.

The unfortunate tendency of many writers to ignore this phase of the matter, to excuse acts that are criminal without regard to who does them, because they are done by students, to condone disorder, to see idealism that does not exist, brings with it a real danger, and is not helpful to the Chinese people in regaining their balance. Let us face the fact that banditry, as conducted by the student body of China, is the most menacing feature of present day events in this country. Whatever of patriotism, nationalism, so-called "Love of country" is claimed for it all, there is a very serious misconception when the students of a country think

to gain good ends by lawless methods. The tendency of all that they have done thus far has been destructive, tho China is not so far advanced that there is any lack of opportunity for constructive thought and effort.

One may then be pardoned for saying that these facts seem to force one to the conclusion

That the thing the student body of China most lacks is fundamental righteousness,

That the leadership of China will not be strong until more men of real, upright character dare to express themselves in the face of popular disapproval,

That the only thing that prevents China having everything she wants, and being given the exalted place she covets in the "Family of Nations" is her own lack of moral force,

That the greatest obstacle to the progress and development of China is the Chinese.

From: Dorothy F. Canning, News Editor
American Board of Commissioners
for Foreign Missions,
14 Beacon Street, Boston, Mass.

Echoes of the Hippocratic Oath, on which doctors to this day base their code of ethics, come from Foochow, China, where Dr. Neil H. Lewis of Cleveland, son of Dr. Robert E. Lewis, 15409 Euclid Avenue, has been serving since 1925 as a medical missionary under the American Board of Commissioners for Foreign Missions. Dr. Lewis is supported in his work by the Euclid Avenue Congregational Church of Cleveland.

enamelled wash basin.

From: Dorothy F. Cushing, News Editor
American Board of Commissioners
for Foreign Missions,
14 Beacon Street, Boston, Mass.

RELEASE ON RECEIPT

Cleveland, Ohio "Plain Dealer"
Canton " "Repository"
1927?

Echoes of the Hippocratic Oath, on which doctors to this day base their code of ethics, come from Foochow, China, where Dr. Neil H. Lewis of Cleveland, son of Dr. Robert E. Lewis, 15409 Euclid Avenue, has been serving since 1925 as a medical missionary under the American Board of Commissioners for Foreign Missions. Dr. Lewis is supported in his work by the Euclid Avenue Congregational Church of Cleveland.

for Foreign Missions
14 Beacon Street, Boston, Mass. 123

Echoes of the Hippocratic Oath, of which doctors to this day base their code of ethics, come from Foochow, China, where Dr. Neil H. Lewis of Cleveland, son of Dr. Robert E. Lewis, 15409 Euclid Avenue, who since 1925 has been serving as a medical missionary in Foochow under the American Board of Commissioners for Foreign Missions, in an incident out of his day's work told by a colleague.

A short knock at his door one morning brought Dr. Lewis face to face with an agitated young Chinese from a mountain village some 20 miles away from Ingtai, Dr. Lewis' home.

"My mother was shot by bandits last night," said the boy. "They carried off two other members of my family for ransom, and I have travelled all night to reach you. Will you come and see if you can save my mother's life?"

Working rapidly, Dr. Lewis thrust his operating instruments and medicine into a bag and started out. A good part of the road led over steep mountains, so that he was unable to reach the town where the shooting occurred until after dark. He went immediately to the church to learn the particulars from the Chinese pastor. They gave him there a bowl of rice and some hot cabbage while they told him that the house of the unfortunate woman was about a mile away. Again Dr. Lewis started, this time with the Chinese preacher, who carried an unlighted lantern (to avoid being conspicuous, for bandits were still around) and an enamelled wash basin.

"The woman lay on a bed of smooth pine boards supported at each end by a saw horse, in a typical house of the poorer people -- crude walls and tiled roof. Examination showed that she had been shot twice, once in the forearm and once in the chest. As the woman was not at the time suffering as intensely, it was decided to wait until daylight before trying to operate. In the morning Dr. Lewis extracted a 32 calibre steel jacket bullet. In one corner of the bedroom ten bushels of seeded potatoes were piled, and on the other side appeared an opening in the wall with a board cover, which served as a window. By the door hung hand sickles, such as the farmers used for cutting rice and wheat, and one of which the woman had ~~waikdat~~ wielded in self-defence. The one decoration in the room was an old torn map of the world.

When his work of mercy was about finished, the appreciative family of the woman asked Dr. Lewis to eat a bowl of hot spaghetti and roast duck, which was quite the finest thing they had to offer. After again receiving evidence of real thankfulness, Dr. Lewis started on his long hike back home. An hour after dark he arrived, tired, hungry, but happy. Happier by far, his colleagues believe, than the greatest specialist after an operation for which he would receive a large fee.

From Hawkins

story of ordination etc well
by Smith in July NCH

CONGREGATIONALISM IN A MOUNTAIN HAMLET OF CHINA.

Five days from Foochow up the beautiful Ingtai River at the head of navigation is located the populous village of Sun-Kau. Like other isolated places it has been a stronghold of Confucianism. It was visited by the missionaries of the American Board, and the Gospel was frequently heard, but progress was slow. After some years, however, a church was established. A few years ago a young man, Gong Li Huong, the scion of a literary family of Ingtai, was sent to the place as preacher. His good family connections, united with a splendid education and common sense won him a large place in this conservative community. He made the boys' school famous for its good work. His wife established a school for girls. During the trying months when the village was in the line of battle between the north and the south and at times was in no man's land, the young man stuck to his post. By his courage and wisdom he was able to protect the lives and property of the citizens.

The church appreciating the services of the young man and desirous of enlarging them decided to ordain him as their pastor. The process by which they accomplished this will reveal the type of Congregationalism that is growing up in China and its influence upon the progress of

the rising democracy. Having made their decision, they requested the District Congregational Association of Ingtai to approve it and send it on to the Provincial Congregational Association. The latter at its last annual meeting approved the request.

The church having the approval of the District and Provincial Associations, proceeded with the ordination. On the ninth day of February, the delegates from the churches gathered. Some of them traveled six days in order to be present. The president of the local church read the call to the churches. Rev. W. L. Beard was elected moderator. A Chinese was elected secretary. The young man then made a statement of his call to the ministry, his purpose and the contents of his message. After the statement the delegates asked questions. The young man then withdrew and the council voted to ordain him.

After a short intermission the ordination service followed along the usual lines. The sermon was preached by Rev. Ling Iu Cu, the President of the Foochow Union Theological Seminary, on the text, "They that wait for Jehovah shall renew their strength".

The service in the mountain hamlet has significance not merely for Congregationalism, but for China. It reveals the type of Congregationalism which, while cultivating local independence at the same time realizes its connection with the district and provincial associations and requires its minister to have the approval of these associations. Each church is linked up with these bodies

and carries on home missionary activities. Through these bodies it is also united in the Federation of Churches of all denominations of the province. Chinese Congregationalism is developing not only along the line of freedom for each local church, but in cooperation of the churches in the district provincial and national associations.

According to custom on these occasions a large number of scrolls is presented to the pastor by his colleagues and friends. Among these was one given by the church members with only four characters. These were "The Gospel of the Lord is a defense of the city". The first two characters are Christian. The second, while from the Bible, are also found in the Chinese book of Poetry. The scroll unites the beautiful Christian idea with an old poetical phrase and gives expression to a modern experience. The village had been the battle ground between the armies of the north and the south. The boom of canon and the rattle of musketry had become a nightmare. The countryside was devastated, homes were plundered, carnage and rapine were common. Yet in the midst of all this danger the Gospel of the Lord had protected them. They realized that it was a defense of their little group and their young preacher. The motto expressed their experience with the Lord. It was like that experience of old which is enshrined in the word Ebenezer. The Gospel of the Lord was their defense. This is the experience which is coming to many individuals and communities in China.

and carries on home missionary activities. Through these bodies it is also united in the Federation of Churches of all denominations of the province. Chinese Congregationalism is developing not only along the line of freedom for each local church, but in cooperation of the churches in the district provincial and national associations.

According to custom on these occasions a large number of scrolls is presented to the pastor by his colleagues and friends. Among these was one given by the church members with only four characters. These were "The Gospel of the Lord is a defense of the city". The first two characters are Christian. The second, while from the Bible, are also found in the Chinese book of Poetry. The scroll unites the beautiful Christian idea with an old poetical phrase and gives expression to a modern experience. The village had been the battle ground between the armies of the north and the south. The boom of canon and the rattle of musketry had become a nightmare. The countryside was devastated, homes were plundered, carnage and rapine were common. Yet in the midst of all this danger the Gospel of the Lord had protected them. They realized that it was a defense of their little group and their young preacher. The motto expressed their experience with the Lord. It was like that experience of old which is enshrined in the word Ebenezer. The Gospel of the Lord was their defense. This is the experience which is coming to many individuals and communities in China.

A Trip through the South River District

Fred F. G. Donaldson

File

"The South River District" is the name that is given to those villages and small cities lying in the plain formed between the river Min and the Inghok River. Distance is a treacherous thing to attempt to estimate in China because people are inclined to feel about their idea of it very much as some Americans feel about the infallibility of their own particular watches. The time it requires to get anywhere is after all more signifigant than the mileage.

When we left Foochow a two hour walk across the island brought us to the place where we embarked on one of the little river sampans. This particular craft was a tiny one. The pung or covering that protected us from the biting wind of a cold rainy day in late January was made of woven bamboo padded with a lining of bamboo leaves; the sail was of woven bamboo and upheld by a bamboo mast. Our party of four, two foreigners, a Chinese friend, and a load man made a very full house and we draped ourselves around each other and the load as best we could until some two hours later we were disembarked near the village of Dings - we had arrived within the boundaries of the land which it was our in tention to spy out as it were.

The home of the friend with whom we were to spend the night was some distance back from the river and so we started at once on what proved to be another two hour walk. The road was a typical pavement made by laying stone slabs down lengthwise. Sometimes it was two slabs wide, and often only one. In the wider portions two could walk abreat but otherwise we followed the winding trail of slippery stone indian file.

Fred F G Donaldson

A false step might easily send us sliding into the slimy depths of a rice field or into one of the deep alleys between the rows of orange trees. The soil here is very favorable to the growing of citrus fruits but in order to keep the trees above the water line ~~which~~ large mounds of earth are made and the trees are planted in these. Between these the open ground is very often planted to rice and other crops until the trees attain such a size that it is not practicable. The oranges and the tangerines were just being harvested and everywhere we were treated to fresh fruit. I do not think I have ever eaten better tangerines anywhere and we certainly did give an exhibition of the all inclusiveness of foreign appetites.

In accordance with the universal custom our load contained bedding enough to keep us warm through out the chill winter nights but we carried no food along with us. For five days we went from village to village and small cities and everywhere we were cordially received by friends - some of whom were Christian teachers, but the majority were ordinary men and women engaged in the commonplace routine of chinese life. All were exceedingly friendly and the invitations and requests to come to their District and their town and start ~~a~~ Christian Chapels were touching in their earnest sincerity for an opportunity to have the best things for themselves and their families. At the end of the journey nothing would have pleased the writer more than to have been able to begin the work so much desired at that time.

The Mission, however, did not at that time have the necessary financial margin to undertake a new venture and after consultation with the Chinese religious leaders of Foochow

Fred F Goodsell

it was decided the better plan was to leave the developing of Christian work in that field wholly in the hands of the Chinese Church. The last couple of years have proven the wisdom of that decision disappointing as it was to the many of us who wished to be in the vanguard of the work there. The Chinese Church called for and received volunteers who were willing to go out into the District just as soon as the Church could make the necess ry adjustments to fill the places they were already occupying in Christian work. One or two teachers and preachers are in the field but the increasing unrest of that section politically and the ever diminishing economic margin due in no small measure to the constant military occupation by changing military units have so hindered and hampered everybody that the plans for a really statesmanlike occupation of the territory for Christ have been made matters of record rather than of action. But the desire is still alive in the hearts of the people. Only last night I received a letter from a young Chinese splendidly equipped both educationally and spiritually for a share in that great task of claiming that section for Christ and he says: "I would like to preach because what China needs is the Christian truth. Can you find some friend who would like to help in this work?"

~~I am enclosing a picture of~~ Mr. Ding Mi Guong ~~who~~ is the young man who wants to throw his life into the work of that district. It is where he lived as a little boy and he yearns to go back there. He is of more value in the influencing the lives of his people than several foreigners. The fields are white for the harvest - is there no one in America who would like to share in

Fred F Ellsmadison

providing the "laborers" in this particularly needy field?

B. The Church in Mid-Fukien

1. The Foochow Congregational Church, 1927 Minutes 127

2. American Board Letter to Church Secretary, Sept. 1928 128

3. Mid-Fukien Divisional Council of the Church of Christ in China

a. Constitution 129

b. By-laws 130

c. Annual Meetings, Minutes, 1928, 1929 131-133

d. Executive Committee Meetings, 1928, 1929 134-137

e. Cablegrams re Reduction 1927 138-139

4. General Assembly, Church of Christ in China, A.R. Kepler, Sec. 140-156

THE FOOCHOW CONGREGATIONAL CHURCH
1927 Minutes

Meeting February 7 at Church Office.

13. The following Mission votes of January 27 were reported:

"a That in our judgment the time has come for the realization of the complete autonomy of the Foochow Congregational Church. We therefore ask that body to take over at once the administration of all the various forms of work previously carried on by the Mission. From this time the Mission shall cease to exercise authority over the work, it all being subject to the Foochow Congregational Church.

b. That we request the Foochow Congregational Church to take over at once all matters concerned with furloughs, calls, recalls, and assignments to work of all members of this Mission.

c. That we ask the Committee ad-Interim to act for the Mission with regard to the use of Mission property by the Church.

d. That we report the above matters to the Prudential Committee of the Board and ask them to wire their approval."

14. Voted to receive and put on record the above Mission votes, and to write a letter to the Mission expressing gratitude for the generosity shown.

THE FOOCHOW CONGREGATIONAL CHURCH
1927 Minutes

92. Voted to approve of the letter to the American Board regarding transfer of responsibility as follows:

The Prudential Committee, A.B.C.F.M., July 18, 1927
14 Beacon Street, Boston, Mass., U.S.A.

Dear Brethren in Christ:

Last February word came to us from the Foochow Mission of the American Board that they had voted to ask the American Board to transfer its authority and responsibility to the Foochow Congregational Church. Later a telegram came from America approving in general of the transfer and asking that details be worked out. Upon receipt of this, we were greatly moved by your generosity and confidence you have shown in us.

The loving help, both spiritual and material, given by the American Churches to the Foochow Churches during the last eighty years has been incalculable. We count the help both in personnel and in money as a consecrated gift, which bears witness to the sacred fellowship of Eastern and Western Christians. We are grateful not merely for the Material assistance, but even more for the spiritual aid. We mean by spiritual aid the service of the Missionaries whom you have sent to Fukien and who in their persons have expressed something of the personality of Christ.

Now that we are in the process of transfer of responsibility from the Mission to the Church, it is as if the mother eagle were suddenly giving her fledglings the opportunity to try their wings. For eighty years the loving care of the Mission for the Foochow Churches has never failed. On the day that they are being pushed out of the nest and compelled to fly, it is hoped that the eaglets may diligently and courageously exert themselves, and that the Mother eagle may give such help as is necessary when it is needed most.

Your letter of March 24th inquires with regard to the methods of procedure after the transfer. Since the matter was urgent and the time of the Church Annual Meeting does not come until next November, in order to get the general opinion of the Church we called a special meeting of the Executive Committees of the three stations and also invited all of the missionaries for a general discussion. The results of this discussion were embodied in formal votes which were passed by the Church Executive Committee, and which will be submitted to the Church Annual Meeting for final approval. In the meantime the Church Executive Committee is carrying on the work on the basis outlined. The votes bearing on the questions raised in your letter of March 24th are here transcribed for your convenience.

A. Missionary Personnel. (See votes 76 and 85)

1. The Church requests the Foochow Mission of the American Board to prepare a list of the present staff, giving the academic and professional experience, present appointment to work, and date of next furlough of each missionary and to submit the same to the Executive Committee of the Church, which will on the basis of this list recognize and confirm the appointments of such members.

2. In order to conserve the continuity of the existing work, the Committee will, except under extraordinary circumstances, make no changes in the nature or place of work of the present missionaries.

3. The Church may immediately select a number of missionaries to act as secretaries in the various departments of church work.

4. From the date of transfer, all changes in location, office, or assignment to work shall be made by the Executive Committee of the Church, subject to the consent of the individual concerned.

reported to individuals or organizations which contribute funds.

3. Of recent years the financial situation has been very unstable the standard of living has been rising rapidly, the cost of maintaining valuable existing work has been greatly increased. With changing social conditions, new needs have arisen, so there are many urgent calls for new work which will involve heavy expense. We are therefore offering the two following proposals with regard to finance:

a. We urgently request the American Board to continue to assist the Church financially each year with a total amount at least as great as in the past.

b. We are planning ways and means to have the Church accept more financial responsibility, and will use our utmost strength to increase the amount of Chinese contributions in order to care for the permanent expenses of the Church.

D. Medical Work. (See votes 60 and 46)

1. We consider the medical work as an integral part of the work of the Church which should be dealt with on the same basis as the other branches of the work.

2. The Church has already organized a Board of Managers to deal with hospital problems, including both men's and women's hospitals.

3. We approve of carrying forward the plans already so well begun for a Union General Hospital in Foochow.

E. Foochow College (See votes 46, 90)

The Board of Managers has been reorganized under the Foochow Congregational Church and the School has already been registered under the regulations of the Chinese Government. These steps were taken because they seemed to the Board of Managers at the time the best means of conserving the results of several generations of missionary labor. Subject to the final approval of the Church Annual Meeting, the Foochow Congregational Church is willing to undertake responsibility for the School on the following conditions:

1. That we ask the American Board for help as follows:

a. To provide and support three or more full time American teachers.

b. To rent the present property to the Church at 5% of its value as the annual rental.

c. To provide not less than $1000.00 Gold annually for current expenses, and in addition a special gift each year sufficient to cover the annual rental as above.

2. That the Church undertake as its obligations:

a. To maintain the Christian spirit of the school.

b. To provide ordinary repairs on the property.

c. To render regular reports of the school, including finances.

3. That all matters of enlargement or development of the school be on consultation between the Church and the American Board.

4. We see no difficulty from this side in retaining the Massachusetts charter and the American Board of Trustees of the School.

The above votes give in broad outline the plans for transfer of responsibility under which we are now tentatively proceeding and which we submit to you for approval. If we are fortunate enough to see your approval, we intend to submit the plan to the Annual Meeting of the Church in November, by approval of which body it may be finally settled.

With cordial Christian greetings and awaiting your further instructions, we remain Fraternally yours,

Moderator

General Secretary

5. Missionaries who have received such recognition and who are thus assigned annually to work shall be directly responsible to the Foochow Congregational Church, and their status shall be the same as that of the Chinese Church workers.

6. Any missionary of the American Board who has passed his language examinations, been appointed to work by the Church, and can qualify in any of the following four groups is a regular voting member of the Church Councils:

a. Missionaries appointed as Executive Secretaries by the Church and those at the head of church institutions (hospitals, schools, etc.)

b. Regularly ordained ministers who have been so recognized by the Church.

c. Unordained missionaries (men or women) engaged in evangelistic work who have been recognized as preachers by the District or Annual Meetings and thus have the same standing as Chinese preachers.

d. Missionaries not in the above classes may be appointed by any local church as one of their delegates, and in special cases others may be coopted as members by the District or Annual Meeting.

7. It is our conviction that the foreign missionary has a permanent place in the Chinese Church. We therefore request the American Board to increase rather than decrease the total number of missionaries appointed to Foochow.

8. Before any missionary leaves the field for regular furlough, the Executive Committee of the Church shall decide the question of return to the field and the nature and location of such missionary's work for the next term of service, such decision to be subject to the approval of the Prudential Committee of the American Board.

9. Requests for missionary reinforcements, including those for special types of workers, shall be made directly to the Prudential Committee by the Church.

10. The salaries, allowances, residential and furlough expenses, language tuition, etc. of missionaries shall, as in the past, be borne and administered by the Mission.

B. Property. (Cf. Votes 64, 76, 87)

1. The Church requests, that with the exception of missionary residences, property held by the Mission which is necessary to the Church for the carrying on of its work be leased or loaned to the Church. The American Board shall in the meantime continue to hold the title deeds to such property. The loan or lease shall be set forth in a written contract between the parties concerned.

2. In regard to missionary residences and other Mission buildings or property having a close connection with any branch of the Church's work, its use shall be determined by mutual agreement between the Church and the Mission.

3. When mission property lent or leased to the Church is no longer needed for the work of the Church, it shall automatically revert to the Mission.

4. The Church shall be responsible for the ordinary repairs and upkeep of property loaned or leased from the Mission.

C. Finances (See votes 66, 42, 44, 58, 76, 84)

1. The Church requests that in the future all work funds (men and women, evangelistic, educational, medical, etc.) be sent by the American Board in Boston direct to the Church for distribution, the Church sending in estimates and financial reports direct, but that gold drafts continue to be sent through the Mission Treasurer and be exchanged into Chinese currency by him.

2. The Church undertakes to make a full annual report of work done, including a statement of receipts and expenditures, which after being carefully audited shall be published throughout the Church and

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS

Mr. Joseph C. D. Sing, Moderator,
Rev. K. S. Lin, General Secretary,
Foochow Congregational Church,
Foochow, China.

September 29, 1928

Dear Friends:

It has been a great joy to us officers of the American Board and to the Prudential Committee at its meeting this week to receive your letter of July 18 with the full plans for reorganization of the Christian work with which American Board missionaries are connected in Foochow. I do not know that anybody here in Boston feels like a mother eagle. We do here and have a most earnest hopefulness for what shall open to the "fledglings" as you call them, in Foochow and in other parts of China. We have a deep confidence in the Chinese Christian Church, a confidence which grows from year to year and from month to month as we read the reports that come to us. Please know that the Board will wish to give you its support in all ways just as fully as it ever has done in the eighty years past.

You may know that the two Secretaries of the Board for China are Mrs. Lee and Mr. Chandler, the latter just beginning to take over the regular work from Dr. Strong. Mr. Chandler was asked to frame this letter, and I put in here a personal word. I feel very humble as I approach this task and this relationship, but I feel a very deep joy in it also. I have not yet become acquainted with Mr. Sing except through this letter and reports that have come. Fortunately Mr. Lin I had known for years and count him as my dear friend. I am sure we shall have a deepening sense of partnership as time passes on.

Let me quote for you here the formal actions as taken by the Prudential Committee of the American Board on September 27:

1. That the American Board heartily approve of the general plan of organization of the Foochow Congregational Church, and wish God's blessing upon them as they go forward in the work, sending such a message to them through their officers Mr. Sing and Mr. Lin.

2. That the American Board is willing to lease to Chinese Church organizations (specifically, to the Foochow Congregational Church and to the Council of the North China Kung Li Hui, according to their requests) its property used for work purposes in those sections of China, on the following conditions:

a. The lease form shall be prepared on the field and submitted to the Prudential Committee and shall include an agreement that in case the property is not used for the purposes specified, it shall revert to the American Board.

b. The term of the lease shall be 5 years; but the lease may be canceled by either party on 6 months notice.

c. The annual rental shall be 5% of the valuation of the property.

d. The American Board shall continue to carry insurance on all this property as at present.

e. Residences for missionaries shall not be included in the property leased.

3. That the American Board make when needed a special annual appropriation to the above Chinese Church organizations of 5% of the valuation of the property leased to them.
4. That the Prudential Committee recommend that a careful review of all property holdings of the American Board used for work purposes should be made by the Chinese Church organizations in order to determine what property is necessary and what is being used inefficiently. In the latter t o cases such disposition should be made by sale or otherwise as shall remove from the American Board and the Chinese Church the burden of overright and upkeep.
5. That the Committee take note of the vote of the North China Mission requesting that foreign residences be included in the property to be leased to the Chinese Church; but it would hold that this matter needs still further consideration and would therefore refer it back to the Chinese Church organizations and the missions for later recommendations if desired.
6. That the Prudential Committee would make it clear to the Chinese Church that under the laws of the United States the A.B.C.F.M. is responsible for the proper use of its funds and its property. While it has confidence in the devotion and wisdom of the Chinese Church organizations in the handling of the Board's appropriations it must maintain an ultimate control of the same and can make definite promise of the amount of appropriation both of personnel and funds only from year to year.

I hope these will be fairly clear to you as they stand and will meet your desires. It would be so much easier if you could have met with the members of the Prudential Committee as well as the Secretaries of the Board and talked things over. Three of the sub-committees, on Foreign Policy, on China and on Mission Property, met together and discussed your propositions from the Foochow Congregational Church, also certain questions regarding property from the North China Kung Li Hui, with great care. Let me first assure you that all of us in these meetings felt a sense of deep gratific tion and joy in the thought of your moving forward with vigor and taking up responsibilities such as have been indicated. We like to think of our missionaries working with you as helpers in the new relationships. The American Board does indeed wish God's blessing to you all in the work.

Paragraph f was meant to refer both to your organization and to the Council of the North China Kung Li Hui, since that had presented this year a similar request regarding property. I hope these matters are clear and will meet your desires. We wonder whether a lease form may be prepared by you before long and sent here for the Prudential Committee to pass upon. The North China people will be working on the same problem.

Paragraph 2.b. is to indicate that we feel that the new plan should be given a thorough try-out, that is, for five years. At the end of that time we can consult again as to whether change is needed or not. In the meantime in the case of the need of change from either side or for any part of the property that is involved, it can easily be arranged on consultation after a six months' notice.

Boston letter of September 29,1927.

Paragraph 3 shows how the American Board desires to let you have this property without expense. It realizes that the young Chinese Church cannot be expected to carry such expense at the present time.

Paragraph 4 was felt to be an important suggestion in order that property holdings and the use of them may be made clear before the new leases are made effective.

Paragraph 5 is particularly in reply to a vote from North China. It was not a vote of the Chinese Church organization there, the Kung Li Hui; it was from the American Board missionaries in North China. The majority of them felt that foreign residences should be leased to the Kung Li Hui organization along with other property. No indication came to us from North China as to the considered opinion and desire of the church organization itself. The offer had been made by the missionaries, but it was not clear whether it ought to be or would be accepted. We are not urging any change upon you in Foochow one way or another. If you care to make other representations to us later on, of course you can do so.

Paragraph 6 was a statement which the Prudential Committee desired to make in order to be perfectly clear about its own responsibility. It cannot take the funds received and pass them over to another organization, in China or America or anywhere in the world, without keeping the work in review and thus in ultimate control so far as funds from the Board go. The Board does have confidence in the devotion and wisdom of the Chinese Church organizations as the paragraph states, but it is necessary to plan the work year by year, and the Board can make definite promises in regard to money and personnel only for one year at a time.

So much for the formal votes taken by the Prudential Committee. I should like also to send you comments which came from the three subcommittees in their very careful review of the whole document which you sent us. These were not matters which required any formal voting. They are merely questions or suggestions which we would like to send you. I will follow along the lettering and numbers as they were in your letter of July 18.

Under A. Missionary Personnel -1, a member of the Committee felt that "extraordinary circumstances" was a strong word. You might desire to make changes under less than extraordinary circumstances. I realize, and the Committee did on that day, that this is a translation from a Chinese original and as in other cases the English may not carry the same precise degree of weight as your Chinese.

3. We had some question as to what these 'secretaries' might be. Will you explain the term for us a little? Does it mean executive officers for the whole Church, or executives or supervisors in various departments? How many missionaries are there now whom you are asking to act as executives?

Under 6 we noted with interest the qualifications for a missionary of the American Board to become a regular member of your Church councils. Comment was made upon the two classes, b and c. We understand this would put ordained ministers and other evangelistic missionaries probably on a par with corresponding Chinese pastors and workers. We noted, however, that this really discriminates against certain missionaries on the field, such as teachers and doctors. The question was raised whether it would not be just as well to drop out b and c and let missionaries come in only by virtue of the important positions

which they had been asked to take, or else by virtue of election from local churches. We are not urging a step like this. I am simply reporting to you the questions which were raised.

7. We are glad of your conviction. We do not expect that the American Board will be decreasing the total number of missionaries appointed to Foochow. We can make no promises, however, except for one year at a time. (Please see comment under Finances - 3.)

8. In connection with this paragraph the Committee would call your attention to a ruling of the American Board regarding the time of vote as to a missionaries return. This is found in the Board's Handbook, pages 58 and 59 as follows:

"Prior to the authorization by the Prudential Committee of the return of any missionary to his or her field after a furlough, the question of such return shall be acted upon by the mission and the result forwarded to the Foreign Secretary. This vote shall ordinarily be taken at the annual meeting of the mission which follows the beginning of such furlough. However, by unanimous consent, the mission may take this action at a meeting previous to the departure, the missionary in question retiring while the subject is under deliberation and when the vote is taken."

The Board would not put this forward as something that must be binding. You will work out the procedure for your own organization. The ruling, however, is based upon the wisdom of the Board in the experience of many years with various missions.

Under C. Finances - 1 in referring to "all work funds" do you mean to ask for a different treatment for special grants in comparison with the general work appropriations? We did not know whether you had such a thought in mind. All funds would be sent to the Mission Treasurer, would they not, and by him passed either in gold or Chinese currency to the Treasurer of your Foochow Congregational Church?

3 - a. The Board would like very much to continue to assist your Church each year with a total amount as great as at present. It is necessary for us to say, however, that we can make no binding promise of that kind. We cannot promise even for 1928 until the budget for all the world-wide work of the Board is made up. That will be accomplished during the month of October. As you know, at this time we are facing a debt of $147,000 gold which has been incurred during this single year. Many people feel that we cannot continue to let expenses go so far ahead of income. Some retrenchment must be made for 1928. We have not yet discussed how this shall be done. It is possible that general work funds for all the missions can be kept at the same figure as in 1927. I do not see how at present. What we need to say to you in Foochow is simply that we cannot give you preferential treatment. If it be the painful necessity to make a cut inother missions, it will be necessary for the Foochow work to suffer its share. I wish it were not necessary to speak of these matters, but we are right in the time of difficulty.

b. We hope that your local conditions will gain in stability as well as your Church and that, as you say, the Chinese contributions for the Church may increase.

Beston letter of September 19, 1927.

B. Foochow College. 1 - a. Here again the Committee has to say that it cannot engage permanently to support three or more full time American teachers. We will do all we can.

c. Two thousand dollars gold is the amount at present going to the college for current expenses. This comes from the special Higher Education Fund. It is not expected that the Board will decrease these special appropriations at the present time. The additional gift to cover annual rental is provided for, as you see, in our vote from the Prudential Committee, No.3.

Some other points raised by your specific requests are covered by the formal votes passed. We trust that both the spirit and the letter of the hearty approval of the Prudential Committee are clear to you from what has been done and from this explanation. We shall look eagerly for the report of your annual Meeting which is to come in November and for the report of your Foochow Congregational Church as it goes ahead into the work of the Lord.

With cordial greetings and personal regards, we remain

Faithfully yours,

(Signed) Tulk B. Lee
Robert C. Chandler.

Extracts from later letters bearing on points in the above letter.

I. From personal letter from Mr. Chandler to Mr. Leger June 19, 1928.

'The Board will continue its grant of £2000 from the Higher Educational Fund. It has given in addition a specific grant of £600. for one teacher, and it may do other things. I am sorry that my reply of last September when I was writing to Mr. Sing and Mr. Lin gave an impression that is partly incorrect. I stated that £2000. (coming from the Higher Educational Fund) is the amount at present going to the College for current expenses'. As you point out, this is not exactly so. The grant of £2000. from the Higher Educational Fund has been earmarked for one thing or another, and your Board of Managers have had no control at all over it. It has not gone into 'current expenses' --except as a special grant was made during the year as a result of your appeal of last summer and as this £1300. now goes straight into your deficit.

I ought to say that the previous use of the grant from the Board's Higher Educational Fund was exactly in accordance with the purpose for which that Fund and these grants were intended. It was planned to meet special objects such as training for teachers, equipment, aid to students, etc. It has properly given help to Mr. Hauch himself and Mr. Ngu and others, and we are glad that they have been available for the School. Mr. Belcher tells me that the Fund was regularly called the 'Tutor and Equipment Fund' in Foochow. You will have seen the general remarks which were sent out when the Higher Educational Committee asked for information in connection with the grants of this year. The Foochow College use has been technically correct.

What we do want to safeguard for the future is that the Board of Managers themselves shall have the direction of the use of this Fund as of all funds. They will not always carry over an inheritance of specific things that have to be finished. They may put part of the Fund into 'current expenses'. Inevitably a considerable part of the grants to the various institutions around the world go in that way. We desire to avoid too great dependence of any school upon the grant, so that its interruption will not bring disaster.'

CONSTITUTION OF THE MID-FUKIEN DIVISIONAL COUNCIL OF THE CHURCH OF CHRIST IN CHINA

ARTICLE I. NAME. The Mid-Fukien Divisional Council (Synod) of the Church of Christ in China.

ARTICLE II. PURPOSE. To promote fellowship among the Christian churches in China so as unitedly to attain a spirit of self-support, self-government, and self-propagation and to unite Christian believers to practice Christ's way of life, extend his principles and spread the Kingdom of God throughout the world.

ARTICLE III. GOVERNMENT. The Church of Christ in China shall administer its affairs through (1) the Local Church (Parish), (2) the District Association (Presbytery), (3) the Divisional Council (Synod) and (4) the General Assembly.

A. The Local Church.

a. Organization.

1. The local church is an organized group of Christians in one or more places who unite to follow Christ, to carry out the purpose of the Church and to accept responsibility for its work.

2. The local church must establish a proper church organization in accordance with the Church By-Laws and be recognized by the District Association.

b. Duties.

1. To receive new members into the Church.

2. To elect officers and committees of the Church.

3. To invite and change pastors, preachers and Bible women, but subject to the approval of the District Association.

4. To plan, raise, and pay out all church funds.

5. To plan and carry out all kinds of Christian activities within the limits of the parish.

6. To make rules for carrying on church business, but these must not conflict with the Council or District rules.

7. To elect delegates to the District Association and to the Divisional Council.

8. To request the District Association to ordain their pastor.

B. The District Association (Presbytery)

a. Organization - the District Association is made up of five groups:

1. All the members of the District Executive Committee.

2. All secretaries, ordained ministers, heads of middle schools, and hospitals within the District and such men and women preachers in active service as the District Association has recognized.

3. Each recognized church may appoint two representatives; if there are forty regular members and the annual contributions are $80. an additional delegate is allowed and others in proportion. The majority of these delegates must be persons not employed by the church.

4. Schools and hospitals are allowed to send representatives elected by the faculty or staff, but the total number of such delegates must not exceed one-fifth of groups 2 and 3. (For the present each senior middle school 1, each junior middle school 1, each hospital 1, each women's school 1, primary schools 3, kindergartens 1.)

5. Coopted members, the number of which shall not exceed one-tenth of groups 2 and 3 combined.

b. Duties.

1. To establish and recognize properly qualified local churches within the district.

2. To discipline churches not up to the standard within the district.

3.To help churches not yet established within the district.

4.To inspect local church minutes and approve or reject them.

5.To decide questions and accusations brought up to it by churches within the district.

6.To maintain rules and order in the churches.

7.To promote Christian work within the district.

8.To make its own rules for carrying on business;but these must not conflict with the rules of the divisional council.

9.To install and dismiss pastors and preachers within the district.

10.To approve of the representatives sent by the local churches to the Divisional Council.

11.To approve of the requests of local churches for ordination of pastors and forward the requests to the Divisional Council.

C.The Divisional Council.(Synod)

a.Organization The Divisional Council is made up as follows:

1.All the members of the Council Executive Committee.

2.All church secretaries,ordained ministers,principles of middle schools,superintendents of hospitals,and all first and second grade preachers (men and women) in active service within Council limits.

3.Each recognized church may appoint one representative; if there are forty active communicant members and the annual contributions are $80. an addittional delegate is allowed and others in proportion. The majority must be persons not employed by the church and all delegates must be approved by the district association.

4.Schools and hospitals are allowed to send representatives elected by the faculty or staff,but the total number of ~~sch~~ such delegates must not exceed one-fifth of groups 2 and 3.(For the present each senior middle school 1,each junior middle school 1,each union school 1,each hospital 1, primary schools 2 from each district, kindergartens 1 from each district, women's schools 1 from each district.)

5.Coopted members,the number of which shall not exceed one-tenth of groups 2 and 3 combined.

b. Duties.

1.To make rules for all the churches and associations within its boundaries.

2.To organize and determine the boundaries of district associations.

3. To decide all appeals and complaints referred to it by the district associations,but except in special cases it will not receive representations direct from local churches.

4.To promote evangelistic,educational and medical work within its bounds and do other work proper for the Christian church.

5.To determine policies for carrying on Christian work within its jurisdiction.

6.To extend Christian work into new fields within its bounds.

7.To represent the Church of Christ in China within its bounds in relations with other Christian organizations in China or abroad.

8.To examine and license preachers and to ordain pastors.

9.To examine the minutes of the district associations and approve or reject them.

10.To elect its own officers and committees including delegates to the General Assembly.

D. The General Assembly.

a. Organization. The General Assembly is made up of commissioners appointed by the Divisional Councils.

1. The number from each divisional council shall be according to its active membership. There shall be three commissioners - at least one being a layman - for each 3000 members.

2. An alternate shall be elected for each commissioner.

3. In counting membership the statistical report of the Council for the previous year shall be taken. No distinction is made between Chinese and missionaries in appointing delegates.

b. Quorum. Twenty commissioners assembled at the time and place appointed shall constitute a quorum provided they represent two-thirds of the divisional councils and one-half of the ordained ministers.

c. Duties.

1. The General Assembly as representing the whole body of the Church shall constitute a bond of union, correspondence, mutual confidence and love among all grades of its church councils.

2. The relation of the General Assembly to the Divisional Councils is the same as the relation of the Divisional Councils to District Associations. If questions arise concerning church government or doctrine, the General Assembly should consider and settle them in view of the circumstances of the time.

3. Except in special circumstances the General Assembly should not receive representations directly from local churches or district associations.

4. It shall determine the standards for the ministry and regulate the reception of ministers from other denominations.

5. Its powers in relation to all inter synodical institutions, boards and activities shall be the same as each divisional council sustains towards such institutions, boards and activities within the divisional council.

6. The preparation, revision or amendment of the Directory of Worship, Form of Government Book of Discipline, etc. shall be by the General Assembly subject to approval by the District Associations.

7. It shall appoint the Church's representatives on all inter-denominational or union agencies which deal with 'extra' or 'inter' synodical matters.

8. It shall draw up its own rules and regulations in accordance with the Constitution.

d. Meetings and Officers.

1. The General Assembly shall meet once every three years. The time and place are to be determined by the General Council one year previous to the meeting.

2. Its officers shall be a Moderator, a Vice Moderator, a Stated Clerk and Associate Stated Clerk (these two offices shall be filled by the General Secretary and Associate General Secretary of the General Council), two temporary clerks and a Treasurer.

3. The Moderator, Vice-Moderator and Temporary Clerks shall be elected at each regular meeting of the General Assembly and shall be chosen from among the delegates present. The Stated Clerks and Treasurer need not necessarily be elected from the delegates and their term of office shall be determined by the General Assembly.

e. The General Council.

1. The General Council shall consist of the Moderator of the General Assembly and one representative from each Divisional Council who is elected to this office by the respective Divisional Councils at the time they elect the Commissioners to the General Assembly and from among its own commissioners. The representatives of the Divisional Councils shall be reported to the General Assembly for ratification.

2. The General Assembly shall in addition elect from the Church-at-large as members of the Council one for each four (or fraction thereof) representing the Divisional Councils.

3. The officers of the General Council shall be a Chairman (the Moderator of the General Assembly), a General Secretary and an Associate General Secretary whose responsibilities shall be defined by the General Council. The General Secretary and the Associate General Secretary shall be nominated by the General Council and elected by the General Assembly for a term of 6 years, subject to re-election at the pleasure of the General Assembly. Their term of office shall begin with Jan. 1st after their election by the Assembly. They shall also serve as Stated Clerk and Associated Stated Clerk of the General Assembly.

4. Functions of the General Council. The General Council shall exercise all the functions of the General Assembly necessary between Assemblies. Its actions shall at once take effect but the same may be revised or reversed by the General Assembly or by a vote of a majority of the Divisional Councils.

5. The actions of the General Council shall be transmitted to the Divisional Councils immediately after each meeting. If a Divisional Council takes no action on the minutes of the General Council within one year, the Divisional Council will be considered as having approved the said minutes.

6. The General Council shall pass on the budget of the General Council Office and all Boards and Committees authorized by the General Assembly.

7. It shall prepare a digest of its actions to be submitted to the subsequent meeting of the General Assembly.

8. It shall prepare the docket for the General Assembly's meeting, serve in conjunction with the Moderator and Vice Moderator as the Nominating and Business Committee of the General Assembly.

9. The term of the General Council shall begin on the adjournment of the General Assembly and continue until the adjournment of the succeeding General Assembly. Any vacancies within the General Council among the representatives-at-large shall be filled by appointment by the Council. Vacancies among the Divisional Council representatives shall be temporarily filled by the General Council until a successor is elected by the Divisional Council concerned.

ARTICLE IV. AMENDMENTS.

A. Amendments within the power of the Divisional Council.

1. Proposals for amendment of the constitution must not conflict with the constitution of the General Assembly and must first be approved by two District Associations.

2. Having been thus proposed they must be approved by two-thirds vote of those present at a regular meeting of the Divisional Council.

B. Amendments within the power of the General Assembly.

1. If the General Assembly shall propose to alter, increase or diminish the constitutional powers of district associations or divisional councils, or if it shall propose to alter, increase or diminish the creedal statement it shall be necessary to transmit the proposed motion to all the district associations. If by the time the General Assembly shall meet again, at least two-thirds of the District Associations have reported in writing approving, the Assembly shall declare the sections approved to be part of the Constitution or Creedal Statement.

2. The District Association in voting on creedal or constitutional amendments shall have one vote for every 500 of its communicants or major fraction thereof.

3. Such votes by District Associations must be categorically "yes" or "no". Other amendments or changes may be proposed, but such must not limit or effect that "yes" or no on the overture submitted.

-Finis-

BY-LAWS
of
THE MID-FUKIEN DIVISIONAL COUNCIL OF THE CHURCH OF CHRIST IN CHINA

ARTICLE I. CHURCHES

A. Probationary Churches. Any church which is below the standard set for third grade churches belongs in this class and must wait until it reaches that standard before it enjoys the privileges of recognized churches.

B. Third Grade Churches. Churches which have twelve or more regular members in good standing who annually contribute not less than twenty-four dollars and who elect officers who accept responsibility and who have established an effective Church organization qualify for this class.

C. Second Grade Churches. Churches which are able to provide the salary for the pastor and provide a proper church building and parsonage and keep same in good repair belong to this class.

D. First Grade Churches. In addition to the above requirements First Grade Churches must provide funds for carrying on all the work within the parish limits.

ARTICLE II. CHURCH MEMBERS.

A. Probationers. Those who formally enroll and study Christianity and practise service to others.

B. Regular Members. Those who have formally joined the Church and carry out its purpose (See Art. II of Constitution) and take responsibility for Church affairs.

C. Visiting Members. Any person can only be a member of one Church at a time. If he moves to another church he must secure a letter of recommendation and transfer his membership. Those who have not formally transferred their membership are called visiting members and do not have the privileges of regular members.

ARTICLE III. OFFICERS. Only regular Church members may become officers.

A. Unpaid Officers. This includes officers of the Congregation, the District or the Council who do not receive a salary from the Church.

B. Professional Officers.

(1) Medical workers - as hospital superintendents, doctors & Nurses.
(2) Educational workers - as school principals, officers & teachers.
(3) Preachers - as recognized by the District or Council.
(4) Pastors - those formally ordained to the ministry.
(5) Executive Secretaries - as elected to serve District and Council

ARTICLE IV. The Executive Committee of the local Congregation.

(1) This Committee shall consist of a Chairman, a Secretary, and a Treasurer and as many other members as are deemed necessary, to hold office for one year, but open to reelection.

(2) The officers to be elected and the number to serve on the Executive Committee is left to each congregation to decide.

ARTICLE V. THE EXECUTIVE COMMITTEE OF THE DISTRICT ASSOCIATION.

(1) District Executive Committees are divided into two kinds, "A" and "B". The "A" sort has fifteen members; the "B" sort has ten members. Whether or not the District shall establish Committees for the different types of work in addition to the Executive Committee is left to the District Association to decide.

(2) The "A" type of Executive Committee. This is made up of three evangelistic representatives for three year terms, three educational representatives for three year terms; two medical representatives for two year terms; one literature representative for a one year

term; three finance representatives for a three year term; and three co-opted members for a three year term. This makes a total of fifteen persons, and must include Chinese and Western, men and women. Eight shall constitute a quorum.

(3) The "B" type of Executive Committee. This is made up of two evangelistic representatives for a two year term; two educational representatives for a two year term; one medical representative for a one year term; one literature representative for a one year term; two finance representatives for a two year term; and two coopted members for a two year term. This makes a total of ~~ten members, of whom six~~ shall constitute a quorum.

(4) Each of the six groups which make up the Executive Committee change one member each year; the first five groups are elected by the District Association, while the coopted members are chosen by the Committee itself.

(5) The evangelistic, educational, medical, literature, and finance members of the District Executive Committee shall represent their districts on the Evangelistic, Educational, Medical, Literature, and Finance Committees of the Divisional Council.

(6) The Executive Committee shall elect a Chairman, Vice-Chairman, a Secretary, an Associate Secretary, and a Treasurer for a one year term but subject to reelection.

(7) The District Executive Committee is an ad-interim Committee of the District Association with full power to act for the Association in accordance with its wishes between meetings. Its votes shall at once become effective, but important votes should be reported at the next meeting of the District Association.

ARTICLE VI. THE EXECUTIVE COMMITTEE OF THE DIVISIONAL COUNCIL.

(1) This Committee is made up of three evangelistic representatives for a three year term; three educational representatives for a three year term; two medical representatives for a two year term; one literature representative for a one year term; three finance representatives for a three year term; and three coopted members for a three year term. This makes a total of fifteen members of whom eight shall constitute a quorum.

(2) This Committee of fifteen persons must include Chinese and Western, men and women, and representatives of each District, but two-thirds of them must live in Foochow.

(3) Each of the six groups which make up the Executive Committee change one member each year; the first five groups are elected by the Divisional Council, while coopted members are chosen by the Committee.

(4) The Executive Committee shall elect its own Chairman, Vice-Chairman, Secretary, Associate Secretary, a Treasurer who shall be Chairman of the Finance Committee, a Chairman of the Evangelistic Committee, a Chairman of the Education Committee, a Chairman of the Medical Committee, a Chairman of the Literature Committee all from its own members to hold office for one year, but eligible to reelection.

(5) The Council Executive Committee has full power to act for the Divisional Council in accordance with its wishes between meetings. Its votes shall at once become effective, but important votes should be reported at the next meeting of the Council.

(6) At the time of Council meetings the Executive Committee shall prepare the agenda and appoint a Nominating Committee and a Business Committee.

(7) Vacancies in Council offices between meetings of the Council shall be filled temporarily by election of the Executive Committee, such appointments to last only until the next meeting of the Council.

(3) BY-LAWS

ARTICLE VII. STANDING COMMITTEES OF THE COUNCIL

A. The Evangelistic Committee. This is composed of the Chairman, the evangelistic representatives of the three districts, and not more than four members coopted by the Council Executive Committee. The Chairman and four elected members shall constitute a standing committee.

B. The Educational Committee. This is composed of the Chairman, the educational representatives of the three districts, and not more than four members coopted by the Council Executive Committee. Its function is to promote school education and religious education. The Chairman and four elected members shall constitute a standing committee.

C. The Medical Committee This is composed of the Chairman, the medical representatives of the three districts, and not more than three members coopted by the Council Executive Committee. The Chairman and three elected members shall constitute a standing committee.

D. The Literature Committee. This is composed of the Chairman, the literature representatives of the three districts, and not more than two members coopted by the Council Executive Committee. The Chairman and two elected members shall constitute a standing committee.

E. The Finance Committee. This is composed of the Chairman, the finance representatives of the three districts, and not more than four members coopted by the Council Executive Committee. The Chairman and four elected members shall constitute a standing committee.

ARTICLE VIII. GENERAL RULES

(1) The Council and its committees hold a meeting annually at the same time; the District Associations hold quarterly meetings; the local churches hold six regular meetings each year. If the Associations or the local churches wish to decrease the number of meetings they may do so.

(2) Newly elected officers of the District Association or the Divisional Council take office upon adjournment of the electing meeting.

(3) A quorum consists of a majority in all cases.

(4) Secretaries for a type of work are ex-officio members of the committee on such work: executive secretaries are ex-officio members of the executive committee and all standing committees. If a District Association does not have special committees for different branches of work, secretaries for a particular branch of work are ex-officio members of the Executive Committee when it discusses that branch of work.

(5) The Church Year runs from Feb. 1 to January 31.

(6) A church wishing to ordain its pastor must secure the approval of the District Association. The case then goes to the Council Evangelistic Committee for investigation, after which it must be passed by a two-thirds vote of those present at the annual meeting of the Council. If it fails of passing, the whole process must be repeated from the beginning.

(7) Each District should have an evangelistic secretary, a primary school secretary, a women's work secretary. Each district and the Council itself should have a Chinese and a Western Executive Secretary. District secretaries are elected by the Council Executive Committee on nomination of the District Executive Committee Council Secretaries are elected by the Council Executive Committee.

ARTICLE IX. AMENDMENTS.

A. Proposals to amend the by-laws must first be passed by one District Association or by the Council Executive Committee.

B. Being thus proposed, they must be approved by two-thirds of those present at a regular annual meeting of the Council.

-finis-

THE MID-FUKIEN DIVISIONAL COUNCIL OF THE CHURCH OF CHRIST IN CHINA
First Annual Meeting, November 1-8, 1928. Foochow, China.

The First Business Session, Nov. 3, 9-12 A.M. Mr. Sing in the Chair. After a hymn and prayer, the Secretary called the roll. The following votes were passed:

1. The minutes of last years meeting having been printed and circulated were approved without reading.

2. Rules for attendance of delegates were reported and approved as follows: All delegates must be regular in attendance; if for good reason they are absent they must prepare a written request and be formally excused; delegates absent without being excused forfeit their membership in the Annual Meeting.

3. On recommendation of the Evangelistic Committee, it was voted to license Miss I.D.Uong, Miss S.D.Uong, Mrs.D.K.Hsueh, and Mrs.U.I. Iong-Sing as First Grade Preachers. A date was fixed for giving them their certificates.

4. Voted that since the General Assembly of the Church of Christ in China is now established, we change our church name to "The Mid-Fukien Divisional Council of the Church of Christ in China" the three districts being called "The Foochow District Association", "The Diong-loh District Association", and "The Ingtai District Association".

5. Voted to approve of putting the revision of the Constitution and By-Laws on the agenda of the Annual Meeting.

6. A report was made of plans for a Union General Hospital and a draft Constitution was presented, after which it was voted that we heartily approve of establishing a Union Hospital along the general lines proposed, and appoint five representatives to confer and work out a detailed plan to be brought to the Executive Committee for approval.

7. Voted to approve the recommendations of the Evangelistic Committee that we emphasize the work of Christian literature and rural evangelism for the coming year.

8. The Religious Education Committee reported recommendations that we emphasize literacy and Bible study for Church members, and also that a special religious education conference be held next year. Voted that such a conference be held next year, to cost about $300.00, one-third each from day-school funds, women's work funds, and the Finance Committee; but that the literacy and Bible study proposal be postponed for later discussion.

The Second Business Session, Nov. 4, 9-12 A.M.

9. The Education Committee reported, recommending that means be found of improving the religious spirit of the schools and that all matters connected with registration of schools be managed by the standing committee of the Education Board. Voted to approve.

10. The proposal that Foochow College become a co-educational institution was given careful consideration, after which it was voted to recognize the problem as needing further study, and to ask the Foochow College and Wen Shan Boards of Managers and the three District Associations to discuss it, reporting their opinions to the Executive Committee, leaving the problem for next year's Annual Meeting to deal with.

The Third Business Session, Nov. 5, 9-12 A.M.

11. Proposed changes in the Constitution were presented and discussed seriatim and after revision formally adopted. (Separately printed)

MID-FUKIEN DIVISIONAL COUNCIL FIRST ANNUAL MEETING

The Fourth Business Session, Nov.8, 9-12 A.M.

12.The Committee which had looked over the minutes of the District Associations and the various church committees gave their report,after which the following votes were passed:

a.That the Executive Secretary should prepare uniform record books for all the District Associations and Church committees.

b.That all such minute books should be first signed by the Chairman of the body concerned,after which it should come to the Committee appointed by the Council to be signed by them.

c.Such records as have not yet been approved for this year should be dealt with by the new Executive Committee.

13.The proposed changes in the By-Laws were presented and discussed seriatim and after revision formally adopted.(Separately translated)

14.Voted that the new Executive Committee be instructed to discuss and work out plans for diffdrentiating between the privileges of different grades of churches on the basis of the amount of self-support attained,such plans to be submitted to the next Annual Meeting.

The Fifth Business Session, Nov.8, 2-5 P.M.

15. The three stages in the transfer of authority from the Mission to the Church were reported as follows: (1) The Foochow Mission of their own volition last January voted in favor of this transfer and cabled the American Board in Boston asking approval. (2) The American Board cabled their approval in general,after which the Church Executive Committee after conference with Chinese and missionaries,worked out detailed plans for the transfer and reported them to the American Board. (3) The letter from the American Board which had just arrived and which formally approved of the transfer was read. After this report the following three votes were passed:

(a) That the new Executive Committee be instructed to prepare a letter in the name of the Council expressing our sincere thanks to the members of the Foochow Mission of the American Board for their generosity in initiating this transfer of authority.

(b)That the members of this Council in annual meeting assembled express by rising vote their approval of the careful work of the outgoing Executive Committee with regard to the transfer of authority and their gratitude therefor

(c) That the new Executive Committee be instructed to prepare a letter in the name of the Council expressing our sincere thanks to the Prudential Committee of the American Board for their generosity in authorizing this transfer of authority.

16. Voted to ask the new Executive Committee to elect the standing committees of the Council for the coming year.

17.Voted to approve of the officers of the Christian Endeavor Society as elected by that organization as follows: President Mr.L.G. Uong,Vice President Miss Armstrong,Secretary Mr.H.Ng.Li,Treasurer Mr.L.J.Christian,Exec.Sec'y Mr.N.T.Ding,Convener of Childrens Department Miss S.D.Uong,Convener of Young People's Department Miss U.H. Cung,Convener of Adult Department Rev.H I.Ung. Members of the Committee Miss Hartwell,Mr.Bucknall,Rev.W.H.Topping,Mr.C.K.Li,Miss Ding Mi Hiong. Rev.E.H.Smith,Mrs.D.S.Ngoi,Rev.L.H.Gong, Mr.Ding Sing Ming,Mrs.Diong-Uong Nguok Hiong,Mr.Dang Cung Gi,Mrs.Ling Hok Ngie.

18.Officers and committees and members of Boards of Managers were elected by ballot. The Church Executive Committee,The Boards of

Managers for Foochow College, Wenshan Girls School, the representatives on the North Fukien Christian Council, and delegates to the South Fukien Synod of the Church of Christ in China were appointed at the time, and the unfinished business connected with elections was entrusted to the new Executive Committee.

Officers and Committees as finally elected are as follows:

The Executive Committee: Chairman Mr. Donald M. Hsueh (co-opted 1 year) Vice Chairman Rev. W. H. Topping (3 yrs) Secretary Rev. Y. S. Lin (2 yrs) Associate Sec'y Rev. S. H. Leger (2 yrs) Treasurer and Chairman of the Committee on Finance and Property Rev. E. H. Smith (3 yrs) Chairman of Evangelistic Committee Rev. D. H. Ling (2 yrs), Chairman of Education Committee Mr. C. D. Sing (3 yrs), Chairman of Medical Committee Dr. L. G. Dyer (Co-opted 2 yrs), Chairman of Literature Committee Rev. H. I. Ung (1 yr). Other members: Rev. C. S. Ding (1 yr), Rev. G. N. Kiu (1 yr), Dr. Neil Lewis (Coopted 1 yr), Miss I. D. Uong (3 yrs), Rev. N. T. Li (2 yrs) Miss Wiley (1 yr).

Executive Secretaries -Rev. Y. S. Lin, Rev. S. H. Leger (elected by Executive)

Standing Committees: (Elected by Executive Committee)

Evangelistic Committee: Mr. L. J. Christian, Rev. L. I. Ma, Rev. G. N. Kiu, Miss I. D. Uong.

Education Committee: Miss Armstrong, Mr. Ding Guong Gau, Mr. Ueng Do Heng, Mrs. D. M. Hsueh.

Medical Committee: Mr. L. J. Christian, Dr. G. C. Ling, Miss Cong Seu Gi.

Literature Committee: Rev. S. H. Leger, Rev. N. T. Li.

Finance-Property Committee: Miss Hartwell, Rev. G. N. Kiu, Rev. C. D. Ngu, Mr. Ling Caik Hie.

Committee on training New Missionaries: Mr. Ding Guong Gau (3 yrs) Mr. S. H. Leger (3 yrs) Mr. D. M. Hsueh (2 yrs) Mrs. Beach (2 yrs) Rev. Y. S. Lin (1 yr)

Committee on Theological Training: Rev. E. H. Smith (3 yrs) Rev. H. I. Ung (3 yrs) Rev. W. H. Topping (2 yrs) Rev. G. N. Kiu (2 yrs) Rev. S. G. Ling (1 yr), Rev. Y. S. Lin and Rev. S. H. Leger ex-officio.

Foochow College Board: Rev. G. N. Kiu, Rev. Y. S. Lin, Rev. S. H. Leger each 3 years; Mr. L. J. Christian, Mr. C. D. Sing, Rev. H. I. Ung each 2 years; Rev. W. H. Topping, Miss Wiley, Rev. D. H. Ling each 1 year.

Wenshan Girls School Board: Rev. Y. S. Lin, Mrs. R. Scott, Mr. C. D. Sing each three years; Dr. Dyer, Rev. G. N. Kiu, Rev. H. I. Ung each 2 years; Miss Hartwell Mr. Christian, Mrs. D. M. Hsueh each 1 year.

Fukien Christian University. Mr. C. D. Sing 4 years; Rev. Y. S. Lin 3 years; Rev. H. I. Ung 2 years, Rev. S. H. Leger 1 year.

Union Middle and Normal School: Mr. C. D. Sing 3 years, Mr. L. J. Christian 2 years, Rev. Y. S. Lin 1 year.

Union Kindergarten Training School: Mrs. Christian and Mrs. Hsueh each 3 years; Miss Hartwell and Rev. D. H. Ling each 2 years; Rev. H. I. Ung 1 yr.

Hospital Board and Union Hospital Committee: Rev. Y. S. Lin and Mr. Christian each 3 years; Rev. W. H. Topping and Rev. G. N. Kiu each 2 years; Mrs. D. M. Hsueh 1 year.

North Fukien Christian Council: Mr. L. J. Christian, Rev. Y. S. Lin, Rev. D. H. Ling, Rev. H. I. Ung each 3 years; Rev. G. N. Kiu, Rev. S. H. Leger, Mr. C. D. Sing each 2 years; Rev. E. H. Smith, Rev. W. H. Topping, Rev. L. I. Ma each 1 year.

Fukien Board of Christian Education: Rev. Y. S. Lin, Rev. H. I. Ung, Rev. S. H. Leger each 3 years; Mr. L. J. Christian, Mr. C. D. Sing each 2 years; Mr. D. M. Hsueh and Rev. G. N. Kiu each 1 year.

North Fukien Tract Society: Rev. H. I. Ung 3 years, Rev. D. H. Ling 2 years; Rev. E. H. Smith 1 year.

Delegates to South Fukien Synod: Miss I. D. Uong and Mr. Christian; alternates: Miss S. D. Uong and Mrs. Christian.

-Finis-

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN DIVISIONAL COUNCIL

MINUTES OF THE SECOND ANNUAL MEETING
Ingtai, Feb.15-18,1929

The First Business Session - 2 P.M. Feb.16.
(See Chinese minutes for list of 85 accredited delegates present)
Meeting at 2.M.Hsueh in the Chair.
The meeting opened with a hymn and prayer.
1. Voted to accept the minutes of the previous meeting as printed.
2. Voted to amend the constitution and by-laws as follows:
a. In Article I of By-Laws "Churches with at least 12 communicant members and a minimum annual contribution of $24.00 are 3rd grade churches" the $24.00 be changed to $36.00.
b. In the Constitution Article III b on District Association and c. on Divisional Council the clause "forty regular members contributing annually $80.00" the $80.00 be changed to read $120.00.
c. That churches of 2nd grade or above (self supporting churches) be allowed one extra delegate in District Association and Divisional Council for each three delegates now appointed.
3. Voted to authorize the Executive Committee to make a literary revision of the Constitution and By-Laws and print the same in booklet form for distribution to church members.
4. Voted that the General Secretary and Assistant General Secretary of the Council should hold office for three years and all other secretaries be elected for a one year term.
5. Voted to ask Mr. Iu Soi Ling, Mr. Nga Geng Guong and Mr. Hung Seng Huang to look over the minutes of the District Associations and report.
6. Voted to write to all District Associations asking them to look over the minutes and membership lists of all local churches at their first District Meeting this year.
7. Voted that each District Association should have a conference for training lay church officers.
8. Voted to table the problem of co-education in Foochow College as the time is not ripe.
9. Voted to approve of cooperation in the Union Christian Women's Industrial Institute, the Executive Committee to approve of the Constitution, and the Council to elect members of the Board of Managers.
10. Voted to approve the proposals of the Education Board as follows
a. The problem of unifying our Church educational system to be referred to the Education Board with representatives of schools concerned, to work out concrete plans to present at the next Annual Meeting.
b. That all middle schools and primary schools should actively plan to begin the school year with the fall term beginning in 1930.
c. That the Education Board should actively proceed with the registration of the primary schools.
d. As to schools for popular education, voted to ask the Education Board to investigate and carry out such work as far as seems feasible.

The Second Business Session - 8:30 A.M. Feb.18.
Mr. Hsueh in the Chair. Present 85 delegates. The Meeting opened with prayer led by Dr. Beard. The minutes of previous meeting were approved.
11. Mr. Hung Seng Huang reported for the Committee looking over the District Association Minutes. The report was accepted.
12. The Evangelistic Board reported favoring preachers conferences unifying preachers appointments and raising salaries, whereupon it was voted: a. To approve of each District having a Conference-Retreat.

MINUTES OF THE SECOND ANNUAL MEETING

Vote 12 Continued.

b. To ask the Evangelistic Board to prepare quickly concrete proposals for unifying appointments to work and establishing standards for increased salaries, these to be presented to the Council for approval.

13. Secretary K.T.Chung of the National Christian Council reported plans for a Conference in May on Religious Education and the desire to study religious education in the churches in preparation for the same. Voted to approve and ask the Executive Committee to make a study of religious education in all the churches.

The Third Business Session - 2 P.M. Feb.18,1929.

Mr.Hsueh in the Chair. Present 82 delegates. Opening prayer by Rev. S.H.Leger. The minutes of the previous meeting read and approved.

14. Messrs.Hung Seng Huang, Iu Soi Ling, Yu Hieu Hung, Ngu Cai Do, Li Chung Kai, Ding Siong Ing were elected to distribute and count ballots.

15. Voted that for members of the Executive Committee a majority of votes cast be required for election, but that for other offices a plurality be sufficient for election.

16. Voted to approve the motion from the Finance Board and elect a committee of seven on self support, with power to coopt others.

17. Committees and Boards of Managers were elected by ballot as follows:

(1) Members of the Council Executive Committee.
Evangelistic Representative Miss Uong Seu Ding 42 votes.
Educational Representative Mr.Donald T.M.Hsueh 56 votes.
Medical Representative Dr.Ling Guong Cieu 47 votes.
Literature Representative Mr.Yu Hieu Hung 49 votes.
Finance Representative Rev.Ding Cung Sieng 58 votes.

(2) Committee on Training New Missionaries -
Mr.Nga Geng Guong 46 votes.

(3) Committee on Theological Education -Dr.W.L.Beard 35 votes.

(4) Foochow College Board of Managers
Rev.D.H.Ling 29, Rev.W.H.Topping 26, Rev.W.L.Beard 22.

(5) Wenshan Girls School Board of Managers
Mrs.D.M.Hsueh 31, Miss Bertha Allen 29, Miss Susan Armstrong 12.

(6) Fukien Christian University -Rev.W.L.Beard 26.

(7) Foochow Union High School - Mr.Ding Guong Gau 38.

(8) Union Hospital Board and Foochow Missionary Hospital Board
Mrs.D.M.Hsueh 14, Rev.S.H.Leger 23.

(9) Fukien Christian Council
Mr.Iu Soi Ling 20, Rev.W.H.Topping 17, Rev.W.L.Beard 15.

(10) Fukien Provincial Board of Christian Education.
Mr.D.M.Hsueh 16, Mr.Ding GuongGau 12.

18. Voted to elect other committees as follows:

(1) Representative on Tract Society - Rev.S.H.Leger.

(2) Union Christian Women's Industrial Institute Board: Mr.Howard Diong, Miss S.D.Uong, Miss E.S.Hartwell, Miss Wiley?Miss Allen, Mr. Ding Guong Gau.

(3) Committee on Self Support. Mr.Yu Hieu Hung, Rev.C.S.Ding, Mr.Ding Ieu Ciong, Mr.Iu Soi Ling, Mr.S.H.Hung, Mr.Ling Maiu Daik, Mr.H.Diong.

19. Voted to approve of the committee of 20 Elected by the C.E.Union (For names see Chinese minutes)

20. Voted to grant First Grade Preachers Certificates to Mr.Ngu Cai Do and Mr.Saeng Nai Ing.

- Adjournment-

MINUTES OF THE THIRD ANNUAL MEETING OF THE MID-FUKIEN SYNOD OF THE CHURCH OF CHRIST IN CHINA

Lau Memorial Church, Foochow November 15-19, 1929

Moderator: Mr. Donald T.M. Hsueh. Vice Moderator: Rev. W.H. Topping.
Clerks: Mr. N.T. Ding and Mr. H.H. Yu.
The delegates numbered 138 persons. For their names and for devotional meetings, addresses, reports, etc. see Chinese Printed minutes. Only the votes passed at the six business sessions are recorded below.

The First Business Meeting. Nov. 15, 8:30 A.M. The Rev. N.L. Li led in opening prayer. The roll call showed 86 delegates present. The minutes of the Second Annual Meeting were read and approved. Correspondence was reported.

1. Voted to appoint Mr. Ding Kie Chiong, Mr. Tang Uk Sang, and Mr. Ding Siong Ing a Committee to inspect the minutes of the District Associations, to report at the third business meeting.

2. The following votes were passed with regard to medical work:

a. Voted to ask the Standing Committee on Medical Work to prepare regulations making plain the functions of the Medical Committee and its relationship to Hospital Boards of Managers.

b. Voted to ask the Medical Committee to work out detailed plans for securing special medical education scholarship funds in order to help qualified men and women students to secure a medical education.

c. Voted to ask hospital Boards of Managers to try to provide for Chinese doctors in active service not more than three months of special study after each four years of service.

3. The following votes were passed with regard to literature.

a. Voted to establish a Church Book Store for religious books with Rev. S.H. Leger in charge, and with branch stores in Ingtai and Diongloh, the Synod Executive to provide $200.00 capital for the same.

b. Voted to elect Rev. Y.S. Lin as Editor-in-Chief and Mr. N.T. Ding as Editor for the Mid-Fukien Synod Paper.

c. Voted to ask the District Associations to prepare tracts and booklets adapted to local needs for use in the Five Year Movement.

d. Voted to promote a Book Reading Campaign for all evangelistic and educational workers in the Church.

4. The following votes were passed with regard to evangelistic work.

a. Voted that in appointment of church workers, the Districts are first to prepare a tentative list, after which the three District Executive Committees are to meet together for final decision; the time and place of this latter meeting to be fixed by the Synod Executive Committee

b. Voted that the District Executive Committees and Secretaries be responsible for a careful study of the work and economic circumstances of all men and women evangelistic workers in their districts.

c. Voted to grant First Grade Preachers Certificates to Mr. Ling Nguong Hung of Foochow District and Mr. Ding Guong Ing of Diongloh District

d. Voted to carry out a Book Reading Campaign among evangelistic workers, the detailed plans (such as giving prizes of books, etc. to those who excel) to be left to the Standing Committee on Evangelism.

5. The following votes were passed with regard to finance and property matters:

a. Voted that all deeds held in any District for church, school, or other property be given to the Finance-Property Committee for safe keepi

b. Voted that District Executive Committees when dealing with the apportionment of funds must co-opt three Christians not in the employ of the Church, and the result of their deliberations should be reported to the District Association.

MINUTES OF THE THIRD ANNUAL MEETING OF THE MID-FUKIEN SYNOD OF THE CHURCH OF CHRIST IN CHINA

The Second Business Meeting. Nov.16,8:30 A.M. Mr.Moses Ding led in opening prayer. The roll call showed 87 delegates present. The Minutes of the First Business Meeting were read and approved.

6. The following votes were passed with regard to education.

a.Voted to approve of the vote of the Education Board with regard to a plan for unifying education, viz.that since the Church is already moving towards unity in curriculum and educational administration there is no further need for such a plan.

b.Voted that henceforth our policy for primary education should look to decrease in the number of schools in order to increase educational efficiency and that we ask the Union High School and Wenshan Girls School to plan supplementary training for men and women teachers now employed, to meet the requirements of the educational authorities, financial aid to be given from primary school education funds.

c.Voted that religious education in the registered schools of the Church should be the responsibility of all Christian officers and teachers in those schools, to be actively carried on by them through elective courses or in extra curricular religious activities in accordance with the principles of free choice.

d.Voted that all churches should provide a special children's service of worship each Sunday.

e.Voted to ask all local church committees actively to promote Bible classes,Christian Endeavor Societies,Sunday Schools,and other religious education activities.

f.Voted that the local churches should carry out a Literacy Campaign,the Standing Committee on Education to prepare course of study and to provide diplomas.

g.Voted to carry out a Book Reading Campaign among educational workers,the detailed plans (such as giving books as prizes,etc.) to be left to the Standing Committee on Education.

h.Voted that the Primary School Curriculum be prepared by the Standing Committee on Education and approved by the Education Board.

7.The following votes were passed on methods of election.

a.Voted that elections take place at the Third Business Meeting.

b.Voted to print a complete list of present church officers and committees designating those whose term expires this year.

c.Voted that qualifications for election as delegates to the General Assembly be as follows: (1)Those set by the General Assembly; (2)A majority of the votes cast to be required for election; (3) Chinese delegates must be able to use the National Language in discussion.

d.Voted that all elections be by ballot without nominations,and that a majority of the votes cast be required for election.

8.Voted to amend the Church By-Laws as follows:(First passed by the Executive Committee,then by two-thirds vote of Annual Meeting)

To change the phrase "two medical representatives for a two year term" so as to read "for a three year term" and "one literature representative for a one year term" to read "for a three year term".

9.The following votes were passed on the Five Year Movement.

a.Voted to give full approval to the Five Year Forward Evangelistic Movement as promoted by the National Christian Council and the General Assembly of the Church of Christ in China.

MINUTES OF THE THIRD ANNUAL MEETING OF THE MID-FUKIEN SYNOD OF THE CHURCH OF CHRIST IN CHINA

Vote 9 Continued

b.Voted to ask all executive committees and standing committees, all institutions,all executive secretaries,and all church officers and church members in this Synod to make the Five Year Movement the center of their work for the coming year.

c.Voted to ask all church institutions in promoting the Five Year Movement to begin with meetings for prayer and revival,and to give special attention to reaching whole families for Christ.

d.Voted to recommend the plans and methods proposed by the National Christian Council,the General Council of the Church of Christ,and by different organizations in our own church in promoting the Five Year Movement this coming year and to recommend especially the method of asking Christians to sign enlistment cards.

The Third Business Meeting. Nov.18,8:30 A.M. Miss S.D.Uong,Mr. S.L.Iu,and Miss Ward led in opening prayer. The roll call showed 112 delegates present. The minutes of the Second Business Meeting were read and approved.

10.Voted to receive reports given as follows:

a.Mr.H.H.Yu reported for the Commission on Self Support.The report was referred to the Executive Committee for recommendations.

b.Mr.Ding Kie Chiong reported the results of examination of the Minute Books of the District Associations.

11.Voted to elect by ballot without nominations the delegates to the Second Meeting of the General Assembly.

a.Tellers were elected as follows; Messrs.N.T.Ding,H.H.Yu, S.H.Leger,S.L.Iu,C.H.Ngu,and Miss S.D.Uong.

b.Delegates were elected as follows: Miss Ding Mi Hua, Rev. W.H.Topping, Mr.C.D.Sing. Alternates for the above were elected as follows: Miss W.Y.Huang, Rev.T.H.Smith, Mr.Donald T.M.Hsueh.

The Fourth Business Meeting.Nov.18, 3:30 P.M. The meeting opened with prayer.The roll call showed 79 delegates present.

12.Voted to ballot without nominations for members of the Synod Executive Committee. The following were thus elected:

Evangelistic	-Rev.D.H.Ling	Educational	Mr.Howard L.Diong
Medical	Miss Lowood	Literature	Rev.H.I.Ung
Finance-Property	Rev.G.N.Kiu		

The Fifth Business Meeting Nov.19,8:30 A.M. Present 81 delegates. Opening prayer by Mrs.L.J.Christian and Rev.W.H.Topping. The minutes of the Third and Fourth Business Meetings were read and approved.

13.The following votes were passed regarding self support.

a.The The promotion of self support is a responsibility of the Synod Executive Committee,and is to be pushed vigorously during the time of the Five Year Movement.

b.We should continue this year to seek methods of securing a desire for self support, the strength which makes self support possible, a consciousness of stewardship, and the habit of giving.

c.Each year a report should be given showing the gradual increas in self support.

14.Voted to give 2% of funds received from the American Board as a contribution to the expenses of the General Assembly of the Church of Christ in China.

MINUTES OF THE THIRD ANNUAL MEETING OF THE MID-FUKIEN SYNOD OF THE CHURCH OF CHRIST IN CHINA

15. Voted that in view of various difficulties the churches are in at present we cable the American Board asking them to continue their help unchanged for this next year.

The Sixth Business Meeting. Nov.19,2 P.M. Present 69 delegates. After opening prayer, the minutes of the Fifth Business Meeting were read and approved.

16. Voted to elect by ballot after nominations the remaining committees and members of Boards of Managers.

a. A nominating committee was appointed as follows: Rev. Arthur Rinden, Mr. Howard L. Diong, Miss T.Y. Huang, Mr. Uong Li Gong, Mr. Iu Soi Ling. They were instructed to bring in a double list for all committees.

b. The following persons were thus elected:

(1) Committee on New Missionaries: Miss T.Y. Huang, Mr. T.M. Haueh, Miss Thomas.
(2) Theological Education Committee: Rev. Y.S. Lin, Mr. Iu Soi Ling.
(3) Foochow College Board: Rev. Y.S. Lin, Mr. Howard Diong, Mr. G. Newell.
(4) Wenshan Board: Miss Ding Mi Hua, Mr. G.G. Nga, Mrs. R. Shrader.
(5) Fukien Christian University: Miss T.Y. Huang
(6) Union High School Board: Mr. Donald Haueh, Dr. T.L. Beard.
(7) U.K.T.S. Board: Mrs. C.D. Sing, Miss S.D. Uong, Miss Cushman.
(8) Hospital Board (Union and F.M.H.) Mr. C.D. Sing, Rev. T.H. Topping.
(9) Fukien Christian Council: Mr. C.D. Sing, Rev. N.T. Li, Rev. S.H. Leger.
(10) Fukien Education Board: Mr. G.G. Nga, Rev. T.H. Topping.
(11) N. Fukien Religious Tract Society: Rev. D.H. Ling.

c. The election of Managers for the Christian Women's Institute of Industrial Arts was left to the Executive Committee.

17. Voted to approve of the Committee of the Christian Endeavor Union as proposed by the previous committee: Rev. B.D. Guoh, Miss Ding Mi Hua, Miss Armstrong, Mr. Christian, Rev. H.I. Ung, Mr. Bucknall, Miss S.D. Uong, Mr. Iu Soi Ling, Mr. Dang Cung Gi, Rev. T.H. Topping, Mr. Ding Guong Ing, Mr. Ding Mi Hang, Miss Dong Ing Lang, Rev. T.H. Smith, Rev. L.H. Gong, Mr. N.T. Ding.

The Annual Meeting adjourned sine die

OFFICERS AND COMMITTEES OF THE MID FUKIEN SYNOD OF THE CHURCH OF CHRIST IN CHINA

December 1929

The Executive Committee

Chairman: Mr. C. D. Sing Vice Chairman: Rev. W. L. Beard
General Secretary and Chief Clerk: Rev. Y. S. Lin
Associate Secretary and Associate Clerk: Rev. S. H. Leger
Treasurer & Chairman Finance-Property Board: Rev. W. H. Topping.
Chairman of Evangelistic Board: Rev. D. H. Ling.
Chairman of Education Board: Miss W. Y. Huang
Chairman of Medical Board: Dr. G. C. Ling.
Chairman of Literature Board: Rev. H. I. Ung

The classification and term of service of each member of the Executive Committee is given below:

Classification	1930-1932	1930-1931	1930
Evangelistic	Rev. D. H. Ling	Miss S. D. Uong	Rev. W. H. Topping
Educational	Mr. Howard Diong	Mr. Donald Hsueh	Mr. C. D. Sing
Medical	Miss H. Atwood	.....	Dr. G. C. Ling
Literature	.....	Rev. H. I. Ung	.....
Finance-Property	Rev. G. N. Kiu	Rev. C. S. Ding	Rev. E. H. Smith
Co-opted	Rev. L. H. Gong	Dr. W. L. Beard	Miss W. Y. Huang

The membership and term of service of other Church Committees is given below:

Name of Committee	1930-1932	1930-1931	1930
New Missionaries	Miss W. Y. Huang	Mr. G. G. Nga	Rev. S. H. Leger
	Miss Thomas		Mr. D. Hsueh
Theological	Rev. Y. S. Lin	Rev. W. L. Beard	Rev. E. H. Smith
Education	Mr. Iu Soi Ling		Rev. W. L. Topping
Foochow College	Mr. G. Newell	Rev. W. L. Beard	Rev. D. H. Ling
Board	Mr. H. L. Diong	Rev. G. N. Kiu	Rev. S. H. Leger
	Rev. Y. S. Lin	Mr. C. D. Sing	Rev. W. H. Topping
Wenshan Girls	Mrs. R. Shrader	Miss S. Armstrong	Rev. Y. S. Lin
School	Miss M. H. Ding	Miss B. Allen	Mrs. R. Scott
Fukien Christian	Miss W. Y. Huang (33)	Mr. C. D. Sing	Rev. Y. S. Lin
University	Rev. W. L. Beard (32)		
Union High School	Rev. W. L. Beard	Mr. D. Hsueh	Mr. C. D. Sing
U.K.T.S.	Miss T. Cushman	Miss S. D. Uong	Mrs. D. Hsueh
	Mrs. C. D. Sing		
Union Hospital &	Rev. W. H. Topping	Mrs. D. Hsueh	Rev. Y. S. Lin
F.M. Hospital	Mr. C. D. Sing	Rev. S. H. Leger	Mr. Christian
Fukien Christian	Mr. C. D. Sing	Dr. W. L. Beard	Mr. Christian
Council	Rev. S. H. Leger	Rev. W. H. Topping	Rev. D. H. Ling
	Rev. N. T. Li	Mr. S. L. Iu	Rev. Y. S. Lin
			Rev. H. I. Ung
Fukien Christian	Rev. W. H. Topping	Mr. D. Hsueh	Rev. Y. S. Lin
Education Board	Mr. G. G. Nga	Mr. G. G. Ding	Rev. S. H. Leger
			Rev. H. I. Ung
Christian Women's		Mr. H. L. Diong	Miss S. D. Uong
Industrial Institute		Miss Hartwell	Miss Tiley

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes 1928

The first meeting of the Executive Committee Nov.8,1027,at 8 P.M. in Liu Memorial Church. Present Rev.W.H.Topping,Mr.C.D.Sing,Rev.Y.S.Lin, Rev.S.H.Leger,Rev.H.I.Ung,Rev.N.T.Li,Rev.D.H.Ling,Rev.G.N.Kiu,Rev.E.H. Smith.

1.The Rev.W.H.Topping was elected Temporarily as Chairman and Rev.H.I.Ung as temporary Secretary. Rev.D.H.Ling lead in prayer.

2. Voted to coopt Mr.Donald T.M.Hsueh,Dr.Lora G.Dyer and Dr.Neil H.Lewis as regular members of the Committee.

3. Since the members of the committee elected by the Annual Meeting lacked one educational and two medical representatives it was voted to fix term of office according to number of votes and to place Miss I.D.Uong,Rev.N.T.Li and Miss Wiley in the coopted class,putting Mr. Hsueh in the educational class and Dr.Dyer and Dr.Lewis in the medical class. The final arrangement of the members of the Executive Committee follows:

a.Evangelistic Representatives: Rev.W.H.Topping (3 years) Rev. D.H.Ling (2 years) Rev.C.S.Ding (1 year)

b.Educational Representatives: Mr.C.D.Sing (3 years) Rev.S.H. Leger (2 years) Mr.Donald T.M.Hsueh (1 year)

c. Medical Representatives: Dr.Lora G.Dyer (2 years) Dr.Neil Lewis (1 year)

d.Literature Representative: Rev.H.I.Ung (1 year)

e.Finance Representatives: Rev.E.H.Smith (3 years) Rev.Y.S.Lin (2 years) Rev.G.N.Kiu (1 year)

f.Coopted: Miss I.D.Uong (3 years) Rev.N.T.Li (2 years) Miss Martha Wiley (1 year)

The Second Meeting of the Executive Committee Nov.9,1027,9 A.M. in the Church Office. Present Rev.W.H.Topping,Rev.Y.S.Lin,Rev.G.N.Kiu,Rev.C. S.Ding,Rev.S.H.Leger,Mr.T.M.Hsueh,Rev.D.H.Ling,Dr.Dyer, Miss I.D.Uong, Rev.E.H.Smith,Rev.N.T.Li,Rev.H.I.Ung. Mr.Topping acted as temporary Chairman Rev.H.I.Ung as temporary Secretary. Rev.C.S.Ding lead in prayer.

4.The minutes of the first meeting were read and approved.

5.Officers were elected by ballot as follows: Chairman Mr.Donald T.M.Hsueh, Vice-Chairman Rev.W.H.Topping, Secretary Rev.Y.S.Lin,Associate Secretary Rev.S.H.Leger, Treasurer and Chairman of the Finance Committee Rev.E.H.Smith, Chairman of the Evangelistic Committee Rev. D.H.Ling, Chairman of the Education Committee Mr.C.D.Sing, Chairman of the Medical Committee Dr.Lora G.Dyer, Chairman of the Literature Committee Rev.H.I.Ung.

6. The Rev.Y.S.Lin was elected by ballot as General Secretary of the Mid-Fukien Divisional Council.of the Church of Christ in China.

7. Since the Annual Meeting had entrusted the choosing of the Church Standing Committees to the Executive Committee the following were elected by ballot:

a.Evangelistic (3 Chinese,1 Western) Mr.L.J.Christian,Rev. L.I.Ma,Rev.G.N.Kiu, Miss I.D.Uong.

b.Educational (3 Chinese,1 Western) Miss Susan Armstrong,Mr. Ding Guong Gau, Mr.Uong De Heng, Mrs.T.M.Hsueh.

c.Medical (2 Chinese,1 Western) Mr.L.J.Christian, Miss Ong Seu Gi, Dr.G.C.Ling.

d.Literature (1 Chinese,1 Western) Rev.S.H.Leger,Rev.N.T.Li.

e.Finance (3 Chinese,1 Western) Miss Hartwell, Rev.G.N.Kiu, Rev.C.D.Ngu, Mr.Ling Saik Hie.

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

8. The Annual Meeting elections where problems arose were adjusted as follows:

a. For the 6th Chinese member of the Foochow College Board of Managers three persons each had 17 votes (Rev. D. H. Ling, Rev. Ng. L. Li, and Dr. Ling Hok De). Voted by ballot to elect Rev. D. H. Ling as member of the Foochow College Board of Managers.

b. In the vote for delegates to the South Fukien Synod Miss I. D. Uong received 11 votes, Mr. and Mrs. Christian and Mr. Topping each 10 votes, Miss S. D. Uong 9 votes. Voted to choose Miss I. D. Uong and Mr. Christian as regular delegates with Mrs. Christian and Miss S. D. Uong as alternates.

9. Voted to authorize $30.00 travel expenses for delegates to the South Fukien Synod asking the Treasurer, Mr. Smith to advance the money and later charge to the new appropriation.

10. A letter of resignation from Mr. Li Hok Nguong of the Lau Memorial Church was read, after which it was voted to appoint Rev. [illegible]. H. Leger Rev. D. H. Ling and Rev. G. N. Kiu to urge him to reconsider.

11. Nov. 11 was set for an all day meeting of the Committee.

The Third Meeting of the Church Executive Committee was held Nov. 11, 1928, beginning at 9 A.M. in the Church Office. Present Rev. W. H. Topping, Rev. Y. S. Lin, Rev. G. N. Kiu, Dr. Neil Lewis, Rev. E. H. Smith, Miss Wiley, Miss I. D. Uong, Dr. Lora G. Dyer, Rev. S. H. Leger, Mr. Donald T. M. Hsueh, Rev. D. H. Ling, Rev. H. I. Ung, Rev. F. T. Li. Miss Uong lead in a brief prayer service. Mr. Topping took the chair.

12. The minutes of the Second Meeting were read and approved.

13. The Committee on retaining Mr. Li Hok Nguong reported, after which it was voted to continue the Committee.

14. The Rev. W. H. Topping reported on the results of the Annual Meeting elections, and the term of service depending on the number of votes. The results as formally approved by the Committee are as follows: (Number of votes given in parenthesis)

Committee on Nurture of New Missionaries -Rev. S. H. Leger (14) and Mr. Ding Guong Gan (12) for three years; Mrs. F. F. Beach (9) and Mr. Donald T. M. Hsueh (8) for two years; Rev. Y. S. Lin (6) for one year.

Committee on Theological Education - Rev. E. H. Smith (27) and Rev. H. I. Ung (21) for three years; Rev. W. H. Topping (26) and Rev. G. N. Kiu (17) for two years; Rev. S. G. Ling (11) for one year. (Rev. Y. S. Lin and Rev. S. H. Leger members ex-officio)

Foochow College Board of Managers -Rev. S. H. Leger (46), Rev. Y. S. Lin (38) and Rev. G. N. Kiu (23) for three years; Mr. L. J. Christian (34) Mr. C. D. Sing (22) Rev. H. I. Ung (19) for two years; Rev. W. H. Topping (33) Miss Wiley (24) and Rev. D. H. Ling (17) for one year.

Yenshan Girls School Board of Managers -Rev. Y. N. Lin (34), Mrs. R. Scott (31) Mr. C. D. Sing (28) for three years; Dr. L. G. Dyer (28) Rev. G. N. Kiu (27) Rev. H. I. Ung (22) for two years; Miss Hartwell (19) Mr. L. J. Christian (19) Mrs. Donald T. M. Hsueh (22) for one year.

Fukien Christian University Board of Managers - Mr. C. D. Sing (29) for four years; Rev. Y. S. Lin (26) for three years; Rev. H. I. Ung (14) for two years; Rev. S. H. Leger (11) for one year.

Union Middle and Normal School Board of Managers Mr. C. D. Sing (25) for three years; Mr. L. J. Christian (22) for two years; Rev. Y. S. Lin (13) for one year.

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

Union Kindergarten Training School Board of Managers - Mrs. L.J.Christian (12), Mrs.T.M.Hsueh (10) for three years; Miss Hartwell (11) Rev.D.H.Ling (8) for two years; Miss Wiley (7) and Rev.H.I.Ung (7) for one year.

Foochow Missionary Hospital Board of Managers and Representatives on the Union Hospital Committee - Rev.Y.S.Lin (21) Mr.L.J.Christian (14) for three years; Rev.W.H.Topping (11) Rev.G.N.Kiu (10) for two years; Mrs.Donald T.M.Hsueh for one year.

North Fukien Christian Council - Mr.L.J.Christian (51),Rev.Y.S. Lin (48) Rev.D.H.Ling (39) Rev.H.I.Ung (24) for three years; Rev.S.H. Leger (48) Rev.G.N.Kiu (23) Mr.C.D.Sing (18) for two years; Rev.T.H. Smith (47) Rev.W.H.Topping (45) Rev.L.I.Mo (18) for one year.

Fukien Board of Christian Education - Rev.Y.S.Lin (17) Rev.H.I. Ung (17) Rev.S.H.Leger (16) for three years; Mr.L.J.Christian (16) Mr. C.D.Sing (13) for two years; Mr.Donald T.M.Hsueh (12) Rev.G.N.Kiu (11) for one year.

North Fukien Religious Tract Society - Rev.H.I.Ung (18) for three years; Rev.D.H.Ling (16) for two years; Rev.T.H.Smith (10) for one year.

In the afternoon the meeting began at 1:30 with the same people present. Mr.Topping and Mr.Hsueh in the Chair.Prayer by Rev.D.H.Ling.

15.Voted to ask the Committee on Finance and Property to discuss the burning of the Foochow College Junior Middle School building and report with a view to answering questions from the American Board.

16.Voted to ask the Chairman and General Secretary to present a draft of a letter of thanks to the Foochow Mission A.B.C.F.M. and to the Prudential Committee of the American Board in accordance with the votes of the Annual Meeting.

17. Voted that Chinese and English versions of the Constitution and By-laws passed by the Annual Meeting be printed in both loose sheets and in booklet form.

18. Voted to ask the Finance-Property Committee to work out forms for leases of Mission property by the Church and report.

19.Voted to ask the Church Finance-Property Committee in cooperation with the Mission Property Committee to investigate all Church and Mission property.

20. Voted to ask the Prudential Committee to permit the left-over appropriation for the Ingtai Girls School to be used for needed repairs.

21.Voted to write to the Prudential Committee of the American Boar asking them to permit Miss Bertha Allen, Miss Waddell, Miss Perkins and Mr.and Mrs.Newell, Rev.and Mrs.Beard,and Rev.and Mrs.Donaldson to return to serve the Church in Fukien.

22. Miss Emily Smith who formerly served in Ingtai would be welcomed by this Committee if she can come at her own expense to serve in Fukien.

23.Hereafter this committee in corresponding with the American Board will send letters signed by the Chairman and both Secretaries.

24. The Rev.S.H.Leger was elected by ballot as Associate Secretary of the Mid-Fukien Divisional Council of the Church of Christ in China.

25.Voted to appoint Rev.Y.S.Lin,Rev.S.H.Leger and Mr.L.J.Christia as a committee on missionaries appointments to work.

26.Voted to ask the secretaries to prepare church roll books and blank forms for investigation of the churches.

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

27. Voted to appoint Rev. W. H. Topping, Rev. D. H. Ling and Rev. L. I. Mao as additional members of the Committee on the Hartwell Memorial Church case and to write asking the Foochow District Executive Committee and Executive Secretaries to cooperate with this Committee towards a speedy settlement of the matter.

The Fourth Meeting of the Executive Committee was held Dec. 9, 2 P.M. in the Church Office. Present Mr. Donald T. Hauch (Chairman), Rev. H. I. Ung, Rev. E. H. Smith, Miss Wiley, Rev. W. H. Topping, Dr. Neil Lewis, Rev. D. H. Ling, Rev. N. T. Li, Dr. Dyer, Rev. Y. C. Lin, Rev. C. H. Leger.

28. The minutes of the previous meeting were read and approved.

29. Letters expressing gratitude to the American Board and to the Foochow Mission A. B. C. F. M. for transfer of sovereignty to the Church were read and approved as follows. (See separate sheets)

A. The letter to the Prudential Committee of the American Board.

B. The letter to the Foochow Mission A. B. C. F. M.

30. Voted to approve of the Church Roll books, the form for investigating the churches and the rules for church secretaries in keeping church or district records. Voted to send out the forms for investigation of churches in February and to order church roll books and minute books after consulting with the District Executive Secretaries.

31. Voted to approve of the form for leasing American Board property by the church as prepared by the Finance-Property Committee, the same to be translated and sent to the American Board. Voted also to approve of the answer prepared by the Finance-Property Committee to inquiries from the Board about the Foochow College Junior Middle School building which was burned and to ask the Chairman of that committee to report to the American Board.

LEASE CONTRACT FORM

The American Board of Commissioners for Foreign Missions
to
The Executive Committee of the Mid-Fukien Divisional Council
of the Church of Christ in China.

The American Board having full confidence that the Church of Christ in China can make proper use of this property for the extension of the Kingdom of Christ in China, hereby agrees to lease to the Executive Committee of the Mid-Fukien Divisional Council the property herein described on the following conditions:

TERMS OF CONTRACT

(1) Time Limit. This lease shall be valid for a period of not more than five years from the date of signature. If either party desires to terminate this lease, they may do so by giving six months notice. By mutual agreement of owner and lessee said lease may be terminated at any time.

(2) Rental. The lessee shall pay an annual rental amounting to five per cent of the value of the property as herein stated.

(3) Use of Property. This property shall be used exclusively for the carrying on of Christian work.

(4) Forfeiture of lease. For any one of the following three reasons this lease shall be null and void and the property revert at once to the owner, viz.

a)

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

Vot. 31 continued.

a) Whenever it ceases to be used for Christian purposes.

b) Whenever acts contrary to the laws of the country are carried on therein.

c) Whenever said property is no longer used by the lessee.

(5) Responsibility. The lessee agrees to be responsible for the protection of the property and the minor repairs necessary.

DESCRIPTION OF THE PROPERTY

(1) Location_____Province_____County_____Place
(2) Kind of property_____Church_____School_____Residence
(3) Measurement and plot of land.
(4) Valuation -Land _____Buildings $_____Furnishings $_____
Total Value $_____Rental at 5% of total valuation $_____
(5) Uses for which the property is leased.

SIGNATURES

For the Owner

For the American Board, representatives of the Committee Ad-Interim of the Foochow Mission.

_____

For the Lessee

Representatives of the Executive Committee of the Mid-Fukien Divisional Council of the Church of Christ in China

_____

Date_____

OBINION REGARDING THE LAND AND BURNT BUILDING FORMERLY USED FOR THE FOOCHOW COLLEGE JUNIOR MIDDLE SCHOOL.

A. To put up a wall from the main gate to the burned building separating the grounds adjoining the church from the Foochow College property to avoid the noise of a school disturbing the church.

B. Then the Junior Middle School is rebuilt it should be moved farther from the church leaving space sufficient for building as follows: (1) That we ask the American Board to build now a Baldwin Memorial Library, part of which the Mid-Fukien Council might temporarily rent for an office. (2) That the Council might in the future use some of this land to ~~raise money and~~ put up an office and annual meeting building and also possibly that some of this land might be used for building a parsonage for the church.

32. Voted to approve of the proposals of the Literature Committee with regard to (a) a church library (b) a book store and (c) publications.

a. Library - Voted to ask that the old circulating library be turned over to the Mid-Fukien Council to manage.

b. Book store - Voted to inquire from different publishers as to terms etc. after which plans are to be made for opening a bookstore.

c. Publications. Voted to begin publishing a quarterly paper, and to ask the Finance Committee to put $200.00 in the budget for the same, the paper to be sent free to officers of the church and members who contribute $10.00 or more per year.

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

33. Voted to recognize the Ne-Nang District as a special evangelistic field directly under this Executive Committee; and if the Foochow District Association approves that we appoint Rev.E.H.Smith, Miss Wiley and Rev.S.G.Ling and the Council Executive Secretaries as a special temporary committee to draw up plans and report at a later meeting.

34. Voted to fix the second Friday of each month at 2 P.M. as the regular meeting time for this Committee and to set the next meeting for January 7 at 9 A.M.

35. Since by mistake an extra member was elected to the U.K.T.S. Board of Managers, Miss Wiley at her own request was allowed to withdraw from that Board.

36. A letter from Mr.C.D.Sing declining to serve as Chairman of the Committee on Education was read, after which Rev.E.H.Smith and Rev.H.I.Ung were appointed to urge him to accept the responsibility.

The Fifth Meeting of the Church Executive Committee was held Dec.30 at 2 P.M. in the Church Office. Present Mr.Donald T.M.Hsueh (Chairman) Rev.C.S.Ding, Rev.E.H.Smith, Miss Wiley, Miss I.D.Uong, Rev.G.N.Kiu, Rev.S.H.Leger, Rev.D.H.Ling, Rev.N.T.Li, Rev.H.I.Ung, Dr.Lewis, Dr. Dyer, Rev.Y.S.Lin. Rev.N.T.Li led in prayer.

37. The minutes of the previous meeting were read and approved.

38. Reports were given as follows: (a) That the U.K.T.S. was willing to have Miss Allen stay in America until the fall of next year at the suggestion of the American Board. (b) The letter from the American Board about preparing next year's estimates was read. (c) Mr. Newell's letter asking permission to raise money in America for land for the Union Middle School was read. (d) It was reported that Mr. Ngoi Dung Seng of the Diongloh District was falsely accused. (e) It was reported that the Committee Ad Interim of the Mission had approved the opinions of this Committee regarding the division of land between the Lau Memorial Church and Foochow College Junior Middle School by a wall leaving space to build at once a Baldwin Memorial Library and later an office building and annual meeting hostel and had already appointed Rev.E.H.Smith and Mr.L.J.Christian as representatives and had asked this Committee to appoint two members to work with them in at once planning and building the Baldwin Memorial Library. After these reports were presented and discussed the following votes were passed:

(1) Voted to elect Rev.G.N.Kiu, Mr.C.D.Sing, Rev.H.I.Ung and Rev.N.T.Li to manage the case of Mr.Ngoi Dung Seng.

(2) Voted to elect Mr.Donald Hsueh and Rev.Y.S.Lin as our representatives on the building committee for the Baldwin Memorial Library.

39. In preparing estimates for next year, voted to ask the Secretaries to prepare a report for the Finance Committee in accordance with the following votes:

(1) That of $336.00 previously used for religious education $200.00 be transferred to Liberature and $100.00 to the Religious Education Conference.

(2) That the $200.00 for theological education be retained and used under the direction of the committee on theological education.

(3) That the services of Mr.S.N.Cieng as clerk be transferred to the Foochow District.

(4) That Mr.D.L.Iek and Mr.N.T.Ding are both asking for an increase in salary.

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

(5) That we ask the Property-Finance Committee to take steps to ask for Mission Property for residences of Council officers, in order to save rent.

(6) Mrs.Huong Eng Ling's grant to be discontinued next year since the three year term is up.

40.Voted to change the date of the next meeting from Jan.7 to Jan.13. The meeting closed with prayer by the Chairman.

The Sixth Meeting of the Church Executive Committee was held January 13, 9 A.M. at the Church Office. Present Mr.Donald Hsueh, Rev.E.H.Smith, Dr.Dyer, Miss Wiley, Miss I.D.Uong, Rev.W.H.Topping, Rev.N.T.Li,Rev. G.N.Kiu,Rev.D.H.Ling, Rev.Y.S.Lin,Rev.S.H.Leger. The Chairman, Mr.Hsueh led in prayer.

41. The minutes of the last meeting were read and approved.

42.The Finance Committee proposed that we write asking the American Board to guarantee 1058 cash for each Mexican dollar. Voted to table until next meeting.

43.With regard to another foreign woman to help Miss Houston in Diongloh women's work, voted to refer to Miss Houston, Miss Lanktree, Miss Wiley,Miss J.Walker, Miss N.Walker to work out a plan to be reported to and carried out by the Council Committee on foreign personnel.

44. Voted to ask Miss Wiley, Miss Houston, and Miss Lanktree to consult and plan for the $100.00 from women's work funds for the religious education conference.

45. Voted to permit Rev.S.G.Ling to resign from the Committee on the Diongloh Ku Seu case because of illness and to appoint Rev.W.H. Topping in his place.

46. Voted to permit Miss J.Jacobs, Miss H.Atwood, Rev.F.P.Beach, and Miss Wiley to leave port for Shanghai.

47. Voted that the two coopted members and the alumni member of the Foochow College Board of Managers and of the Wenshan Girls School Board of Managers be elected for a one-year term only.

48. Voted to ask the Hospital Board of Managers to elect superintendents for the men's and the women's hospitals.

The meeting closed with prayer by Rev.G.N.Kiu.

The Seventh Meeting of the Church Executive Committee was held in the Church Office at 2 P.M. Feb.10,1928. Present Mr.Donald Hsueh (Chairman) Rev.Y.E.Lin,Rev.N.T.Li, Rev.E.H.Smith,Rev.G.N.Kiu, Dr.Lewis,Rev.D.H. Ling, Rev.W.H.Topping, Miss Wiley, Miss I.D.Uong, Dr.Dyer,Rev.S.H.Leger. Mr.Leger led in prayer.

49.Voted to approve the minutes of the last meeting as read.

50.Since in past years one dollar Foochow check money could be exchanged for 1058 cash or more, but now brings less than 1000 cash, it was voted to send to the Board with our approval the vote of the Finance Committee asking the Board to guarantee 2000 cash for each dollar gold until exchange becomes more nearly normal.

51. a.Voted to reply to the American Board by cable asking that Miss Helen Smith be sent out for service in Fukien.

b.Voted to ask the American Board to appoint Mr.and Mrs. Ralph Gold for service in Foochow,Mr.Gold looking forward to being Superintendent of the Foochow Missionary Hospital.

c.Voted that in view of Miss Houston's expressed intention to resign at the end of her regular term of service,we ask the Board to send out another woman worker in the fall of 1928.

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

52. Voted that on the recommendation of the districts concerned we elect the following persons as District Secretaries of the Church for the year:

Diongloh District: Executive Secretaries, Rev.W.H.Topping,Rev.C. S.Ding; Secretary for Women's work and for primary schools Miss Houston.

Ingtai District: Executive Secretaries, Rev.E.H.Smith and Mr.H.H. Yu; Evangelistic Secretary Rev.L.H.Gong; Women's Work Secretary Miss Lanktree; Primary School Secretary Mr.Ding Sing Ming.

Foochow District: Executive Secretaries, Rev.Y.S.Lin and Rev.S. H.Leger; Evangelistic Secretaries Mr.L.J.Christian and Rev.D.H.Ling; Women's Work Secretary Miss S.D.Uong; Primary School Secretary Mr.H. H.Lu.

53.Voted to make the following appointments of missionary workers for the year beginning Feb.1,1928.

1.Miss E.S.Hartwell -to live in Foochow;to do evangelistic work and to do social service and industrial work in connection with the orphanage.

2.Miss M.Wiley -to live in Foochow; to do evangelistic work and to be Principal of the Women's School.

3.Rev.and Mrs.E.H.Smith - to live temporarily in Foochow and Mr.Smith to be Executive Secretary of the Ingtai District.

4.Rev.and Mrs.F.P.Beach - to live at Fukien Christian University and to teach and work under the direction of the University.

5. Mr.and Mrs.L.J.Christian - to live in Foochow; Mr.Christian to be Evangelistic Secretary for the Foochow District; Mrs.Christian to do evangelistic work and supervise the Foochow District kindergartens.

6.Dr.and Mrs.C.L.Gillette - to live at Pagoda Anchorage; Dr. Gillettee to be Superintendent of the Pagoda and Diongloh Hospitals;Mrs. Gillette to do women's work and supervise kindergarten work.

7.Mr.and Mrs.R.Scott - to live in Fukien Christian University, to teach and work under the direction of the University.

8.Dr.L.G.Dyer - to live in Foochow and be Superintendent and Treasurer of the women's hospital.

9.Rev.and Mrs.S.H.Leger - to live in Foochow; Mr.Leger to be Associate Secretary of the Council,Executive Secretary of the Foochow District,and to assist in theological education in Fukien Christian University.

10.Rev.and Mrs.W.H.Topping - to live in Diongloh; Mr.Topping to be Executive Secretary and Evangelistic Secretary for the Diongloh District and advisor to the Diongloh boys middle school.

11. Miss E.T.Thomas - to live in Foochow; to be advisor,treasurer and teacher in Wenshan Girls School.

12.Miss Susan Armstrong - to live in Foochow; to be head of the English Department and teacher in Foochow College.

13.Miss Hazel Atwood - to live in Foochow; to be superintendent of nurses in the women's hospital.

14. Miss L.Lanktree - to live temporarily in Foochow and to be Women's Work Secretary for the Ingtai District.

15.Mr.G.A.Thelin -to live in Foochow and to teach in and be treasurer for the Union Normal and Middle School and to do language study (one hour daily)

16.Miss L.Houston - to live in Diongloh; to be secretary for women's work and primary schools in the Diongloh District and to act as advisor for the Diongloh Girls School and the Women's School.

17.Miss E.Cushman -to live in Foochow; to teach in the Wenshan Girls School and do language study (one hour daily)

18. [illegible] Foochow. Dr.Lewis [illegible]

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

18.Dr.and Mrs.N.H.Lewis - to live in Foochow. Dr.Lewis to be Superintendent of the Foochow Missionary Hospital and on language study (two hours daily) Mrs.Lewis to teach in the Union Kindergarten Training School and on language study (two hours daily)

19.Dr.and Mrs.H.Campbell - to live in Foochow. Dr.Campbell to have charge of the surgical department in the Foochow Missionary Hospital, to teach in Foochow College and on language study (two hours daily); Mrs.Campbell on language study (two hours daily)

20. Rev.and Mrs.Arthur Rinden - to live in Diongloh; assigned to language study (each three hours daily); Mr.Rinden to do part time teaching in the Diongloh boys school.

21.Rev.and Mrs.R.Shrader - to live in Foochow; assigned to language study (each three hours daily). Mr.Shrader to do part time teaching in Foochow College.

22.Rev.and Mrs.R.W.McClure - to live in Foochow. Mr.McClure to be Chief Auditor for the Council and Treasurer of Foochow College. (Appointed by the American Board as Treasurer of the Foochow and Schaowu Missions and by the Foochow Mission as Business Agent)

Members of the Shaowu Mission on temporary service.

1.Miss J.Walker - to live in Foochow; teaching in the women's school and in evangelistic work.

2.Miss J.Jacobs - to live in Foochow; to be superintendent of nurses in the men's Department of the Foochow Missionary Hospital.

3.Miss N.Walker - to live in Foochow; to teach English for half time in Wensman Girls School (half time language study under the Shaowu Mission)

4.Mrs.C.H.Riggs - to live temporarily in Foochow.

54.Voted to approve of paying Feb.-March salaries for Diongloh on February 20 and for Ingtai on February 11, but that hereafter the bi-monthly payments shall be made at the end of April, June, August, October and December.

55.Voted to approve of the detailed and careful statement of the Council Expenses for the year ending January 31, 1928 as presented by the General Secretary Rev.Y.S.Lin.

56.Voted to approve of the men's hospital asking the Council Treasurer Mr.D.L.Iek to be treasurer of the hospital provided the details can be worked out satisfactorily and reported back to this body.

57.Voted that the following persons be designated to draw on funds for women's work in the districts designated:

In Diongloh: Miss L.Houston; in Ingtai Miss L.Lanktree; in Foochow Miss S.D.Wong.

58.Voted to ask the American Board for a special grant for Wensman Girls School teachers salaries of Gold.$500.00 for 1928.

The meeting closed with prayer by Mr.Hsueh.

The Eighth Meeting of the Church Executive Committee was held March 16 at 2 P.M. in the Church Office. Present: Mr.Donald Hsueh (Chairman) Rev.Y.S.Lin, Rev.G.N.Hiu, Rev.C.S.Ding, Dr.Dyer, Miss Wiley, Rev.D.H.Ling, Rev.H.I.Ung, Rev.N.T.Li, Rev.E.H.Smith, Rev.S.H.Leger.

59.The minutes of the last meeting were read and approved.

60.After reading a letter from the Rev.A.R.Kepler, General Secretary of the Church of Christ in China the following votes were passed:

a.To ask the American Board for a grant of $200.00 for the General Assembly of the Church of Christ in China for 1928.

MID-FUKIEN DIVISIONAL COUNCIL

Executive Committee Minutes
1928

b.To approve of asking all the churches of the Council to contribute 1% of their total annual budget to the General Assembly and to ask the District Associations to approve and collect this fund.

61.Voted to approve of Miss Armstrong's doing women's evangelistic work until Foochow College reopens.

62.Voted to appoint as our members on the Fukien Christian Council Committee on Vacation Bible Schools Mr.Ding Ngiong Tiang,Miss Cung Ung Hie, and Mr.Ding Ung Hok and to represent us in the Bible Study Conference of the Fukien Christian Council Rev.Y.S.Lin, Miss I.D.Uong and Rev.S.G.Ling.

63.Voted to transmit with our approval the request from the Fukien Christian University that the American Board support an additional professor in that institution.

64. Voted to approve of the Council Treasurer Mr.D.L.Iek taking the work of treasurer of the Foochow Missionary Hospital, for which services the Council is to receive $20.00 per month from the Hospital.

65. Voted to approve of the Chairman and the Secretaries acting for the Council in February in turning back the Foochow College property to the American Board Mission upon the closing of the school by the Board of Managers.

66.A report was given of what Foochow College had passed through after which it was voted to approve of the Principal Mr.Donald Hsueh's work as follows: (a)To finish up left over matters connected with the school (b) To make plans for the opening of the school in the future; (c) To meanwhile give temporary assistance to Fukien Christian University in its Department of Religion and Social Service.

67.Report was given of the meeting of the Church Committee on Theological Educationof Feb.17,after which it was voted to approve of these votes and ask the Board to continue the grant of Gold $1000. for theological education for 1928-29.

68.Voted to approve of the request of the Diongloh District for permission to transfer $20.00 from a fund for preachers conferences to preachers moving expense account.

69. Voted to accept the report of the settlement reached in the land dispute as reported by Rev.H.I.Ung and Rev.N.T.Li.

The Ninth Meeting of the Church Executive Committee was held April 4, 1928 at 3 P.M. at Wenshan Girls School. Present Mr.Donald Hsueh (Chairman),Rev.C.S.Ding, Rev.D.H.Ling, Rev.Y.S.Lin,Dr.N.Lewis,Miss I.D.Uong, Dr.Dyer, Miss Wiley, Rev.S.H.Leger. Rev.Ding led in prayer.

70. The minutes of the last meeting were read and approved.

71. Voted to approve of the By-Laws of the Union General Hospital and transmit them to the American Board in Boston provided the following changes can be made:

That Art.V.Sec 1 (c) be changed to read:"The Superintendent of the Hospital and a physician elected by the General Hospital Committee hereinafter provided for shall be members of the Hospital organization Board of Managers ex-officio without vote. No other members of the Hospital organization shall be members of the Board of Managers.

That to Art.V.Sec.2 (b) be added: "While the Union Hospital is at Magaw the Church of Christ in China may obtain full representation on the Board of Managers by providing the salary and housing of at least two qualified persons."

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

That Art.V Sec.IV.be amended to read: "The officers of the Board and two members elected by the Board shall constitute the Executive Committee,who shall exercise the functions of the Board during the interim between meetings. The Superintendent of the Hospital and a physician elected by the General Hospital Committee as hereinafter provided for shall be ex-officio members without vote."

That Art.V Sec.VII be amended by adding:after the first sentence: "The decision as to the permanent site of the hospital shall require a two-thirds majority vote of the entire membership of the Board of Managers" and by adding "other" after all in the next sentence.

That Art.VI Sec.L (i) be omitted.

72. Voted to approve of the Wenshan Girls School Board of Managers asking Miss Eleanora Wang to become Principal of the School at a salary of about $1000.00 Mex. per year and travel expenses from America to Foochow providing she serves the school for not less than three years (otherwise a proportionate amount) and to ask the American Board for a special grant to cover these two items.

b.After Mr.Donald Hsueh reported conditions in Foochow College it was voted to write to Mr.Nga Geng Guong asking him to return to Foochow with a view to work in Foochow College.

(N.B.The Union Hospital By-Laws as amended are printed separately)

The Tenth Meeting of the Church Executive Committee was held May 18, 2 P.M. at the Church Office. Present Mr.Donald Hsueh (Chairman),Rev. G.N.Kiu, Rev.C.S.Ding, Rev.W.H.Topping, Miss Wiley Dr.N.Lewis,Rev.N.T. Li, Rev.D.H.Ling, Dr.L.Dyer,Rev.Y.S.Lin, Rev.S.H.Leger. Rev.S.H.Leger led in prayer.

73. The minutes of the last meeting were read and approved.

74. Voted to allocate delegates for the Summer School of Religious Education as follows: Diongloh 15, Ingtai 15, Foochow 20.

75. a.Voted to elect Rev.Y.S.Lin and Mr.Donald Hsueh as auditors for 1927. b. Voted to elect Miss Eunice Thomas to substitute for Miss Armstrong on the Church Standing Committee on Education until the latter returns to Foochow. c.Voted to ask Mr.C.D.Sing to reconsider his resignation from the Wenshan Board of Managers.

76. Voted to write a letter to all the Churches of the three districts asking them to carry on special noon prayer meetings for the peaceful solution of the Shantung affair.

77. Voted to call together the Church Evangelistic Committee to discuss methods of promoting self-support in the churches and to work out a new standard for representation of the churches in accordance with their degree of self-support.

78.Voted to ask Rev.Y.S.Lin to be convener for the joint committee on the Baldwin Memorial Library building.

79.Voted that since the By-Laws of the Union General Hospital as printed is ambiguous as to the status of the Superintendent and the elected physician on the Board of Managers after the hospital moves to its new site,we ask that this matter be left for further consideration at that time.

80. That we inform Mr.Cressy the Secretary of the Council on Higher Education that it is the sense of this body that the church needs theological education for graduates of senior middle schools in Foochow.

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

The Eleventh Session of the Church Executive Committee was held June 15,1928 at 2 P.M. in the Church office. Present: Mr.Donald T.M.Hsueh (Chairman),Rev.G.N.Kiu, Rev.D.H.Ling, Miss Wiley, Miss I.D.Uong, Rev. W.H.Topping, Rev.H.I.Ung, Rev.E.H.Smith, Rev.C.S.Ding, Rev.N.T.Li,Rev. Y.S.Lin.

The minutes of the previous meeting were read and approved.

81.Voted to appoint Rev.B.D.Guoh,Rev.D.H.Ling, Mr.K.C.Iek,Miss Hartwell, and Rev.L.P.Peet as a committee to arrange for a memorial service for the late Rev.G.H.Hubbard.

82.Voted to permit Miss Lida Houston and Mr.and Mrs.I.J.Christian to leave port during the summer vacation.

83. Voted to elect the following members of committees of the General Assembly of the Church of Christ in China (a) Education Committe Mr.Donald Hsueh with Rev.G.N.Kiu as alternate. (b) Committee on Womens work Miss Wiley and Miss I.D.Uong.

84.Voted to write to the Prudential Committee of the American Board regarding Foochow College as follows: (A) Asking Dr.Beard to raise money in America to cover the deficit of Mex.$1000.00 while he was still Principal and to cover the study expenses of Mr.Nga Geng Guong in America for the last half of 1927 and the first half of 1928 as well as his travel back to China. (B) Reporting that Foochow College will remain closed for the fall term 1928.

85. Voted to ask Mr.Donald T.M.Hsueh the Principal of Foochow College to make all preparations for the opening of school in the spring term of 1929.

86. Voted to defer action on the request of the Board of Managers of the Union Middle and Normal School for money to build the American Board foreign teachers residence at that school because of political conditions.

The Twelfth Session of the Church Executive Committee was held June 28 1928 at 2 P.M. in the Church Office. Present Mr.Donald T.M.Hsueh (Chairman) Rev.Y.S.Lin, Rev.H.I.Ung, Rev.C.S.Ding, Rev.G.N.Kiu, Rev.W.H.Topping, Miss Wiley, Rev.N.T.Li, Rev.E.H.Smith,Dr.Dyer,Rev.S.H.Leger.

Mr.Hsueh led in opening prayer.

The minutes of the previous meeting were read and approved.

87. (a) Voted to approve of the 1929 Estimates for transmission to the American Board in Boston. (See Pp.14-15)

(b) Voted to ask Miss Wiley and Miss Janktree to consult as to the Annual Meeting fund of Mex.$100.and how it should be put into the budget.

(c) Voted to ask the following to be responsible for letters to the American Board explaining the items in Schedule C of the Estimates. Foochow District: Mr.Leger for men's work, Miss Wiley for Women's work and Mrs.Christian for the kindergartens; Ingtai Station; Mr.Smith; Diongloh Station, Mr.Topping.

88.Voted to ask the American Board for the following special salaries for Chinese leadership, the first five beginning in the fall of 1928,the sixth beginning in the fall of 1929.(The first five are arranged in order of urgency)

a.Rev.Y.S.Lin (General Secretary) Mex.$1080.
b.Mr.Donald Hsueh (Foochow College) 1200.
c.Mr.Nga Geng Guong (Foochow College) 1200.

d. Miss Eleanore Huang (Yenshan) Mex.$1000.00
e. A Professor in Fukien Christian University (The amount to be filled in after consultation with the University)
f. Mr. Moses Ch'en (C.Y.S.I.A.) $840.

89. Voted to approve of Rev. Y.S. Lin leaving port for a time during the summer.

90. Voted to approve of the following votes regarding Foochow College:

(a) To transmit to the American Board in Boston with our approval the following budget:

FALL TERM 1928 (six months -all figures in Mexican dollars)
Two coolies $144.00; Three electric lights $13.80;
Gate house light $8.10; Smith Hall lights $62.40;
Miscellaneous $10.00; Total for term Mex. 238.30.

SPRING TERM 1929 (Feb.-July)

Teachers (10 in addition to Mr. Hsueh and Mr. Nga at an average salary of 40.00 per month	2400.00
Coolies (4 at $12.00 per month each)	288.00
Electric Light and telephone	100.00
Stationery and printing	100.00
Library	100.00
Medical care	50.00
Church contribution	25.00
Religious work	30.00
Teachers manuals and books, etc.	50.00
Ricksha fares for Principal	60.00
Entertainment expenses	50.00
Furniture and sundries	200.00
Repairs	300.00
Science apparatus	200.00
Student aid and scholarships	200.00
Miscellaneous	150.00
Total spring term	4303.00
Total fall term 1928	238.30
Two terms	4541.30
Estimated receipts from tuitions	1600.00
Estimated shortage	2941.30 Mex.

(b) To ask the American Board to rebuild Lincoln Hall as a dormitory and to appoint Mr. Donald Hsueh and Rev. Y.S. Lin to consult with the Mission as to plans for rebuilding.

(c) To report to the American Board that we look forward to renting the Foochow College property beginning next year with a view to opening school at that time.

91. Voted to take up with the American Board the problem of insurance on Board property rented by the Mid-Fukien Divisional Council.

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

ESTIMATES FOR 1929 IN U.S.GOLD DOLLARS.

SCHEDULE B.I. (A.B.C.F.M.)

General		$1487.00
Administrative expense	$783.50	
Union Enterprises	337.50	
Pensions, etc.	366.00	
Foochow District		$3775.00
Evangelistic	1425.00	
Educational	1350.00	
Medical	1000.00	
Diongloh District		1705.00
Evangelistic	988.00	
Educational	717.00	
Ingtai District		1541.00
Evangelistic	521.00	
Primary schools	473.00	
Junior Middle school	430.00	
Miscellaneous	117.00	
TOTAL		$8508.00

SCHEDULE B. II (Work formerly supported by the Women's Boards)

Foochow District		$6696.00
Evangelistic	745.00	
Wenshan Girls School	1600.00	
Wenshan special salary	500.00	
Primary Schools	800.00	
Davis Memorial Kindergarten	200.00	
Kate C. Woodhull Hospital	1000.00	
Women's Bible School	500.00	
Women's School Industrial Arts	250.00	
Kindergartens	480.00	
Union Kindergarten Training School	200.00	
U.W.T.C. Scholarships	40.00	
Lower Primary Normal Training	200.00	
Touring	150.00	
Annual Meeting (with Ingtai)	50.00	
Diongloh District		$2390.00
Bible Women	710.00	
Annual Meeting	100.00	
Touring	150.00	
Abbie B. Child Memorial School	700.00	
Primary Day schools	500.00	
Diongloh Women's School	150.00	
Medical care for Chinese	80.00	
Ingtai District		$1220.00
Girls Boarding School	700.00	
Bible Women	175.00	
Girls Primary Day schools	165.00	
Kindergarten	150.00	
Medical care for Chinese	30.00	
TOTAL		$10306.00

MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes
1928

ESTIMATES FOR 1929 IN U.S. GOLD DOLLARS.

SCHEDULE C. REQUESTS FOR ADDITIONAL APPROPRIATIONS

PART I. CALLS FOR CHINESE LEADERSHIP (For 1928-29, arranged in order of urgency. Figures are Gold dollars at two for one)

1. Salary for General Secretary Rev. Y. S. Lin	$540.00
2. Salary for Mr. Donald T. M. Hsueh (granted 1927-28)	600.00
3. Salary for Mr. Nga Geng Guong	600.00
4. Salary for Miss Eleanore Huang (Wenshan)	500.00
5. Salary for a Chinese Professor in F.C.U.	1200.00
Insurance and Medical allowance for same	150.00

An additional request was voted for a salary for Mr. Moses Ch'en for the Women's Christian School of Industrial Arts to begin in July 1929. Since this is for a year later than the other requests it was not put in order of urgency. The amount asked for is $420.00.

PART II. INCREASES ASKED ON REGULAR APPROPRIATIONS. (These were not arranged in order of urgency by the Committee)

FOOCHOW DISTRICT

Travelling Evangelistic Work (Mr. Leger to write)	$100.00
More Higher Primary Schools (Mr. Leger)	175.00
Women's Evangelistic (Miss Wiley to write)	135.00
Women's Bible School (Miss Wiley)	100.00
New Kindergartens (Mrs. Christian to write)	214.00
Union Middle School for agricultural work (Mr. Thelin)	275.00

INGTAI DISTRICT (Mr. Smith to write)

Evangelistic work	$80.00
Primary Schools	250.00
Junior Middle School	170.00
Miscellaneous	115.00

DIONGLOH DISTRICT reported similar needs but had understood there was no hope of additional appropriations.

SCHEDULE D. BUILDINGS AND LAND (Not arranged in order of urgency)

DIONGLOH DISTRICT (Mr. Topping to write)

Parish house	$1000.00
Land for Hospital	800.00

INGTAI DISTRICT (Mr. Smith to write)

Hospital Building	2000.00

In addition to the above estimates (Schedule B, C, and D) which were passed by the Executive Committee of the Mid Fukien Divisional Council of the Church of Christ in China on June 28, 1928 (Vote 87) a vote was also passed asking for the continuation of the grants from the Higher Education Fund for Fukien Christian University, Foochow College, Wenshan Girls School, and the Union Middle and Normal School for the year 1928-29 on the same basis as the past year.

--- --*------

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN DIVISIONAL COUNCIL

Minutes of the Executive Committee held August 31,1928 at 9 A.M. Present: Mr.Hsueh,Rev.Y.S.Lin,Rev.N.T.Li,Mr.Topping,Dr.Lewis,Miss Wiley,Mr.Smith,Miss Uong,Rev.D.H.Ling,Rev.H.I.Ung,Mr.Leger. Miss Wiley lead in prayer. The Minutes of June 28 read and approved. Report was given of Board correspondence,of Mission votes passed at Kuliang,and of votes from the Hospital Board of Managers.

92. Voted to invite the Chairman of the Ingtai District Association to be present for the day's meeting.

93.a.Voted to cable the American Board asking that Miss Helen Smith come out at once for Ingtai.(Mr.Smith to send the cable)

b.Voted to permit Dr.and Mrs.Lewis to go to Ingtai for one year beginning this fall,Dr.Lewis to give major time to language study and the remainder of his time to medical work under the direction of the Ingtai District Association.

c.Voted to permit Rev.and Mrs.Arthur Rinden to go to Ingtai this fall for evangelistic work.

d. Voted to ask Mr.Hsueh,Miss Houston,Miss J.Walker and Miss Armstrong to consulton the work the two latter should do and report.

94.a.Voted to permit Dr.Campbell and Miss Jacobs to begin work in Magaw Hospital this fall on condition that each is to give at least one day per week to work in the City,residence to be decided later.

b.Voted that in view of Dr.Lewis going to Ingtai we ask the Hospital Committee to consult with Dr.Lingas to his taking responsibility for the men's hospital in Foochow City.

95. Voted to approve of Rev.S.H.Leger teaching two hours per week in the Foochow Private Law School this term.

96. Voted to ask the American Board for new missionaries as below

a.Foochow District: Two nurses,one of whom might be Miss Darrow (Drs.Dyer & Campbell) One woman evangelist (Misses I.D.&S.D.Uong)

b.Ingtai District: One doctor for rural work (Mr.Smith) One woman evangelist,namely Miss Helen Smith (Miss Lanktree)

c.Diongloh District: One man for evangelistic and educational work (Mr.Topping) One woman evangelist (Miss Houston) Mr.and Mrs.Ralph Gold are asked for to fill these two Diongloh calls,or if they prefer work in Foochow to release another family for Diongloh.

Voted that in addition to the secretarial letter explaining these votes we ask the persons whose names appear in parenthesis after each call to write.

97.Voted to ask the American Board to continue the appointment of Rev.and Mrs.McClure for work in Foochow until regular furlough.

98. Voted to put on record our appreciation of Miss Hartwell's long and faithful service to the Chinese people and to ask the American Board to permit her to live at Sharp Peak when she retires.

99. Voted that the Annual Meeting of the Mid-Fukien Divisional Council be held at Ingtai beginning about Feb.14 next year,Rev.D.H. Smith and L.H.Gong to be a committee on local arrangements,and Mr. Hsueh,Rev.Y.S.Lin,Miss I.D.Uong,Miss Wiley and Mr.Leger to plan program.

100. Voted that we heartily approve of full cooperation with the National Christian Council of China and of the American Board continuing its financial grant to its work.

Voted that in the proposed reorganization of the National Christian Council we approve of Plan No.1 as basis of reorganization.

Samuel H.Leger,Associate Secretary.

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN DIVISIONAL COUNCIL

Minutes of the Executive Committee, Oct.1,1928 in the Church Office. Present: Mr.T.M.Hsueh (Chairman),Rev.C.S.Ding,Rev.E.H.Smith, Rev. G.N.Kiu,Rev.Y.S.Lin,Rev.N.T.Li,Rev.W.N.Topping,Rev.H.I.Ung,Miss Wiley,Dr.Dyer,Dr.Lewis,Rev.S.H.Leger.

The Rev.Wynn Fairfield and the Rev.H.B.Chang from North China were present at this meeting. In addition to discussion of their program for seeing the Foochow work and studying its problems the following votes were passed.

The minutes of August 31 were read and approved.

101.a.Voted to approve of Mr.G.G.Nga teaching four periods per week this term in the Wenshan Girls School.

b.Voted to approve of Mr.Newell teaching in the Union Middle and Normal School. As to helping Foochow College to put its science apparatus in shape, it was voted to ask the Principal to consult with him.

102. a.Voted to approve of Miss E.Cushman leaving port for Shanghai in October to attend her sister's wedding.

b.Voted to approve of Rev.Y.S.Lin going to Shanghai to attend the annual meeting of the National Christian Council and the General Assembly of the Church of Christ in China.

103.Voted to ask the American Board to return Miss Laura Ward to the field at the end of her furlough.

Samuel H.Leger, Associate Secretary.

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes - 1928

(18)

The Fifteenth Session of the Church Executive Committee was held Nov. 13, 1928 at 2 P.M. in the Church Office. Present Rev.W.H.Topping (Presiding), Rev.Y.S.Lin, Rev.H.H.Ung, Miss Wiley, Rev.G.N.Kiu, Rev.C.S.Ding, Rev.D.H.Ling, Dr.Dyer, Rev.N.T.Li, Rev.S.H.Leger. Also as visitors Dr. Wynn Fairfield and Mr.H.C.Chang of North China and Dr.W.L.Beard who was coopted for this meeting.

The minutes of the meeting Oct.1 were read and approved. Letters received were reported.

104. a. Voted to ask Dr.and Mrs.W.L.Beard to live in Foochow, Dr. Beard to work on property and financial matters for the remainder of the current church year (to Jan.31,1929)

b.Voted to ask Miss Allen to live in Foochow and work in the Union Kindergarten Training School under the direction of its Board of Managers.

105. Voted to grant Miss Wiley permission to leave port for Shanghai for two weeks.

106 a. Voted to join with Rev.and Mrs.F.P.Beach in requesting their furlough to begin in June 1929.

b. Voted to join with Miss Lida Houston in requesting her furlough to begin in June 1929, with the hope that she will reconsider her expressed intention not to return after furlough.

107.Voted to approve and incorporate into the minutes the report of the Committee on Theological Education given by Rev.G.N.Kiu as follows:

a.Voted to open a theological seminary next spring with five years work for junior middle school graduates and two years work for senior middle school graduates.

b. Voted that we desire union with the Methodist Church in theological education if feasible and that a letter to this effect be sent, and that Rev.G.N.Kiu be appointed to carry this message to them.

c. Voted to locate our theological seminary in Foochow City, for the present in the Annual Meeting Hostel at Lau Memorial Church.

d.Voted that in the five year course there be no student aid the first two years except in buying books, and that thereafter aid be given on an increasing scale as pay for work done under direction of the faculty.

e.Voted to appoint Rev.Y.S.Lin, Rev.W.L.Beard, Rev.G.N.Kiu and Rev.S.H.Leger as a committee to make plans for the seminary.

f.Voted to ask the American Board for an annual grant of Gold $1000.00 beginning Feb.1,1929 for this school, the above committee to prepare a detailed budget as soon as possible.

108. Voted to approve and incorporate into the minutes the report of the Council Evangelistic Committee as given by Rev.D.H.Ling as follows:

a.Voted that beginning next spring travelling evangelists be appointed for the Ne-Nang field in the Foochow District and if possible in Ingtai and Diongloh Districts as well, the money for this new work to come from an increased measure of self support in existing churches.

b.Voted that layman's training conferences be held in all three Districts and that the matter be taken up both in the District Associations and in the Council Annual Meeting.

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN DIVISIONAL COUNCIL
Executive Committee Minutes - 1928

109. Voted to appoint as our delegates to the South Fukien Synod the Rev.W.L.Beard and Rev.H.I.Ung with Mr.L.J.Christian and Mr.Ding Siong Ing as alternates.

110. A letter from Mrs.Lucius O.Lee of the American Board inquiring about the Women's Christian School of Industrial Arts was read,after which it was voted:

a. That we express our general approval of the plan of the school and recognize it as meeting a real and important need.

b.That we are happy to unite with the Methodist and Anglican Churches in appointment of a Board of Managers to direct the work of the school.

111. Voted to approve of the request of the Board of Managers of the Foochow Union High School that the American Board send out funds to build a residence for its foreign representatives in that school.

112. Voted to ask the American Board to assume responsibility for the salary of Mr.Howard L.Diong ($1200.00 Mex. per year) as Principal of the Foochow Union High School on the same basis as several other Chinese Church leaders.

113. Dr.Fairfield reported that after taking office as Corresponding Secretary in Boston he would be glad to have minutes and official letters sent in Chinese as the official language with an English translation attached for reference.

Voted to approve this plan and carry it into effect.

Samuel H.Leger, Associate Secretary.

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN DIVISIONAL COUNCIL
Minutes of the Executive Committee
1929

Chandler Fairfield 135

The First Session of the new Executive Committee was held in Ingtai at 9 P.M. February 18, 1929.

Present Mr.D.M.Hsueh (inChair),Rev.W.H.Topping,Rev.N.T.Li,Rev.C.S.Ding,Mr.H.H.Yu,Rev.W.L.Beard,Rev.D.H.Ling,Rev.T.H.Smith,Miss S.D.Uong, Rev.Y.S.Lin,Rev.S.H.Leger.

1.Rev.K.T.Chung reported on contributions received by the National Christian Council. Voted to raise $150.00 for the N.C.C. this year,Foochow to give $80.00, Diongloh $35,and Ingtai $35.00.

2.Voted to coopt Miss Wen Yu Huang for a two year term to fill the vacancy left by Miss I.D.Uong. Dr.W.L.Beard was elected by ballot as the new coopted member for a three year term (1929-31)

3.Officers for the year were then elected as follows:
Chairman - Mr.D.M.Hsueh. Vice Chairman Rev.W.H.Topping.
Chief Secretary Rev.Y.S.Lin, Assistant Sec'y Rev.S.H.Leger
Treasurer & Chairman Finance-Property Board Rev.W.L.Beard.
Chairman of Evangelistic Board Rev.N.T.Li
Chairman of Education Board Miss Wen Yu Huang.
Chairman of Medical Board Dr.L.G.Dyer.
Chairman of Literature Board Mr.Yu Hieu Hung.

4.It was reported that the Ingtai District had nominated Mr.H.H.Yu as District Educational Secretary. Voted to approve.

The Second Session of the Church Executive Committee was held March 15, 1929 at 2 P.M. in the Church Office in Foochow.

Present Mr.T.M.Hsueh (Chairman),Rev.W.H.Topping,Miss S.D.Uong, Dr.G.C.Ling,Dr.L.G.Dyer,Rev.C.S.Ding,Rev.W.L.Beard,Miss Wen Yu Huang, Rev.N.T.Li,Rev.Y.S.Lin,Rev.S.H.Leger. Miss Ruth Seabury representing the Prudential Committee of the American Board was present by invitation.

The minutes of the two previous meetings were read and approved.

Correspondence received was reported.

5.The minutes of the Annual Meeting of the Council were read and approved.

6.Five items connected with the Annual Meeting elections were voted and the list of officers and committes was approved as given below:

a.Voted to approve of the Literature Committee electing Rev.N.T. Li and Mr.N.T.Ding as members ofthe standing committee on literature.

b.Voted to elect Dr.H.Campbell,Miss H.Atwood and Dr.G.C.Ling as members of the standing committee of the Medical Board.

c.Voted that Rev.Y.S.Lin and Rev.S.H.Leger continue to be members ex officio of the Committee on Theological Education.

d.Voted to approve of the proposal from the Foochow College Board of Managers that the term of office of members of the Board be as follows to conform with the terms of government registration:
Term expiring in 1931:Rev.W.L.Beard,Rev.G.N.Kiu,Mr.C.D.Sing.
Term expiring in 1930:Rev.D.H.Ling,Rev.S.H.Leger,Rev.W.H.Topping
Term expiring in 1929:Rev.Y.S.Lin,Mr.L.J.Christian,Rev.H.I.Ung.

e.Voted to accept resignation of Miss Bertha Allen as a member of the Union Women's Industrial Institute Board of Managers.

CHURCH OFFICERS AND COMMITTEES FOR THE YEAR 1929.

Mid-Fukien Divisional Council Executive Committee

Chairman Mr.Donald T.M.Hsueh Vice Chairman Rev.W.H.Topping.
Chief Secretary Rev.Y.S.Lin Assistant Sec'y Rev.S.H.Leger
Treasurer and Chairman Finance-Property Board Rev.W.L.Beard

MID-FUKIEN DIVISIONAL COUNCIL

Minutes of the Executive Committee 1929.

Vote 6 Continued.

Chairman of Evangelistic Board Rev.N.T.Li
Chairman of Educational Board Miss Ten Yu Huang
Chairman of Medical Board Dr.Lora G.Dyer
Chairman of Literature Board Mr.Yu Hieu Hung.

The membership of the Committee arranged in groups and with dates showing the year when the term of office expires is given below: Evangelistic Group: Mis S.D.Uong 1931,Rev.W.H.Topping 1930,Rev.D.H. Ling 1929, Educational Group: Mr.T.M.Heuh 1931,Mr.C.D.Sing 1930, Rev.S.H.Leger 1929; Medical Group:Dr.G.C.Ling 1930,Dr.L.G.Dyer 1929, Literature Group: Mr.Yu Hieu Hung 1929; Finance-Property Group: Rev. C.S.Ding 1931,Rev.E.H.Smith 1930,Rev.Y.S.Lin 1929. Co-opted group: Rev.W.L.Beard 1931,Miss TenYu Huang 1930,Rev.N.T.Li 1929.

Executive Secretaries of the Council

General Secretary Rev.Y.S.Lin; Assistant General Secretary Rev.S.H. Leger;Treasurer Mr.Iek Dai Ling; Secretary Mr.Ding Ngiong Tiang.

The Council Evangelistic Board (*are members of the standing committee)

Rev.N.T.Li*(Chairman) Rev.W.L.Beard*,Mr.L.J.Christian,Rev.L.I.Ma, Mr.Ding Siong Ing,Mr.Tiang Duang Ngi,Mr.Ling King Ek,Mr.Ngu Cai Do, Rev.G.N.Kiu*,Miss M.Tiley*,Mr.Li Chung Kai,Mr.Iu Soi Ling*

The Council Education Board (*are members of the standing committee)

Miss Ten Yu Huang*(Chairman),Mr.Iong Sing Hang,Mr.Dang Cung Gi*, Mr. Lu Hok Huang,Mr.Ling Daik Bieu,Mr.Ling Chiong Ing,Rev.L.H.Gong, Mr. Ding Sing Ming,Mr.Howard Diong*,Mr.Nga Geng Guong*,Mr.Ding Guong Gau*

The Council Medical Board (* are members of the standing committee)

Dr.L.G.Dyer*(Chairman),Dr.Ling Guong Cieu*,Dr.C.L.Gillette,Dr.C.C.Tang Dr.Horace Campbell*,Miss H.Atwood*,Dr.Ngu Eu Ming.

The Council Literature Board (*are members of the standing committee)

Mr.Yu Hieu Hung*(Chairman),Rev.Li Nu Tung*,Mr.Iek Hung Beng, Mr.Pau Ing Buoi, Mr.Ding Ngiong Tiang*.

The Council Finance-Property Board(*are members of standing committee)

Rev.W.L.Beard*(Chairman),Mr.Hung Seng Huang,Rev.D.H.Ling*,Rev.H.I. Ung*,Mrs.Uong Liong Chuang,Mr.Ngoi Dung Seng,Rev.E.H.Smith,Mr.Ngoi Nguk Suo,Mr.Dang Cing Tai*,Rev.N.T.Li*Mr.Ma Cung Ting,Mr.Ding Nguk Long

Committee on Training New Missionaries and date when term expires.

Mr.Nga Geng Guong 1931,Mr.Ding Guong Gau 1930,Rev.S.H.Leger 1930, Mr.T.M.Hsueh 1929,Mrs.F.P.Beach 1929.

Committee on Theological Education and date when term expires.

Rev.W.L.Beard 1931,Rev.E.H.Smith 1930,Rev.W.H.Topping 1930,Rev.H.I. Ung 1929,Rev.G.N.Kiu 1929,Rev.Y.S.Lin,Rev.S.H.Leger.

Foochow College Board of Managers

Term expires 1931:Rev.W.L.Beard,Rev.G.N.Kiu,Mr.C.D.Sing.
Term expires 1930: Rev.D.H.Ling,Rev.W.H.Topping,Rev.S.H.Leger.
Term expires 1929:Rev.Y.S.Lin,Mr.L.J.Christian,Rev.H.I.Ung.

Fukien Christian University Board of Managers

Term expires 1932 Rev.W.L.Beard;term expires 1931 Mr.C.D.Sing;
Term expires 1930Rev.Y.S.Lin,Term expires 1929 Rev.Ung Huai Iu.

Wenshan Girls School Board of Managers

Term expires 1931: Miss Armstrong,Miss Allen, Mrs.T.M.Hsueh.
Term expires 1930:Rev.Y.S.Lin,Mrs.R.Scott,Mr.C.D.Sing.
Term expires 1929: Dr.L.G.Dyer,Rev.G.N.Kiu,Rev.H.I.Ung.

Foochow Union High School Board of Managers

Term expires 1931:Mr.Ding Guong Gau;term expires 1930 Mr.C.D.Sing; term expires 1929 Mr.L.J.Christian.

Union Kindergarten Training School Board of Managers

Term expires 1930: Mrs.L.J.Christian, Mrs.T.M.Hsueh.

Term expires 1929: Miss E.S.Hartwell, Rev.D.H.Ling.

Foochow Union Hospital Board and Foochow Missionary Hospital Board

Term expires 1931: Mrs.T.M.Hsueh, Rev.S.H.Leger.

Term expires 1930: Rev.Y.S.Lin, Mr.L.J.Christian.

Term expires 1929:Rev.T.H.Topping,Rev.G.N.Kiu.

The Fukien Christian Council

Term expires 1931: Rev.T.L.Beard,Rev.T.H.Topping,Mr.Iu Soi Ling.

Term expires 1930:Mr.L.J.Christian,Rev.Y.S.Lin,Rev.D.H.Ling,Rev.H.I. Ung.

Term expires 1929:Rev.G.N.Kiu,Mr.C.D.Sing,Rev.S.H.Leger.

The Fukien General Board of Christian Education

Term expires 1931:Mr.Donald T.M.Hsueh,Mr.Ding Guong Gau.

Term expires 1930:Rev.Y.S.Lin,Rev.Ung Huai Iu,Rev.S.H.Leger.

Term expires 1929:Mr.L.J.Christian,Mr.C.D.Sing.

The North Fukien Religious Tract Society

Term expires 1931: Rev.S.H.Leger;term expires 1930 Rev.H.I.Ung; term expires 1929 Rev.Ling Diong Huak.

Union Women's Industrial Institute Board of Managers

Mr.Diong Hau Liong,Miss Uong Seu Ding,Miss E.S.Hartwell, Miss Wiley.

Committee on Self Support

Rev.C.S.Ding, Mr.H.H.Yu,Mr.Ding Ieu Ciong,Mr.Iu Soi Ling,Mr.Hung Seng Huang,Mr.Ling Maiu Daik,Mr.Howard Diong.

7.Voted that the next meeting of the Executive Committee be held April 5,and that each District Executive Committee be invited to send five delegates to join in discussion of the findings of the Jerusalem Conference.

8.The detailed estimates for the Council and the three District Associations for 1929 were read and approved.(See separate list)

9.Voted to ask the Secretaries to revise the literary form of the Constitution and By-Laws and print the same in booklet form.

10.Voted to ask the three Districts to report results of their study of religious education in the churches in accordance with the National Christian Council request to the Church office before April 20,so that the material can be collected and sent on to Shanghai.

11.Voted to ask the Secretaries to prepare the First Grade Preacher Certificates,the same to be signed by the Chairman of the Executive Committee,the Chairman of the Evangelistic Board and the General Secretary and Assistant General Secretary.

12.Voted to approve of carrying out the rental agreement with the American Board for the Foochow College buildings as follows:

a.To ask Mr.T.M.Hsueh,Rev.T.L.Beard,Rev.Y.S.Lin and Rev.S.H.Leger to act for the Council with power in this matter.

b.To write to the American Board asking them to contribute the money necessary to pay the rental as stipulated.

Adjournment.

(1)

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN SYNOD
MINUTES OF THE THIRD EXECUTIVE COMMITTEE

The First Business Session. November 19,1929, 7 P.M. in Lau Memorial Church,Foochow. Present Mr.Donald T.M.Hsueh (Chairman before election) Mr.C.D.Sing (Chairman after election),Mr.Howard L.Diong,Rev.C.S.Ding, Rev.G.N.Kiu,Rev.H.I.Ung,Rev.W.H.Topping,Rev.D.H.Ling,Miss H.Atwood, Miss W.Y.Huang,Miss S.D.Uong, Rev.T.H.Smith,Rev.L.H.Gong,Rev.Y.S.Lin, Rev.S.H.Leger.

Miss Atwood led in opening prayer. The minutes of the previous meeting were read and approved.

1.Voting by ballot,the Rev.L.H.Gong was co-opted as a member of the Executive Committee.

2.Officers were elected by ballot as follows:
Chairman: Mr.C.D.Sing; Vice Chairman: Rev.W.L.Beard; Chief Clerk: Rev.Y.S.Lin; Associate Clerk: Rev.S.H.Leger; Treasurer and Chairman of Finance-Property Board: Rev.W.H.Topping; Chairman of Evangelistic Board: Rev.D.H.Ling; Chairman of Education Board: Miss W.Y.Huang; Chairman of Medical Board: Dr.G.C.Ling; Chairman of Literature Board: Rev.H.I.Ung.

3.Voted that the Joint Meeting of the District Executive Committees be held beginning the morning of December 18th, each District to have five representatives.

4.Voted to ask Miss W.Y.Huang, Mr.Donald Hsueh,Rev.H.I.Ung,Mr. C.D.Sing (Mr.Howard Diong alternate) and the two Secretaries to make plans for the work and finances of the Synod organization next year.

5.Voted to fix the term of office of the Managers of the Christian Women's School of Industrial Arts as follows: Mr.Howard L. Diong and Miss Hartwell 1930-31; Miss Wiley and Miss S.D.Uong 1930.

6.Voted to approve of rebuilding for Foochow College all of the building formerly occupied by the Foochow College Junior Middle School and to ask the American Board for sufficient funds to rebuild the same.

7.The next meeting of the Executive Committee was set for Dec.17.

Adjournment.

Note: The membership and term of service of the Executive Committee are now as follows:

Classification	1930-32	1930-31	1930
Evangelistic	Rev.D.H.Ling	Miss S.D.Uong	Rev.W.H.Topping
Educational	Mr.H.L.Diong	Mr.D.Hsueh	Mr.C.D.Sing
Medical	Miss H.Atwood	.....	Dr.G.C.Ling
Literature	.....	Rev.H.I.Ung	.....
Finance-Property	Rev.G.N.Kiu	Rev.C.S.Ding	Rev.T.H.Smith
Coopted	Rev.L.H.Gong	Dr.W.L.Beard	Miss W.Y.Huang

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN SYNOD
MINUTES OF THE THIRD EXECUTIVE COMMITTEE

The Second Business Session, Dec.17,1929,2 P.M. in the Church Office. Present Mr.C.D.Sing (Chairman),Rev.W.L.Beard,Rev.Y.S.Lin, Rev.W.H. Topping,Rev.D.H.Ling,Miss W.Y.Huang,Dr.G.C.Ling,Rev.H.I.Ung, Miss S.D.Uong,Mr.Howard L.Diong,Mr.Donald T.M.Hsueh,Rev.G.N.Kiu,Rev.C.S. Ding,Rev.E.H.Smith,Rev.S.H.Leger. After opening prayer,the Minutes of the First Session were approved. Letters and telegrams were reported.

8.The Minutes of the Third Annual Synod Meeting were approved.

9.Voted to approve of Miss Nellie Walker leaving port during the winter vacation.

10.Voted to join with Rev.and Mrs.R.W.McClure in asking for early furlough to begin in 1930 provided a substitute treasurer can be found.

11.Voted to accept Mrs.L.J.Christian's resignation from the U.K.T.S. Board of Managers and appoint Miss S.Armstrong in her place.

12.Voted to approve of Ingtai District asking Mr.Ding Ngiong-Tiang to become Principal of the Ingtai Junior Middle School.

13.Voted to ask the American Board to return to the field Miss Lida Houston,Rev.and Mrs.F.P.Beach,and Rev.Clarence Neff.

14.Voted to write the American Board repeating our previous request of Vote 34 for new missionaries and to call especial attention to the urgent need for a music teacher for Wenshan Girls School.

15.Voted to approve of the proposal from the Fukien Christian Council that the Union Hymnal be revised and to appoint Mr.G.M.Newell and Mr.G.G.Nga as our representatives on the Committee.

16.Voted to refer Mrs.Ding Ing Guang's request to Ingtai District.

17.Voted to change Vote 29 of the Second Executive Committee which says "If there are available funds at the end of the year to give $100. to the Union High School" to read $200.00 instead of $100.00.

18.Voted to decrease tentatively the Synod estimates for next year to $438.00 less than this year.

The Third Business Session, Dec.19,1929,9 A.M. in the Church Office. Present Mr.C.D.Sing (Chairman),Rev.W.L.Beard,Rev.Y.S.Lin,Rev.W.H.Topping Rev.D.H.Ling,Miss W.Y.Huang,Dr.G.C.Ling,Mr.Howard Diong,Rev.C.S.Ding, Miss S.D.Uong,Rev.E.H.Smith,Rev.G.N.Kiu,Miss Hazel Atwood,Rev.H.I.Ung, Rev.S.H.Leger. Rev.W.H.Topping led in prayer. The Minutes of the Second Session were read and approved. Letters received were reported.

19.Voted to call a meeting of the Synod Executive Committee together with two representatives from each District on January 16,1930 at 2 P.M. to decide on personnel and finances of the three districts.

20.Voted to approve the proposal of the Principal of Foochow College that Foochow College establish its own six year Primary School and to ask the American Board for the use of the site formerly occupied by the Davis Memorial Kindergarten for this purpose.

21.Voted to deal with the decreased appropriations as follows: First,all districts and organizations concerned should make their plans and report before January 10th. Second that Miss S.D.Uong (Convener),Miss W.Y.Huang,Miss M.Wiley,Miss Bertha Allen,Miss Ding Mi Hua,Mrs.L.J.Christ and Mrs.T.M.Hsueh be a committee to make preliminary plans for Foochow Women's Evangelistic,Foochow Women's School,Davis Memorial Kindergarten, Foochow Kindergartens,Annual Meeting funds,and Foochow Touring funds.

Adjournment.

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN DIVISIONAL COUNCIL
Minutes of the Executive Committee 1929

The Third Session of the Executive Committee was held April 5, at five o'clock in the Church Office. Present: Mr. Donald Hsueh (Chairman) Rev. W. H. Tapping, Rev. W. L. Beard, Rev. N. T. Li, Rev. C. S. Ding, Dr. G. C. Ling, Miss E. D. Dong, Rev. Y. S. Lin, Rev. S. H. Leger.

The minutes of the previous meeting were read and approved.

13. Voted to give approval to the letter from the Missionary Division of the China Medical Association stating the need that Western Missionary Societies appoint larger numbers of medical workers for service in China.

14. Voted to approve the two requests from President C. H. Lin of Fukien Christian University as follows:

a. To ask the American Board to send the Rev. Clarence A. Neff to China to serve as a Professor in Fukien Christian University.

b. That Rev. R. W. McClure serve as Treasurer of the University.

15. Voted to approve of the proposals from the Diongloh District Executive Committee as to appointments to work for 1929 as follows:

a. To change Miss Lida Houston's appointment to work for 1929 to read: "To teach in the Girls Junior Middle School".

b. To appoint Miss Laura Ward to live in Diongloh and to be Women's Work Secretary and Education Secretary for Diongloh District.

16. Voted to accept Mr. Ding Guong Gau's resignation from the Board of Managers of the Foochow Christian Women's Industrial Institute.

17. A letter was reported from Mr. H. H. Yu asking to be allowed to resign from the Executive Committee. Voted to strongly urge him to remain on the Committee, and to authorize him to appoint a substitute when unable to attend.

18. Voted to permit the Diongloh District Executive Committee to transfer $70.00 from the Boys Junior Middle School fund of $1208.00 in the budget as assistance in Mr. Ngoi Dung Seng's affair.

19. Voted to approve the votes of the Church Finance-Property Committee with regard to special repairs as follows:

a. To recognize the need for special repairs to the floor of the East Gate Church building and to authorize not to exceed $100.00 for that purpose, it being understood that ordinary repairs are to be cared for as usual by the local church.

b. To recognize reconstruction of church fronts due to the widening of streets in Foochow as a special repair problem and to ask the American Board to care for this expense.

c. To To ask the American Board for permission to apply any unused 1928 appropriations towards caring for such extraordinary repairs.

RECEIVED
FOREIGN DEPARTMENT

JUL 2 2 1929

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN DIVISIONAL COUNCIL
Minutes of the Executive Committee 1929

The Fourth Session of the Executive Committee was held May 3,1929 at three P.M. in the Church Office. Present Mr.T.M.Hsueh (Chairman), Dr. G.C.Ling,Rev.W.L.Beard,Dr.L.G.Dyer, Rev.W.H.Topping, Miss W.Y.Huang, Rev.N.T.Li,Rev.C.S.Ding,Rev.D.H.Ling,Rev.S.H.Leger.

The minutes of the previous meeting were read and approved.

20.Voted to elect Rev.N.T.Li and Rev.S.H.Leger as representatives to attend the East China Conference under the auspices of the National Christian Council,with Rev.D.H.Ling as alternate,the Chinese representative to be granted $50.00 for travel allowance.

21.Voted to approve Foochow District votes changing appropriations for the current year as follows:

a.Mr.Ding Kie Chiong to receive $42.00 for work at Bong Ciu and Sang Gaing instead of Uong Iong.

b.To change the $156.00 originally allotted to Au Seu so that Rev.L.I.Ma is appointed to Au Seu with $42.00,Rev.G.N.Kiu appointed to Ma Ang with $42.00,the remaining $72.00 to be put in an emergency fund.

22.Voted to elect Miss W.Y.Huang as our member of the General Assembly Committee on Education,with Mr.G.G.Nga as alternate.

The Fifth Session of the Executive Committee was held June 7,1929 at 2:30 P.M. in the Church Office. Present Mr.T.M.Hsueh (Chairman), Miss W.Y.Huang,Rev.W.L.Beard,Rev.D.H.Ling,Rev.N.T.Li,Dr.G.C.Ling,Rev.W.H. Topping,Rev.C.S.Ding,Rev.E.H.Smith,Miss S.D.Uong,Dr.L.G.Dyer,Rev.Y.S.Lin Rev.S.H.Leger.

The minutes of the previous meeting were read and approved.

Letters received were read.

23.Voted to cable a reply to the American Board that we approve of sending out at once a music teacher for the Wenshan Girls School.

24.A letter was reported from the Union Hospital asking that Dr. H.E.Campbell move to Southside. Voted to refer the question of housing to the Foochow Mission A.B.C.F.M. but to stipulate that the work now being done in Foochow City should continue.

25.Voted to approve of the permanent appointment of a missionary doctor in Ingtai and to consider Dr.N.H.Lewis as regularly appointed to Ingtai Station.

26.Voted to elect Miss Eunice Thomas to fill the vacancy in the Committee on Training New Missionaries caused by Mrs.Beach's furlough.

27. Voted to approve of the estimates for 1930 as given below:

Mid-Fukien Divisional Council 1930 Estimates (Gold Dollars)

A.GENERAL APPROPRIATIONS (Totals within amount previously granted)

I.General Work Fund			$8558.00
1.The Divisional Council		$1437.00	
a.Administration	799.00		
b.Union Enterprises	260.00		
c.Pensions,etc.	378.00		
2.The Foochow District		3735.00	
a.Evangelistic	1425.00		
b.Educational	1350.00		
c.Medical	1000.00		

(10)

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN SYNOD

Minutes of the Eighth Session of the Executive Committee, Nov. 14, 1929

The Committee met at 4 P.M. in the Lau Memorial Church, Foochow. Present: Mr. Donald T.M. Hsueh (Chairman), Rev. W.H. Topping, Rev. N.T. Li, Rev. C.S. Ding, Rev. D.H. Ling, Mr. H.H. Yu, Miss W.Y. Huang, Miss S.D. Uong, Rev. Y.S. Lin, Rev. S.H. Leger, and as a guest Miss T.C. Kuan of the National Christian Council.

The minutes of the last meeting were read and approved. Letters received were read.

46. Voted to approve for inclusion in the Agenda of the Annual Meeting the following recommendations of the Synod Standing Committees:

a. The Medical Committee (three votes)
b. The Literature Committee (four votes)
c. The Evangelistic Committee (four votes)
d. The Finance-Property Committee (two votes)
e. The Education Committee (eight votes)

(N.B. Since these votes after amendment by the Annual Meeting were included in the Annual Meeting Minutes they are not translated here. They are recorded in full in the Chinese minutes)

47. Voted to conduct the Synod Elections as follows: (Four votes, later approved by the Annual Meeting. See A.M. Vote 7)

48. Voted to recommend the amendment of By-Laws as follows: (Later adopted by Annual Meeting. See Annual Meeting Vote 8)

49. Voted to recommend the following to Annual Meeting with regard to the Five Year Program: (Four votes later amended and adopted by the Annual Meeting. See Annual Meeting Minutes Vote 9)

Minutes of the Tenth Session of the Executive Committee, Nov. 18, 1929.

The Committee met in the Lau Memorial Church at 5 P.M. Present Mr. Donald T.M. Hsueh (Chairman), Rev. W.H. Topping, Rev. N.T. Li, Miss W.Y. Huang, Miss S.D. Uong, Rev. D.H. Ling, Rev. E.H. Smith, Rev. C.S. Ding, Rev. Y.S. Lin, Rev. S.H. Leger. The Chairman led in prayer. The minutes of the previous meeting were read and approved.

50. Voted to make the following recommendations to the Annual Meeting with regard to self support:

a. That the Church should press forward actively toward self-support during the time of the Five Year Movement.

b. That the Church should continue to cultivate a desire for self-support, to increase the ability for self support, to promote the understanding of the principle of stewardship and the habit of giving.

c. That annual reports be given of gradual progress towards self support.

51. Voted to ask Mr. Donald T.M. Hsueh and Rev. S.H. Leger to prepare a report on our Church and its relation to treaty revision to present to the Annual Meeting.

(Adjourned) This ended the 10th and last session of the 1929 Executive Committee of the Mid-Fukien Synod of the Church of Christ in China.

MID-FUKIEN DIVISIONAL COUNCIL
Minutes of the Executive Committee 1929.

Vote 27 Continued.

I -1-3. Diongloh District		1705.00	
a. Evangelistic	920.00		
b. Educational	785.00		
4. Ingtai District		1641.00	
a. Evangelistic	502.00		
b. Primary Schools	552.00		
c. Boys Junior Middle School	430.00		
d. Medical work	125.00		
e. Miscellaneous	32.00		
II. Women's Work Funds			$9806.00
1. Foochow District		6196.00	
a. Evangelistic	745.00		
b. Wenshan Girls School	1600.00		
c. Primary Schools	800.00		
d. Davis Memorial Kindergarten.	200.00		
e. Medical Work	1000.00		
f. Women's School	500.00		
g. Women's Industrial Institute	250.00		
h. Kindergartens	486.00		
i. Union Kindergarten Training School	200.00		
j. U.K.T.S. Student Aid	40.00		
k. Normal Training for women	200.00		
l. Touring for women missionaries	125.00		
m. Annual Meeting (With Ingtai)	50.00		
2. Diongloh District		2390.00	
a. Evangelistic	710.00		
b. Girls Middle School	700.00		
c. Primary Schools	500.00		
d. Women's School	200.00		
e. Medical Aid	80.00		
f. Touring for women missionaries	100.00		
g. Annual Meeting funds	100.00		
3. Ingtai District		1220.00	
a. Evangelistic	75.00		
b. Girls Middle School	775.00		
c. Primary Schools	165.00		
d. Kindergarten	175.00		
e. Medical Aid	30.00		
III. Salaries of Chinese Church Leaders		2660.00	
a. Chinese General Secretary of Church	540.00		
b. Principal of Foochow College	600.00		
c. Teacher in Foochow College	600.00		
d. Principal of Wenshan Girls School	500.00		
e. Teacher in Women's Industrial Institute	420.00		

MID-FUKIEN DIVISIONAL COUNCIL

Minutes of the Executive Committee 1929.

Vote 27 Continued.

B. ADDITIONAL APPROPRIATIONS ASKED FOR

I. Most urgent needs arranged in order of urgency.

1. For theological education(Higher Education Fund)	$1000.00
2. Union High School Principal's Salary	600.00
3. Diongloh Junior Middle Principal's salary	300.00
4. Foochow District Women's Evangelistic	150.00
5. Ingtai District Medical	375.00
6. Ingtai Men's Evangelistic	100.00
7. Ingtai Junior Middle Principal's salary	300.00

II. Other urgent needs not so arranged.

1. Union High School Agricultural Work	275.00
2. Diongloh Men's Evangelistic	300.00
3. Ingtai Primary Schools	100.00
4. Ingtai Junior Middle School (Boys)	170.00
5. Ingtai Miscellaneous	55.00
6. Foochow Women's School	100.00
7. Foochow Union Hospital	500.00
8. Foochow Women's Industrial Institute	250.00

C. REQUESTS FOR BUILDINGS (Not arranged in order of urgency)

1. Diongloh District Hostel and parish house	1000.00
2. Diongloh Hospital	800.00
3. Ingtai Hospital	1000.00

D. HIGHER EDUCATION FUNDS (Begins July 1, 1929. Unchanged except 5)

1. Fukien Christian University	3000.00
2. Foochow College	2000.00
3. Yenshan Girls School	800.00
4. Union High School	1000.00
5. Theological education (See B I 1 above)	1000.00

E. APPROPRIATIONS TO NATIONAL ORGANIZATIONS

1. General Assembly Church of Christ in China	1000.00
2. National Christian Council	2442.00
3. South China Church (Canton)	1100.00
4. China Christian Educational Association	500.00
5. China Nurses Association	75.00

(E1 reiterates a request previously sent by the Council in behalf of the General Assembly. E 2,3,4,5, indicat approval of these appropriations as requested in letter from Mrs. Lee and Mr. Chandler, Dec. 20, 1928)

28. Voted to approve of the request of the Fukien Christian University asking that Prof. and Mrs. Norvil Beeman be appointed as regular missionaries of the American Board.

29. Voted that if at the end of the current church year there are funds available, $100.00 be given to assist the Foochow Union High School.

Adjournment.

THE CHURCH OF CHRIST IN CHINA
MID-FUKIEN DIVISIONAL COUNCIL
Minutes of the Executive Committee, 1929

The Seventh Session of the Committee was held September 3 at 2:30 P.M in the Church Office in Foochow.

Present Mr. T. M. Hsueh (Chairman), Rev. W. H. Topping, Rev. W. L. Beard, Rev. [illegible] Li, Dr. L. [illegible] Oer, Miss W. Y. Huang, Rev. E. H. Smith, Miss S. D. Uong, Dr. [illegible], [illegible] S. Lin, Rev. S. H. Leger.

The minutes of the previous meeting were read and approved.

Letters received by the Secretaries were read.

40. Voted to join with Prof. and Mrs. Roderick Scott in asking for their regular furlough to begin in June 1930.

41. Voted to approve of Miss Helen Smith's returning to North China for another term for language study.

42. Voted to reply to the American Board inquiry about possible grants to the China Sunday School Union and the Christian Literature Society as follows:

a. Of recent years we have not been using the C.S.S.U. materials.

b. The publications of the Christian Literature Society we find very useful and we would be glad to have the American Board assist in this work provided it did not affect other appropriations.

43. Voted to refer the questionnaires regarding property received from the Foreign Department of the National Government to the Church Standing Committee on Finance and Property together with the Executive Secretaries of the District Associations.

44. Voted to elect Mr. T. M. Hsueh, Rev. W. H. Topping, Miss S. D. Uong, Rev. Y. S. Lin and Rev. S. H. Leger as Program Committee for the Annual Meeting of the Divisional Council.

45. Voted to approve the following leaving port to go to Shanghai:

a. Rev. R. W. McClure to attend the joint conference between the General Council of the Church of Christ in China and representatives of the co-operating Missionary Societies.

b. Rev. Y. S. Lin to attend the meeting of the Administrative Committee of the National Christian Council and the meeting of the General Council of the Church of Christ in China.

SHL

第三次大會執委會議

時間　十二月十九日上午九時

地點　閩大辦事處

出席人　沈志中（主席）　林傳法　王秀貞　黃文玉　林友書　林光照　張效良　陳樂善　高品　伊芳廷　邱景年　黎天錫　張益慧　陳樂修　高品懷友

高品領稿

宣讀第三次議錄經批准

宣讀文件

19．議決以二月十六日下午二時大會執委會同三區各派執委

9．代表二人開聯席會議關於各區之人員及經濟

20．議決贊成格致校長建議該校附設四二制小學並准轉請撥給

11．會以德爾幼稚園原址爲校舍

21．議決關於減款事先由各團體籌議於十二月十日以前報告

12．並舉王秀貞、召集員、黃文玉、衛瑪玳、安毓明、陳維華、糙米

13．慈夫人、薛廷模夫人、七人爲委員籌減下列六項經濟1人福州

14．師姑路費致函請求美部會本部選聘關於前屆議錄34條所

固女布道2婦學3德爾幼稚園4各堂幼稚園5年會費6

列之新宣教士並特別說的急需文山女校音樂教員之處

15．議決贊成福建協進會建議修改聖詩並舉饒衛疆倪耿光爲

委員

16．議決女布道員陳樂官夫人事交永泰區辦理

17．議決前屆議錄29條「本年末如有餘款可撥一百元補助協

和中學」將一百元改爲二百元

18．議決本大會預算總額暫照去年預算減438元

137

第二次大會執委會議

時間　十二月十七日下午二時

地點　閩大辦事處

出席人　沈志中（主席）裨益知　林友書　黎天錫　高品
林傳法　黃文玉　林光照　翁懷友　王秀貞
張效良　薛廷模　邱景年　陳崇善　伊芳廷

領禱後開會

宣讀第一次議錄經批准

宣讀函電

8．審定第三屆年會議錄經通過

9．議決准和愛麗告假於年假中外出一時

10．議決同康樂爾夫婦請美部會本部准其例假事如下如接洽有代替者則提前一年於一九三〇年回國

11．議決准嵇崧夫人辭協幼校董職並舉汪素心補充

12．議決贊成永泰區聘請陳仰程任該區初中校長

13．議決請美部會本部派賀麗德祝受康夫婦倪樂書諸人再來服務

14．議決再行致函請求美部會本部選聘關於前屆議錄34條所列之新宣教士並特別說的急需文山女校音樂教員之處

15．議決贊成福建協進會建議修改聖詩並舉饒衞禮倪耿光爲委員

16．議決女布道員陳榮官夫人事交永泰區辦理

17．議決前屆議錄29條「本年末如有餘款可撥一百元補助協和中學」將一百元改爲二百元

18．議決本大會預算總額暫照去年預算減438元

138

Date Rec'd

BOSTON MASS NOVEMBER 30 1929

L C O FERNSTALK,

Foochow

REGRET IMPOSSIBLE CHANGE REDUCTIONS

FAIRFIELD

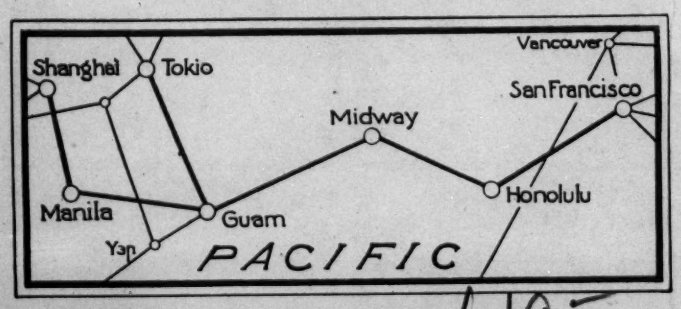
Charge American Board, 14 Beacon Street. Amplify (Foochow Mission) $4.00

62 PRINTED IN U. S. A.

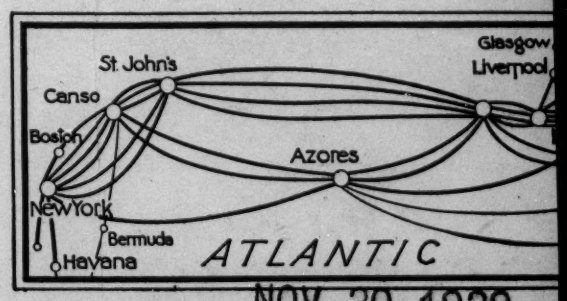
138 Foo

COMMERCIAL CABLE

POSTAL TELEGRAPH (LAND LINE SYSTEM THROUGHOUT THE UNITED STATES)



THE MACKAY SYSTEM
COMMERCIAL CABLES
POSTAL TELEGRAPH
"THE PULSE OF THE WORLD"



RECEIVED
(STANDARD TIME INDICATED ON THIS MESSAGE)

619

CLARENCE H. MACKAY, PRESIDENT.

TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

NOV 30 1929

ANSWER BY COMMERCIAL C

RECEIVE
FOREIGN DEPARTMEN

NOV 30 1929

Ans.

NYG 3PAC117

FOOCHOW 6 150PM

FERNSTALK BOSTON

HEOHGUDKIX AUTAPSROLM YDGUYEJAGF EBKEYANYPT

DIFFICULTIES IN THE WAY ARE TOO SERIOUS REDUCING APPROPRIATIONS PETITION REMAIN UNCHANGED FOOCHOW CHURCHES ANNUAL MEETING

Returned by Miss Cushing

140

Mr Chandler

K

Ch

L.

MODERATOR: DR. CHENG CHING YI

STATED CLERKS: REV. A. R. KEPLER, MR. T. C. FAN

HON. TREASURER: Z. H. TONG, ESQ.

THE GENERAL ASSEMBLY
THE CHURCH OF CHRIST IN CHINA

SHANGHAI

中華基督教會總會

上海圓明園路廿三號四〇九號

MISSIONS BUILDING, 23 YUEN MING YUEN ROAD, ROOM 409
CABLE ADDRESS: CHURCHINCH. TELEPHONE CENTRAL 8731
CODE: MISSIONS (ALSO A.B.C., BENTLEY, C.I.M., WESTERN UNION)

THE GENERAL COUNCIL
*DR. CHENG CHING YI, CHAIRMAN
*REV. H. H. CHU, RECORDING SECRETARY
REV. CHUANG CHEN-SHING (MOUKDEN)
REV. JOHN D. HAYES (PEKING)
REV. H. L. YEE (TSINAN)
REV. FAN PING (SHAOWU)
REV. T. Y. KUNG (HANKOW)
.....(HONAN)
*REV. A. R. KEPLER, EXECUTIVE SECRETARY

*EXECUTIVE COMMITTEE MEMBERS

THE GENERAL COUNCIL
*REV. L. J. DAVIES (TSINGTAU)
*MME. H. C. MEI (SHANGHAI)
*DR. FONG F. SEC (SHANGHAI)
REV. LIN YU-SHU (FOOCHOW)
REV. HSU SHENG-YEN (AMOY)
REV. C. C. LIN (SWATOW)
REV. L. C. KWANG (CANTON)
.....(HAINAN)
*MR. T. C. FAN, ASSOCIATE SECRETARY

*EXECUTIVE COMMITTEE MEMBERS

RECEIVED
FOREIGN DEPARTMENT
JAN 7 1928

Ans. 21 Jan. 1928

I am proposing to send out occasional letters from this office, keeping the friends and co-operating Churches in the homeland informed of the work in connection with the Church of Christ in China.

I have taken the liberty of placing your name on the mailing list and trust that you will find in these letters items of interest and encouragement.

If any change in address is necessary, I will much appreciate a word from you to that effect.

We have no need to be down-hearted regarding the future of China nor the Christian Enterprise in China. What is needed more than ever is your friendship, prayers and Christian co-operation.

Very sincerely yours,

A R Kepler

ARK:C

Dear Friends in the West:

After being confined to Shanghai for most of the past eight months, my work is again carrying me among the churches throughout China. The setting up of the first General Assembly of the united Church was what kept me mewed up in Shanghai rather than the clash of forces and revolution throughout the country.

As the weeks pass by since the General Assembly of the Church of Christ in China met in Shanghai and the desire for unity was realized to some degree, it is becoming more and more evident that this movement for church unity in China is gripping the hearts and wills of the Chinese Christians. The Secretary of the English Baptist Mission in Shantung, who attended the General Assembly, writes, "The meetings in Shanghai were splendid and give promise of being the greatest forward movement the Church has ever had in this land."

I have just returned from trips to Foochow and to Nanking. Foochow is over 300 miles south from Shanghai and is one of the most beautifully situated cities in all China.

Going to Foochow, we had a few thrilling moments on the steamer shortly after leaving Shanghai, when 300 mutinous soldiers rushed the bridge, attacked the quarter-master at the wheel and ran the ship on the river bank. The skipper, a Scandinavian of the best type, like all steamer captains, could not speak Chinese.

The situation for a time seemed very grave. Seeing that the soldiers were speaking Mandarin, I offered my services as interpreter and as councilor to the mutinying soldiers. They had not been paid for many weeks and refused to go to Foochow unless their demands for pay were satisfied. After considerable talking and gesticulating, it was finally mutually decided to return to Shanghai. In fact, the captain was afraid to go on the high seas with the troops in such a state of mind.

We were all very glad when the ship finally anchored off the Chinese bund. All the way up river the soldiers were restless and did most foolish things, such as running to the prow, and dropping the anchor while the steamer was under way.

After we reached Shanghai, they took the three ringleaders ashore, presumably for conference. I was told later on that they were summarily executed. The rest of the soldier were each given 20 cents Mexican,--less than 8 cents gold, which seemed to satisfy them, and we resumed our voyage to Foochow without any further mishaps.

The Mid-Fukien Synod consists of the Congregational Churches established under the American Board, which has been occupying the district around Foochow since 1847. This has been the third successive year that I have attended their Annual Meeting. Their commissioners to the General Assembly carried back with them the spirit and the vision of the General Assembly, and the Synod was intent upon putting into force the findings of the various commissions of the General Assembly.

The following are some of the impressions of the Synod Meeting which may be of interest to you.

I noticed with much interest the many short Christian slogans exhibited around the Assembly Hall. The fact that the Nationalist Movement has found the posters with short slogans so effective in creating sentiment and convictions in behalf of the Nationalist Movement throughout the nation, shows the possibilities in the use of such methods by the Christian Church in China.

In the front of the church, behind the pulpit, was a large picture of Christ. Below it were written Christ's Words from the Cross, with the caption "The Last Words of Christ". Below that we had Christ's "Will", which is "Go Ye into all the world and make disciples of all people, etc., etc." This was a Christian adaptation of the Nationalist's custom of placing Dr. Sun Yat-sen's picture, his last words and his will behind the platform in every school assembly hall and auditorium.

At this meeting of the Mid-Fukien Synod, four women were licensed as evangelists. They have had splendid training in Foochow and Nanking; and one has studied in America. They are therefore by training, education and spiritual experience worthy in every way to be on the same basis as the highest grade men-evangelist. It is exceedingly interesting to observe how the Chinese Christians refuse to see why there should be any distinction between men and women in the life and work of the Church.

The re-organization of their Synod is noteworthy in two respects:

(1) One is the fuller integration of the educational and medical work with the evangelistic work in forming the task of the Church. In the past there has in most places in the mission field been too great a hiatus between the Church and the educational and medical work conducted by the Missionary Societies. Under the new organization, those engaged in medical and educational work are given a place within the Synod and District Association by virtue of their office and share equally with the evangelistic leadership and the commissioners from the churches, men and women, in promoting and directing the work of this Synod and its District Associations.

It also makes possible the closer co-operation between the purely evangelistic work of the Church and the medical and educational activities; for they now are equally recognized as being within the scope of the Church's activities. This makes possible a fuller evangelistic permeation of the educational, & medical activities of the Synod.

(2) At this Synod meeting the Church assumed complete control of all the functions hitherto exercised by the mission. Schools, hospitals, churches, assignment and oversight of the work of the missionaries, all are now explicitly under the control and authority of the Mid-Fukien Synod. Only the residences of missionaries and their salaries, furloughs and travel expenses are excluded from the oversight of the Synod.

This arrangement had its initiative with the missionaries themselves and the spirit and relationships between missionaries and Chinese workers is most happy and comrade-like.

The missionaries are not excluded from the positions of leadership and authority. But the positions of leadership and authority they hereafter hold will be by virture of appointment thereto by the Chinese Church. They have been loaned by the Church in America to the Church of Christ in China, and while they are engaged in the work of the Church of Christ in China, they are considered as on an equal standing with and having all the privileges of the Chinese pastors and Christian leaders within the Church of Christ.

This new relationship where the missionary carries on his work within the Chinese church and as a part of the Chinese church, makes possible intimate co-operation between missionary and Chinese leadership to a degree impossible under the old order. Similar readjustments are happily being made in many parts in China.

While in Foochow, I had the opportunity of addressing the students of the North Fukien Christian University. This University is most beautifully located along the mountain side on the banks of the Min River. In accordance with the national educational requirements, this University has now a Chinese president, and attendance at religious service is optional. Under the new president, Mr. C. J. Lin, who studied for seven years in America, the life and work of the University is most satisfactory and auspicious. President Lin has endeared himself to the students and faculty alike by his gift for friendship, his affability and his genuine good-will. I was announced to speak to the students on the "Indigenous Church". Attendance was voluntary. Practically every seat in the Assembly Hall was occupied and a keen interest shown by the audience in the message that I brought to them. In fact I found a more eager and earnest response on the part of the students than on any of my previous visits.

On the same day that I returned from Foochow, I left for Nanking, where the Ning-Chin Presbytery was to be newly organized. I had not been in Nanking for four months. The following are my outstanding impressions:

(1) I found it the least "postered" city that I have seen in China in recent months. Four months ago one could hardly see any bare walls anywhere, because of the multi-colored multitudiness posters with their graphic slogans which covered walls and sides of houses and telegraph poles. Now these are conspicuous by their absence.

(2) I found comparatively few soldiers in Nanking. The reason for this is that they are again north of the Yangtze, making their drive toward Peking.

(3) I found the soldiers who were doing guard duty at compound gates and other places quite friendly and polite. Some saluted

me as I passed. Others greeted me with a friendly smile. All of which is quite in contrast to their attitude four months ago.

(4) I found practically all of our mission properties evacuated of soldiers. The buildings have suffered very seriously at the hands of their recent occupants. Those residences and mission buildings which four months ago were too badly smashed up to enable the soldiers to be billeted in them, are now in a still worse condition. Not only have the inside heavy timbers been removed (the floor and window frames and doors disappeared eight months ago), but even the retaining walls are being gouched out and the bricks disposed of for profit. Consequently roofs are tumbling in and main walls in some cases are collapsing. In fact just before I arrived in Nanking, one of the main walls of the Smith's residence collapsed and killed a man who was helping himself either to some brick or iron roofing.

The Ginling College for women situated in an unfrequented part, hidden among the hills, is a refreshing place to visit. When I visited the campus, the students were enjoying their recreation hour. Faculty members were playing tennis. Beautiful chrysanthemums of every hue were in full bloom. No traces of pillage, looting and destruction were visible. It was difficult to believe that all that has happened in Nanking was not a mere horrible nightmare. They have a hundred students at Ginling carrying on their full curriculum studies.

Nanking University too is in full swing inspite of the fact that it is not yet possible for the foreign faculty to permanently reside in Nanking. Nanking University has just elected Dr. Y. G. Cheng as President. He is a son of an elder in our Nanking church, whose home atmosphere has been as thoroughly and delightfully and wholesomely Christian as I have seen anywhere in China or America. We can be quite confident that under the administration of Dr. Cheng, a virile Christian spirit will characterize the life of the University.

I have recently been much interested in some articles on the situation in China in the Sunday School Times written by a Mr. Coates, who was formerly a missionary under the C.I.M., but who has not been in China for several years. Consequently he is not at all acquainted with the present conditions as they are, but draws largely upon his own imagination when he paints his lurid picture of the situation in China.

China today is suffering not a little from two types of publicists. One of these is unable to see anything hopeful or justifiable in the present Chinese revolution, attributing the whole movement to Bolshevik propanganda and anti-foreignism incited by those who are promoting revolution for selfish ends.

At the other extreme are some worthy idealists who have not been in China during the past 12 months and therefore have entirely failed to see the havoc which Bolshevism wrought upon

the idealism and splendid visions of the Nationalist Movement. They do not realize that the Nationalist Movement as it is represented to-day by the Nanking Government is discredited by the great majority of the ardent patriots who have been sorely disillusioned and discouraged by the metamorphosis of the Nationalist Government in recent months. The present leaders of the so-called Nationalist Army are now in no wise different from the military leaders of the North in their self-seeking and in their oppression of the people. Candidly, no one who has been away from China the past 12 months is in a position to speak authoritatively on the subject.

However, there are two factors which the friends in the West should keep in mind. First, Nationalism in China is not dead, in spite of its temporary eclipse. Nationalism was never so vital and never had so many adherents in China as at this very present time. Even in the North where Chang Tso-lin controls with his iron hand, the intelligentsia, and in fact all classes of society, would welcome the overthrow of Chang and are wistfully looking for the realization of their national hopes. There is no possibility for a peaceful strong and united China by a victory of Chang Tso-lin over the Nationalist armies and a re-occupation by the Northern Tuchuns of the Southern provinces.

I believe that there is enough vitality in the present Nationalist Movement to enable it to throw off the toxine which is now poisoning her system and will in the near future be able to make a new venture toward realizing her dreams. I am not so optimistic, however, as to believe that the Nationalist unified China will arrive before we have experienced many more such disillusionments like that which is ours right now.

The second factor which our Western friends must keep in mind is that the Chinese revolution is not the bastard child of Russian Bolshevism. It is ~~legally~~ lineally sired. Its hopes and aspirations are worthy of a great race with a history and culture of which she can well be proud. I hope that none of you will be misled by such writings as by Mr. Coates in his articles in the Sunday School Times, who attribute all movements and thoughts which are at variance with their own ideas to the sinister influence of Bolshevism.

I wish to correct another matter in the articles of Mr. Coates. Marshal Feng Yu Hsiang has <u>not</u> returned to his Christian loyalties.

Upon his return from Moscow, Marshal Feng severed his relations with his former chief of chaplains and with his missionary advisers. The Three Peoples Principles of Sun Yat-sen and the teaching of Nationalism replaced the Bible and Christian instruction and Christian services in his army corps. He eliminated from his army all the Christian features which had characterized his troops in the past, and featured in their stead Nationalist rituals and the teaching of Kuo Min Tang principles.

There are still strong individual Christians in the army. In

fact, General Chang Djih Kiang, his chief of staff, is still as sincerely and patently a Christian as he ever was. You may remember, that he is the general who ordered several thousand copies of the Bible from the American Bible Society, which he distributed as presents among the officers of his army and his friends.

One of our most respected Christian pastors in Shanghai has just returned from Honan, where he had been connected with a labor corps in Marshal Feng's army. He tells us that Marshal Feng jokingly remarked to him on the fact that he was known as "the Christian General." "I am no longer a Christian General", said Marshal Feng, "I now have no God and no Christ."

One of Marshal Feng's very intimate foreign friends who also has just returned from a visit to Kaifeng, where Marshal Feng has his head-quarters, tells me that it is absolutely a fact that Marshal Feng's army brought with it from the Northwest hundreds of thousands of dollars worth of opium, and that Marshal Feng compelled the Kaifeng Chamber of Commerce to buy this opium from Marshal Feng. In fact, it has been reported that some of his soldiers have received their pay in opium. Of course Marshal Feng excuses himself regarding this matter with the statement that he has no other means of financing his army.

I believe that Marshal Feng is still personally as clean-lived as ever, using neither wine, nor tobacco, nor engaging in gambling or resorting to squeezing and graft, which so vividly characterize the personal life of so many of China's public men. His visit to Moscow and his contact with the Bolshevik leaders are largely responsible for his apostasy.

We are very much gratified to discover the interest manifested by the American newspapers and magazines in the organization of the Church of Christ in China.

I noted that the Christian Century raised the question as to the attitude of the Y.M.C.A. and the Y.W.C.A. and the younger Christian leaders toward the united Church. My reply would be that the Chairman of the National Committee of the Y.M.C.A., Dr. Fong F. Sec, and the General Secretary of the National Committee of Y.W.C.A., Miss Ting, are both members of the General Council (and of its Executive Committee) of the Church of Christ in China. At the time of the General Assembly, it was the national and local organizations, representing the Y.M.C.A., Y.W.C.A., the Christian Educational Association, the Bible Societies, the National Christian Council,--fifteen nationally recognized Christian organizations, who united in giving a reception and dinner to the commissioners to the General Assembly. I believe that this should be sufficient to satisfy the editor of the Christian Century of the attitude of the younger Christian leadership in China toward the Church of Christ in China.

This letter is already too long. I must bring it to a close.

Wishing one all a merry Christmas and a very happy New Year!

I remain,
Most cordially yours,

A. R. Kepler

A. R. Kepler,
409 Missions Bldg.,
Shanghai, China,
December 1st, 1927.

P.S.

Since writing the above, I have attended a testimonial dinner given by the Shanghai Christian organizations to General Chang Djih Kiang, Feng Yu Hsiang's Chief of Staff. The idea originally was to arrange for 40 plates, but requests for tickets were so large that provision had to be made for 150 guests, all of whom paid a dollar for their plate. In China it is still possible to have a dollar dinner,--a Mexican dollar at that!

General Chang is undoubtedly one of the most earnest Christians that I have met in many moons. He is a great general, but I believe that he is a bigger preacher even than a military. In the course of his address which was applauded over and over again by the dinner guests, General Chang remarked that Christ told his disciples that they must expect persecution, just as Christ Himself was persecuted, and that He pronounced a blessing on those who were persecuted WITHOUT CAUSE. It was most important therefore for Christians so to live the Christ-like life as to give no cause worthy of persecution. He made a passionate appeal for courageous Christian living and unflinching witnessing to the winsomeness of the Christian life.

A.R.K.

January 21, 1928

Rev. A. R. Kepler
23 Yuen Ming Yuen Road
Shanghai, China

My dear Kepler:

Thank you very much for putting our Board office here on the address list for your general letter. It has been very interesting to read your narrative account and all your comments about Foochow, Nanking, Feng Yu Hsien, etc. Especially it is good for us to hear about our own people and our own churches from the viewpoint of an outside visitor. That November meeting in Foochow must have been a good one.

May I ask a question of detail? Is the word "Synod" an equivalent alternative of the term "Divisional Council?" I find that although the official stationery has not yet been printed the letters from Foochow are beginning to refer to the Mid Fukien Divisional Council.

By the way, I had an inquiry from somebody in Missouri the other day for the Constitution of the Church of Christ in China. I was not able to give it to them. I hope you will send us a copy sometime. We are in a sense "from Missouri" also, as you have observed ere this!

I took particular note of your dictum that "no one who has been away from China the past twelve months is in a position to speak authoritatively on the subject." I hereby confess my sins. I am invited still frequently to speak upon China and even upon the Nationalist movement. I try to exercise a due moderation, but yet I admit I do still speak. It certainly is difficult, as you indicate. Mr. Coates has his difficulties. In regard to your testimony about Marshall Feng Yu Hsien, we have received rather differing testimony from a direct Chinese source. It is clear enough that Feng is not preaching and propagating Christianity in his army now. It does not seem to be clear that he has abrogated all his personal faith. Our informant

indicates his being still a Christian at heart, albeit very much puzzled. Certain things in his life and spirit still are decidedly Christian. I am not trying to case doubt upon your informants, but I would have even more faith in the one of whom I am speaking.

It is splendid to see how clearly General Chang Chih Chiang holds to his Christianity. We have had plenty of personal experience with him in Tientsin, and I would thoroughly agree that he is an able General, but also a sound and intelligent and utterly devoted Christian. That knowledge of ours goes back two years. It is fine to have your letter confirm that he has not changed.

With cordial regards to you and all your work,

Very sincerely yours,

Robert E. Chandler

REC/M

RECEIVED
FOREIGN DEPARTMENT
FEB 6 1928

Mr Chandler 142

Ch

Dear Friends in the West:

It is just a little over a month since I wrote my last letter to you. I am sure that this month has been a very happy one to all of you in the homeland just as it has been to us here in China. The Christmas Season does create in us a spirit of cheer and good-will which would transform this old world of ours if we would only maintain it throughout the fifty-two weeks of the year.

In the early part of December, I left on one of the small coasting steamers for Amoy in order to attend the Annual Meeting of the South Fukien Synod of the Church of Christ in China. At this time of the year, the northern monsoon can churn up the ocean so as to make these comparatively small craft plunge and roll to such a degree as to make the ocean trip not as enjoyable as it might be.

The South Fukien Synod is one of the strongest synods within the united Church. The habit of giving has also been very strongly developed throughout their churches. The 10,000 communicants last year contributed more than $ 8.00 per capita for the work of the church, exclusive of educational and medical fees.

On the first Sunday of each New Year, they have a special Thank-offering Service in all of the churches. This last year the thank-offering amounted to more than $ 17,000.00 on this one Thank-offering Sunday. They have been building very fine churches from funds provided almost exclusively from Chinese sources. In recent years they have gotten into the habit of holding their Annual Synod Meeting in a new church building to be dedicated at the time of the Synod Meeting. The last year was an exception in this matter, but they are already planning to hold the meeting next year in a church which is now under construction and soon to be completed.

The Synod in South Fukien is also the pioneer amongst the churches in China in church unity. From the very inception of the Christian Church in Amoy were the churches and Christians, connected with the Dutch Reformed Church and the English Presbyterian Church, integrated into one Chinese Church. And when the Synod of the Dutch Reformed Church instructed their missionaries that they must not enter upon such a rash procedure and that they must withdraw from this union and organize the Amoy Churches along denominational lines, the missionaries unanimously replied:

"Our answer to the action of the Synod must be and is that we cannot be made the instruments of carrying out the wishes of the Synod, and further, if the Synod is determined that such an organization must be effected, we can see no other way than to recall us and send hither men who see clearly their way to do that which to us seems wrong." The Church in America wisely and gracefully withdrew from their early position and, as is so often the case, have often since then referred with no little pride to the position which their mission took on church unity seventy years ago.

Amoy to all outward appearance seems to be in a prospering mode. A twelve-hour journey to the South lies Swatow, which has had no end of trouble with the communists. Another fifteen-hour journey to the north is Foochow, which is also feeling the effect of the revolution. For some reason or other, Amoy has escaped the tidal wave of unrest and destruction. I made inquiries as to the reason why Amoy did not suffer from the student and communistic propaganda as did other places. The answer to my query in practically every instance was that one of the chief reasons for the stabilized and peaceful condition of Amoy was the influence of Christian businessmen and other Christian leaders in the community.

Just at present they are building miles of fine macadamized motor roads around the city. They are reclaiming hundreds of thousands square feet of fore-shore, thus improving the shipping facilities and greatly increasing potential revenue. They have just installed an up-to-date water system at the cost of $ 1,400,000.00 The water is chlorinated and is put through three purifying processes before it reaches the tap. It is daily examined by experts in order to guard against impurities.

When so much of the rest of China is suffering from the revolutionary movement, business at a standstill and commerce at a low ebb, it is most heartening to visit Amoy. I might add, however, that the Chamber of Commerce is not escaping the heavy taxation, which the Nationalists everywhere are imposing upon the bankers and merchants, in fact on all classes.

While I was in Amoy, Dr. C. Y. Cheng, our Moderator, was in Shantung to attend the Annual Conference of the churches connected with the English Baptist Mission in that province. On December 12, this Conference unanimously voted to enter the Church of Christ in China. This event is the more significant, because I believe it is the first instance in the history of Protestant Christianity, where it has been possible for Baptist and non-Baptist churches to find a practical basis for organic unity.

The churches of this conference have from their very beginning been self-supporting. They have received no contributions from England to subsidize their budget. Their addition to the Church of Christ in China brings an enrichment of 20 self-supporting churches, 343 preaching places and 7200 communicants.

At present the East Asia Conference of the Methodist Episcopal Mission is in session in Shanghai. While this group of churches in China is intensely interested in the united Church and is quite ready to co-operate with the Church of Christ in China in many ways, the vision of a world-wide Methodist Church still has a very strong appeal to their imagination. Their Chinese leaders at their pre-conference gathering voted 64 to 16 in favor of remaining a constituent part of world Methodism in preference to joining up with the Church of Christ in China. Many of us hope that some way may be found whereby

the vision of world-wide fellowship and of national unity can both be realized in the same church organization. This is a task that challenges our united prayers.

As to the political situation, there is very little to be said. The news despatches of the massacreing of the communists in Canton were not exaggerated. Inspite of the fact that the victims were reaping a just reward and had to drink the cup of poison which they had put into the hands of the Chinese to administer to others, one cannot help but deeply regret the merciless punishment which was meted out to them. Undoubtedly many innocent ones suffered.

There are many indications to lead us to expect that the Nationalist armies will be in Peking by the time this letter reaches you. Such an accomplishment will achieve one good result: It will eliminate Chang Tso Lin and the northern militarists and at least to that extent simplify China's political problem.

Chiang Kai-shek is again heading the Nationalist Government, but it has now become the Nationalist Movement by professionals. The great masses appear to be unconcerned and are no longer putting their strength behind the Movement and are no longer looking wistfully for its successes as they did last year. They are from Missouri, like the rest of us, and they want to be shown that the present leaders are really worthy of their confidence and co-operation.

Wishing you all a very happy New Year, I remain,

Very cordially yours,

A R Kepler

ARK:C

A. R. Kepler,
409 Missions Bldg.,
Shanghai, China,
January 7, 1928.

MODERATOR: DR. CHENG CHING YI

STATED CLERKS: REV. A. R. KEPLER, MR. T. C. FAN

HON. TREASURER: Z. H. TONG, ESQ.

THE GENERAL COUNCIL
*DR. CHENG CHING YI, CHAIRMAN
*REV. H. H. CHU, RECORDING SECRETARY
REV. CHUANG CHEN-SHING (MOUKDEN)
REV. JOHN D. HAYES (PEKING)
REV. H. L. YEE (TSINAN)
REV. FAN PING (SHAOWU)
REV. T. Y. KUNG (HANKOW)
.....(HONAN)
*REV. A. R. KEPLER, EXECUTIVE SECRETARY

*EXECUTIVE COMMITTEE MEMBERS

THE GENERAL ASSEMBLY
THE CHURCH OF CHRIST IN CHINA

SHANGHAI

中華基督教會總會

上海圓明園路廿三號四〇九號

MISSIONS BUILDING, 23 YUEN MING YUEN ROAD, ROOM 409
CABLE ADDRESS: CHURCHINCH. TELEPHONE CENTRAL 8731
CODE: MISSIONS (ALSO A.B.C., BENTLEY, C.I.M., WESTERN UNION)

THE GENERAL COUNCIL
*REV. L. J. DAVIES (TSINGTAU)
*MME. H. C. MEI (SHANGHAI)
*DR. FONG F. SEC (SHANGHAI)
REV. LIN YU-SHU (FOOCHOW)
REV. HSU SHENG-YEN (AMOY)
REV. C. C. LIN (SWATOW)
REV. L. C. KWANG (CANTON)
.....(HAINAN)
*MR. T. C. FAN, ASSOCIATE SECRETARY

*EXECUTIVE COMMITTEE MEMBERS

RECEIVED
FOREIGN DEPARTMENT

APR 14 1928

March 21, 1928.

Rev. Robert E. Chandler,
American Board of Commissioners
For Foreign Missions,
14 Beacon St., Boston, Mass., U.S.A.

Ans. 21 May

Dear Chandler:

Thank you very much for your letter of January 21st. I did not have you in mind at all when I referred to the men who were speaking on the question of the Christian enterprise and the Nationalist Movement in China from the standpoint of two years ago, when so much had happened which obliged many of us to re-orient our thinking.

I am still as enthusiastic as ever for China and the square deal and the non-use of force to settle our differences with China. On the other hand, many of us have discovered that the working out of these principles is not as simple a matter as we have sometimes supposed, nor are all the practices and technique of our British and American governments as stupid and as un-Christian as we at times in our addresses and writings would leave the public to suppose them to be.

I have found my letter, to which you referred, much appreciated in some quarters at home.

I presumed that you knew that "Synod" and "District Council" are interchangeable terms. I wish to remind you again that this is a Chinese Church and that the official terminology is in Chinese and not in English. In writing letters, "Synod" is a much shorter word than "Divisional Council." I try to follow the custom when amongst Presbyterians to use the word "Synod" and when amongst the Congregationalists to use the word "Divisional Council."

I have, however, tried in official letters to use the word "Divisional Council" and "District Association", though "Synod" and "Presbytery" are also allowable. I have been interested to observe, however, that the large number of Congregational friends are not at all afraid to use the word "Synod" in their conversations and in their correspondence.

Under another cover I am sending you some of the literature on the Church of Christ in China as requested. The mind of the Church is at present such as to be very susceptible to the influence of the constituent groups coming into the united Church and I greatly regret that right now your North China Congregationalists are not yet seeing

the way clear to become a part of this Church and make their distinctive contribution. Most likely, the Shansi and Shensi English Baptists will become a part of the Church of Christ following the foot steps of their Shantung brethren.

With regard to Feng Yu Hsiang, what I wrote was based on direct testimony by an Anglican Chinese pastor, who had visited Feng Yu Hsiang, and my statement was confirmed by such strong men as Dr. C. Y. Cheng and Pastor Li, the General Secretary of the Chinese Home Missionary Society, who had had very intimate conversations with General Chang Djih Kiang.

Since writing my letter regarding Feng Yu Hsiang's Christian status, I have had several conversations with Marcus Cheng, who, you remember, was his Chief of Chaplains. Cheng still believes he is a Christian but that Christianity no longer is a big thing in his life. It is no longer a passion with him.

This is the interesting point: "he is now a modernist Christian when he used to be a fundamentalist Christian." For this doctrinal re-orientation Marcus Cheng gives credit to Mrs. Feng, who was before her marriage a Y.W.C.A. secretary and a Kung Li Hui church member!!! This may explain his change of attitude. Undoubtedly he used to be a fundamentalist in his Christian faith and for a man of his temperament to switch over to the modernist interpretation, I believe would be followed by very serious results.

Mrs. Feng was undoubtedly much influenced by her trip to Russia. To her Chinese friends when she was in Shanghai, she frankly said that her marriage relations with General Feng were on a communistic basis, i.e., a purely personal arrangement between General Feng and herself, which could be dissolved on the desire of either party at any time.

I don't believe that Feng has any present relations with Moscow, notwithstanding the fact that his son, according to latest reports, is still at Moscow, and has denounced and renounced his own father.

All that I have written about Feng Yu Hsiang is of course purely private and I do not wish to be quoted. I simply want to lay on the table my whole hand acquainting you with sources of my information.

I trust that you are getting an increasing response again from the Christian people in America in behalf of the Christian movement in China.

With cordial regards to you and best wishes for you and your new work. I remain,

Very cordially yours,

A. R. Kepler

ARK:C

RECEIVED
FOREIGN DEPARTMENT
APR 14 1928

144

Mr Chandler

Ch

OCCASIONAL NEWS LETTER NO. FOUR

Ans. 21 May

Since my previous letter was written I have not been away from Shanghai. The Chinese New Year season has come and gone since I last wrote. This has become a time for various annual gatherings. The medical and educational workers especially take advantage of the season for their conferences. During the New Year time, all schools have a vacation and nobody is supposed to be sick, which gives the doctors and nurses and educationalists an opportunity for rest and refreshing.

I was privileged to attend the Annual Meeting of the Council on Christian Higher Education, which met in Shanghai. The Council is composed of two or three representatives from each of the colleges and universities of China. There were about 30 in attendance. This gathering was unique because of the leadership which has so evidently transferred itself from the missionary to the Chinese.

A very significant forward step had been taken by the majority of the colleges during the past 12 months. Practically every one of the colleges and universities a year ago were still headed up by missionary administrators. Now five of the foremost colleges already have Chinese as Presidents. Two or three others have Chinese as administrative heads, though not yet officially elected as President of their institution. Those of us who were privileged to attend the meeting of the Council on Higher Education and see these men attack the problem of Christian higher education could not fail to have born within us a sense of deep satisfaction and confidence in the future leadership of Christian higher education in China.

The time of the Council was largely devoted to the question of correlation of our Christian educational programme. If the educational work of our sixteen institutions of higher education in China can be correlated, it will reduce duplication of effort to a minimum, eliminate unnecessary expenditure of funds and work for the strengthening of the Christian educational program as a whole.

Registration: Inspite of strong insistance for the registration of our Christian schools last year, very few institutions have as yet registered. I believe at the present time in Kwangtung only one of our Christian schools has obtained complete registration and another has secured provisional registration. The rest of the schools are all running on the old basis. I believe this is typical of other parts of China. Failing to secure registration is not due entirely to the refusal of the mission schools to register. When the educational authorities discovered that the mission schools were not unwilling to register, the government educational authorities lost much of their zest in the proposition.

I find that our Christian leadership is still practically unanimous in the desire to register the schools, and thus regularize themselves with their government, and then make their fight for

religious liberty in education.

The new attitude of the Nationalist Government toward student participation in National affairs is rather interesting. The success of the Nationalist Movement in its earlier stages was undoubtedly greatly indebted to the dauntless enthusiasm of the students in propaganda work and to the Russian participation who provided strategy, organization and driving power.

The Russians have already been thrown into the discard and the leaders in the Nationalist Government are vying with one another in manifesting their deadly hatred of anything Bolshevik. Now they are attempting to suppress as well all student participation in national affairs.

Within past few days manifestoes have been issued which will eliminate students from Kuomingtang activities. Students are not permitted to have any political organization within the schools or in any way be affiliated with any outside political societies. They are informed that they must give their undivided attention to their immediate task,--the acquirement of an education so as to qualify themselves upon the completion of their studies to participate in the task of national reconstruction.

If this manifesto can be made effective, it will undoubtedly bring great relief to the educationalists, be for the best interst of the students themselves and will make it once more possible to carry on real educational work. I am sure that the world has never witnessed such a spectacle where so much power and influence was wielded by such a youthful and inmature and inexperienced group as by the students in China during the last two years. Their suppression by the authorities cannot but stir within one a feeling of regret even though we do not question the wisdom of the Government in this action.

Another indication of the trend of events is the manifesto issued by the Political Bureau of the Canton Government which repudiates the Will of Dr. Sun Yat-sen. The Bureau affirms that it is a forgery, the product of Wong Chin-wai, and that it is unmistakably red. The Bureau directs that it be no longer read in the schools at the weekly Sun Wen Memorial Service. This position taken by the Political Bureau of the Canton Government, should it receive general acceptance, will undoubtedly have a large influence for good upon our educational work. While China undoubtedly will always look upon Sun Yat-sen as the Father of modern China, it was not wholesome to give such a place of prominence to his so-called Will in the educational life of her youth.

Christian education is still possible in China; and it may be that its most fruitful years are yet to be. In Canton during the very week of the Communist holocust when thousands were massacred, thirty-one girls of the True Light Middle School were received into the Christian Church. Four of these were seniors and from non-Christian homes. This School has a student body of more than 300 of whom 95% are members of the Y.W.C.A., though only about 35% are baptized communicants.

We must not let the very dark storm clouds of revolution so distract us as to make us lose sight of the high-lights which are the more noteworthy thereby--like the lotus flower whose beauty is enhanced by the very muck and filth of the pond in which it is framed.

It is difficult for Christians in the West to realize the ferocity of the persecution endured by their fellow Christians in China in the last two years,--not only acute attacks, but the chronic type which all the more relentlessly and ceaselessly saps morale and demands the highest type of fortitude. The Chinese Christians have stood the test.

But let us not forget that they are still in the fire. Here are some instances which have come to my desk during recent weeks in reports from our own churches in the Church of Christ in China.

Hainan,--8 chapels burned, the Christians in constant danger of violence and death. Swatow hinterland,--more than 20 of our chapels destroyed or damaged. Fifteen or more Christians were killed, and many had to flee to places of safety.

Much of this is directed not solely at the Christians but at all upholders of law and order. Between bandits, communists and the zealous suppressors of the communists, who not infrequently execute first and then investigate afterwards, the millions of honest homely law-abiding folk are facing trials and tests in a spirit of patience and sedulity that could not be surpassed if equalled by the Nordics.

Imagine yourself in the environment of my friend, Rev. Stephen Chen, one of our pastors in Hupeh. I quote from his letter just as he wrote it to me:

"To-day my wife wrote to tell me that the houses outside the E. Gate of Ying Shan were all burnt down by the bandits, and many were killed or wounded.

"At Tung Huan Tien a family of four people were shot one evening. On the same night the Tung Huan Tien Railway Station Master was shot too. Miss Ch'i told me that about two and a half miles on the east of her village a large village including more than three hundred families was burnt up, and a great many persons killed. Again on the 30th of the 12th moon several known bandits came to a rich man's home in Miss Ch'i's village to kill that rich man. When he saw them coming he said, 'I have two thousand dollars ready for you, if you want.' But they answered 'No" and shot him on the ground at once.

"Five days ago about a hundred bandits came to San Chia Tien and took off seven people. Deacon Tao said that the ears of those seven persons were taken off and in one of the palms of each man's hand a hole was made for putting strings into. Ai Ya! China! China! Russia! Russia! But God is our Commander. He will be with our men and women Preaching Bands everywhere."

A few days later in another letter he wrote:

"Yesterday a general with a lot of soldiers of the 30th Army rushed into our Hospital. Our doctor was kicked very hard by him and two nurses and the evangelist were hardly beaten by his men. He put all the patients into one room and his men occupied all the others. Now nearly everything is theirs, so they use what they want and take what they like. Our men and women Preaching Bands are out and well and working now.

Don't overlook the implications of the last sentence. Envisage it in its lurid frame. The Church in China has not lost its morale. Hope still sits on top of the world and with its one string is making music for our Chinese Christians. But what about the Christians and churches in the West? Can we continue to count on them when the Church and Christians in China are fighting so splendidly with their backs against the wall?

I have recently received not a few letters from our Christian leadership in America, which have caused me not a little concern. One of the most distinguished members of one of our Mission Boards in the course of his letter said: "You would be surprised at the number and quality of men who have virtually dismissed China from their missionary giving. You know how zealously we are trying to combat this, but the efforts do not always succeed....." Frankly, this attitude on the part of our Church at home distresses me exceedingly and I am wondering if we on the field are blameworthy for the creation of such a psychology throughout the Church in the West.

Certainly no one thinks that our task in China is completed. There are still many millions who have no knowledge at all of our Christ and the gospel of His Salvation. Thousands of market-towns and villages are still virgin soil. The group of Chinese Christians is very small when compared with the non-Christians masses--only one in a thousand. But in the life of the nation, their influence is inmeasurably in excess of what might reasonably be expected of such a small proportion of the population.

I can not believe for a moment that the Church in the West wants to quit or lie down on her job just because we are facing unusual difficulties. If so, this is the first time in the history of the Christian church where she has faced her task and hauled down the flag in despair and acknowledged defeat. The missionary right in the thick is not discouraged, nor giving up hope. My two sons are in divinity school in America, and both of them are still headed for China and hope that the Board of Foreign Mission of our Church will give them a commission. They still think that there is enough remaining to be done and a possibility of achievement withal to justify them to invest their lives in the enterprise. I mention them merely as typical of not a few of our Christian youth.

Some seem to think that because we are not wanted we are therefore released from any responsibility to maintain our Christian

Movement in China at the high level of former years. Since when in the history of the Christian Church has a question whether the missionary was wanted or was not wanted been the determinative factor in the sending of him. Morrison was not wanted. Carey was not wanted. Paul was not wanted. We all in China did not come in the first place because we were wanted. We came and were sent because we were convinced that we were needed and because we were sure it was Christ's will for us and for the Church, and that our Church could not realize its richest possibilities until the Chinese had brought their offering of gold, frankincense and myrrh.

Moreover, a wrong impression has gone out with regard to the Chinese attitude toward the missionary. It must be remembered that it has not been possible for the 8000 missionaries to cultivate a personal acquaintance with a very large proportion of the Chinese people. In every city and community, the number was comparatively few who had a personal acquaintance with the missionary. It has been my observation that the Chinese who had come into personal contact with missionaries have become their friends and desire the continuance of the missionary in their midst. The Chinese are very human and just like the rest of us are inclined to be anti-foreign in general, but make an exception of the particular foreigner with whom they chance to be acquainted.

The very fact that so few foreign lives were lost during the riotous days of a year ago is itself an indication that the missionaries had the friendship and help and protection of their Chinese acquaintances.

During the past year, I have had unusual opportunities to become acquainted with the mind and the heart of the Chinese Church. They want the missionary to return not only because they feel they need him but because they love him. The instances of individual missionaries whose return has not been desired are very rare. It bears testimony to the care and wisdom exercised by the home Boards in the choice of men and women whom they have sent to China.

Nor must we be too much disconcerted by the anti-Christian manifestations. In many instances, they were the direct result of Bolshevik propaganda. They are also in the nature of a testimony to the growing influence and power of Christianity within the Chinese nation. Not so many years ago the Christian influence in China was not strong enough to attract the attention of rival forces.

Then again, Russia has not given up in despair. Bolshevik influences are still at work. There is no room for Bolshevism and Christianity, both in the world of tomorrow. China is, in the immediate future, going to be the battle ground of these two opposing ideals. Shall we oblige our spiritual child of the East to fight this battle comparatively unaided?

Some in America seem to think that because the Chinese Church is now seeking to become autonomous, it no longer needs the assistance of the Church in the West, or if assistance is still to be given, it is to be in a constantly diminishing degree. This is not a necessary corolary. We missionaries are rejoicing in this new consciousness and aspiration of the Chinese Church and we believe that there is a bigger opportunity for service for the Christian missionary within and under the direction of the Chinese Church than in former days when the Chinese Church was under the direction of the missionary from the West. We believe that there will be bigger returns on our investments.

Throughout all the synods of the Church of Christ in China comes the request for the continued co-operation both as to personnel and funds on the same level as in the immediate past. It should not be a difficult task to convince the Christians of the West that it is utterly impossible for the Chinese Church to become financially independent at such a time as this when Chinese society is being shaken to its very foundations and her economic condition unstable and chaotic. At a time of revolution such as China is experiencing, that is not a time for the diminishing of financial aid. It is rather a time when we should respond more generously than ever before.

There is an ever growing and widening interest in Church Unity. The Churches connected with the American Baptist Missionary Society have appointed a Committee to negotiate with the Church of Christ in China with organic union in view. The Churches of the China Inland Mission in distant Kansu Province are making overtures to unite and some have already united with us. Independent churches in the far flung frontiers of Inner Mongolia, in Java, and North Borneo write seeking a closer fellowship

I believe that the Church of Christ in China is the most hopeful effort to realize church unity at present on the horizon. Is it not possible that China may find a solution to this perplexing problem of sects and denominationalism and restore the radiance and power to the Church of the living Christ which she had known long since but lost awhile.

We covet your fellowship in prayer and your co-operation in enlisting anew the interest and the unstinted participation of the Churches and Christians of the West in the Christian Movement in China.

Most cordially yours,

A R Kepler

409 Missions Bldg.
Shanghai, China,
March 23rd, 1928.

Misc. For. Beldin 145 Ch

MODERATOR: DR. CHENG CHING YI

STATED CLERKS: REV. A. R. KEPLER, MR. T. C. FAN

HON. TREASURER: Z. H. TONG, ESQ.

THE GENERAL ASSEMBLY
THE CHURCH OF CHRIST IN CHINA

SHANGHAI

中華基督教會總會

上海圓明園路廿三號四〇九號

MISSIONS BUILDING, 23 YUEN MING YUEN ROAD, ROOM 409
CABLE ADDRESS: CHURCHINCH. TELEPHONE CENTRAL 8731
CODE: MISSIONS (ALSO A.B.C., BENTLEY, C.I.M., WESTERN UNION)

THE GENERAL COUNCIL
*DR. CHENG CHING YI, CHAIRMAN
*REV. H. H. CHU, RECORDING SECRETARY
REV. CHUANG CHEN-SHING (MOUKDEN)
REV. JOHN D. HAYES (PEKING)
REV. H. L. YEE (TSINAN)
REV. FAN PING (SHAOWU)
REV. T. Y. KUNG (HANKOW)
.....(HONAN)
*REV. A. R. KEPLER, EXECUTIVE SECRETARY

*EXECUTIVE COMMITTEE MEMBERS

THE GENERAL COUNCIL
*REV. L. J. DAVIES (TSINGTAU)
*MME. H. C. MEI (SHANGHAI)
*DR. FONG F. SEC (SHANGHAI)
REV. LIN YU-SHU (FOOCHOW)
REV. HSU SHENG-YEN (AMOY)
REV. C. C. LIN (SWATOW)
REV. L. C. KWANG (CANTON)
.....(HAINAN)
*MR. T. C. FAN, ASSOCIATE SECRETARY

*EXECUTIVE COMMITTEE MEMBERS

April 19, 1928.

RECEIVED
FOREIGN DEPARTMENT
JUN 9 - 1928
Ans. 20

Secretary,
American Board of Commissioners
for Foreign Missions,
14 Beacon St., Boston, Mass.,
U. S. A.

Dear Sir:

The General Assembly at its meeting in October gave not a little time to the consideration of "The Property of Our Church". I enclose the report of a special committee which prepared findings on this subject which were adopted by the General Assembly.

According to this report, the General Council was directed to appoint a special committee of five persons having legal and expert knowledge carefully to consider and, if necessary, revise the whole, and submit the results to the General Council of the General Assembly not later than December 31, 1928.

The General Council has appointed a very strong committee including two Chinese lawyers and two mission administrators, which is going very thoroughly into the whole question.

It is proposed that the General Assembly through the General Council provide for a Board of Trustees to serve as the property-holding body for the General Assembly. Of course every care will be exercised to have the trustees of the General Assembly so constituted as to meet Chinese legal requirements on the one hand, and to safeguard the property interests of the Church on the other. This committee will very likely also go into the matter of property holding by Divisional Councils (Synods), District Associations (Presbyteries) and local churches.

I write at this time to you as one of the Missionary Societies cooperating with the Church of Christ in China to learn from you in a general way what would be the probable attitude of your Society or Board to the proposition that all property used for evangelistic purposes, i.e., church and chapel property, be transferred outright to the Board of Trustees of the General Assembly, who would have plenary power with regard to the use or disposal of the same.

The General Assembly's Board of Trustees might transfer the control of some of this property to the respective Synod or the District

Association immediately concerned or even to the local church, provided it could be satisfied that property would be safeguarded against (a) confiscation, or (b) undesirable use of building, or (c) neglect in upkeep.

It might be possible that the Board of Trustees or Property Board would make provision whereby the deed for the particular property could be transferred unconditionally to the local church upon the payment of a definite purchasing price determined by an Appraisement Committee. In making the appraisement, due consideration would be given to (a) the cost of the property, including improvements, (b) appreciation and depreciation in value, (c) any expressed wish of the original donor, and (d) the ability of the church to pay.

In case of purchase by the local church, the money accruing from the sale thereof would become a trust fund transferred to the Board of Church Erection of the General Assembly for advance work elsewhere within the Church of Christ in China. The Property Board might function both as Trustee and as Church Erection agency.

It is of course recognized that if the deeds for church properties, in order to be transferred from mission holdership to church holdership, would require the payment of the usual transfer fees charged by the Government in the stamping of deeds, this in itself would require such a large expenditure of funds as to make such a transfer impossible.

You will be interested to know that a few days ago I had an interview tith Quo Tai Chi, then Vice-Minister for Foreign Affairs of the Nationalist Government. Among other things, I discussed with him the possibility of the Government remitting the usual fees involved in the stamping of such transfer documents, Ippointed out to him that this would entail the transfer of properties now legally possessed by foreign missionary societies, who without reimbursement from the Chinese Church would be making such transfer as an expression of good-will and confidence in the Church of Christ in China.

The Vice-Minister replied: In order to make it possible to stamp the deeds of transfer without payment of the usual fees would require special action by the Nationalist Government. But he was quite sure that such an expression of good-will and friendship by the Missionary Societies of the West "should certainly be met more than half way by the Nationalist Government", and he had no doubt that the Nationalist Government would be willing to take special legislative action, enabling the transfer to be made and the documents stamped without obliging the Church of Christ in China to pay the usual fees.

The Vice-Minister felt that the first step necessary for the General Assembly to hold property would be for the General Assembly to register with the Government and to elect the Property Board or Board of Trustees.

I might say that the registration of churches is something entirely different from the registration of schools. Dr. Cheng Ching Yi registered his church in Peking with the Peking Government more

than ten years ago. Since the meeting of the General Assembly, some of our churches within the Church of Christ in China have effected registration.

You will notice from the Minutes of the General Assembly that the General Assembly has recommended the registration of churches, District Associations, Divisional Councils and of the General Assembly itself. In fact, the General Council has a committee which is now negotiating with the Government for the purpose of registering the General Assembly. This means nothing more than that the General Assembly of the Church of Christ in China gets a recognized legal standing with the Government and places the Church in a position where it can corporately deal with the Government from time to time as the occasion may require.

With this full outline of possible procedure, I write to inquire of you what your probable response to such a procedure would be:

(1) Would you be willing to transfer property used for churches and chapels and evangelical purposes, including deeds for the same, to a Property Board or Board of Trustees of the General Assembly of the Church of Christ in China?

(2) There are some missionary societies whose properties and work are all found within the limits of one synod. (a) Would you be willing to have your property and the deeds thereof (property used for churches and chapels and evangelistic purposes) transferred to a Board of Trustees of the Synod? (b) Would you prefer to have the said deeds held by the General Assembly's Board of Trustees? (c) Would you be willing to leave this matter entirely to the said Synod and General Assembly for joint decision?

(3) What conditions, if any, would your Society or Board very likely lay down before consenting to transfer such above-enumerated property and deeds thereof to the Church of Christ in China?

We are <u>not</u> at this stage trying to get definite, binding, official commitments from the Missionary Societies. The fact that we are related to 15 Missionary Boards and Societies would make our task an exceedingly slow one if at this stage we should wait for official action from each Society. We are simply trying to discover what your probable position will be, so that we can shape our proposals accordingly.

I am sending a copy of this letter to your Mission Administration secretaries in China, suggesting to them that you may desire their opinion on these very important questions. Since at this time, we are making requests for information which will not be binding upon your society, Ifelt that it was not necessary first to secure Mission action before referring the question to the Headquarters of the respective Mission Board or Society.

We will very much appreciate an early reply, so that the special committee can have its reports ready to submit to the General Council at the annual meeting in September.

As a copy of this letter goes to the Mission Administrators on the field as well, we will be very glad to get suggestions from them as well as from the Home end.

Very cordially yours,

A. R. Kepler

ARK:C

P.S.

I am not enclosing the report mentioned in first paragraph. You will find it on page 31 of the Minutes which are being mailed to you at this time under separate cover. Despatching of this letter is delayed on account of printer's delay with the Minutes.

18/5/28 A.R.K.

June 20, 1928

Rev. A. R. Kepler, Executive Secretary
The Church of Christ in China
23 Yuen Ming Yuen Road
Shanghai, China

Dear Mr. Kepler:

I am sending you some answer to your letter of April 19 which came to the American Board. This was a letter asking questions of all the Boards connected with the work now under the Church of Christ in China about the possible transfer of properties.

We are, of course, greatly interested in this subject. We are glad to know all that you are doing about it, the strong committee which is investigating, your interview with the Vice-Minister of Foreign Affairs of the Nationalist Government, and so on. It is not possible for me to reply categorically at this time for the American Board to your questions. You stated that you did not desire any binding commitments now. I think I can give you plenty of assurance of the attitude of this Board and of probable action which they will take in due time.

You may know that the American Board voted last October that they were ready to lease their property (any or all parts of the property except what is used for the residence of missionaries) to the Chinese Church organizations. They would lease for five years after which the matter could be reconsidered. An annual rental of five percent of the value of the property would be charged, but it was realized that in most cases the Chinese Church is unable to carry such an expense as this, and the Board agreed to increase its appropriations by that amount. I will enclose herewith a copy of the Lease Form which has been approved by the Board for use in such cases. This is made out as a lease contract between the American Board and the Executive Committee of the Mid-Fukien Divisional Council of the Church of Christ in China.

In point of fact, no property has yet actually been thus leased either to the Mid-Fukien Council or to a Chinese Church organization in North China or Shaowu. There will naturally be a little reluctance on the part of the Chinese in taking up these contracts. It helps for them to know that it is perfectly possible for them to lease in that fashion when they desire it.

Taking your three questions in order, I would say:

1. The American Board will be ready eventually to transfer property used for churches and chapels and evangelical purposes, including deeds for the same, to a Property Board connected with the Church of Christ in China.

2. In regard to which Board of Trustees should hold the property, I should feel that the transfer to the Trustees set up by a particular Synod would seem most natural. Probably, as you suggest, this matter would be carried out according to the desire of a particular Synod concerned. Our dealings are with such a Synod so far as Foochow is concerned -- and also Shaowu, although the North Fukien Synod covering that region is much less perfectly organized at present than Mid-Fukien.

3. As to conditions that would be laid down, I think the one important thing which we should wish to safeguard would be that the property will continue to be used for Christian work. You can gather what points are in the minds of our Board members by examining the Lease Form which is sent.

In what I have written above in answer to your questions, the word "eventually" is of importance. As you see, we are suggesting leases for a period of five years and want to see how that arrangement may work. It may be that the arrangements which you are promoting may develop rapidly and that in a less time than five years there will be Boards of Trustees able to take over property and our churches may be eager to have it so transferred. There will, of course, be a due time which will be obvious, and I think you can be sure that the American Board will not be slow to see it.

Hoping that this gives you the information which you desire, I am,

Very sincerely yours,

Robert E. Chandler

REC/M

Enclosure

May 21, 1928

Rev. A. R. Kepler
23 Yuen Ming Yuen Road
Shanghai, China

My dear Kepler:

Thank you for your letter of March 21 and for the several general letters that have come. I am interested in all the news which you send, and there are particularly good points. I wish that all of us in China could have as fine a record -- I mean in mission and in church policy -- as do those who got going in Amoy. I wish I could visit in that section sometime and get closer to some points. It is a handicap to me right along in working from this office that I have not been in our own fields in Fukien Province.

Thank you for giving me more details about Feng Yu Hsiang and Mrs. Feng and the sources of your information. It is a help to know all this. I will keep these things confidential, as you desire. I am glad that General Feng did marry Li Te Ch'üan, even if she was a Modernist. He is plainly a somewhat puzzled man. One thing that seems best -- and which I have not seen disputed -- is that he still lives on democratic terms with his soldiers, those in his own army, and keeps their loyalty. Actions of that kind speak a great deal louder than words, or even than hundreds of baptisms.

The present situation is confused, as usual. We hope day after day that there will not be further outbreaks between Japanese and Chinese. I should think the resentment against the Japanese declaration of a protectorate over Manchuria would be very deep and universal. We have had no cablegrams from our own missionaries in North China, but a few messages from others have been only reassuring.

I am just sending good wishes to you in all your big job and hoping you will keep me on your list, even if I may continue in friendly argument with you at some points.

Very sincerely yours,

REC/M

Robert E. Chandler

A. R. Kepler

148

Chandler

THE GENERAL ASSEMBLY
THE CHURCH OF CHRIST IN CHINA
409 MISSIONS BUILDING, SHANGHAI

DR. C. Y. CHENG,
MODERATOR

REV. A. R. KEPLER,
GENERAL SECRETARY

MR. T. C. FAN,
SOCIATE GENERAL SECRETARY

Z. H. TONG, ESQ.
HON. TREASURER

TELEGRAMS:—
"CHURCHINCH"
SHANGHAI

CODES:—
MISSIONS, C.I.M., A.B.C.,
BENTLEYS, WESTERN UNION

TELEPHONE C. 8731

中華基督教會總會
上海圓明園路廿三號四〇九號

RECEIVED
FOREIGN DEPARTMENT
JUL 26 1928

25 June '28

Ans.

OCCASIONAL LETTER NUMBER SIX

It is not so long ago since I sent out Occasional Letter, No. 5; but I have just returned from a very interesting visit to Manchuria and Chihli. I am leaving to-morrow for a five-week's itinerary throughout the southern part of China, attending the Annual Meetings of Synods and Summer Conferences for Christian workers. I think it is better to pass on my observations on the situation in North China while it is still fresh in our minds.

I left Shanghai on a Japanese steamer for Dairen on the 5th of June. The steamer makes a short stop at Tsingtao en route.

While at Tsingtao, the shore front was thronged with Japanese students and civilians and military groups with flags aflutter. The occasion was the escorting to the steamer of convalescing soldiers who had been wounded at Tsinan and also six urns containing the ashes of as many who had made the supreme sacrifice.

I was told that it was not with "by your leave" or any such courtesies that the Japanese made their landing and occupied Tsingtao at the end of April. The expeditionary forces boldly steamed into the harbour and made their landing. The Chinese garrison could do nothing else but hurriedly and quietly withdraw. It is needless to say that the latter lost face completely over such a procedure. The Chinese in the Tsingtao, Tsinan area feel this insult keenly.

I fear Japanese is paying a heavy price in order to retain her hegemony in Shantung and Manchuria. I know that there are many sincere and patriotic Japanese who are exceedingly opposed to Premier Tanaka's foreign policy as it applies to China at present.

I think it is important in the interest of fairness as well as international good-will to remember that it is not so much Japan as it is imperialism, which is found to a greater or less degree in every nation, which is responsible for this present grave situation. Japan is only a little bit more belated than Great Britain and America in learning that imperialism is becoming archaic.

In the light of further details as to what actually happened at Tsinan during the early days of my trip, I have no reason why I should amend my observations on the same which I made in my Occasional Letter, No. 5.

When I reached Manchuria, I found the air electric. The Japanese authorities were nervous. Anything might happen. The Northern forces had just been defeated and the vanguard of the retreating troops was already north of the Great Wall.

I found the people everywhere eager to be integrated into the Nationalist Movement. Yet they exceedingly feared that the Nationalist troops would press on beyond the Great Wall, in which event they feared a major clash with the Japanese expeditionary forces. Manchuria had been the battlefield for two recent wars and they naturally viewed with unspeakable alarm the possibilities of conflict between China and Japan.

It is quite patent to even a casual observer that Japan will not tolerate either military encounters between the Nationalist forces and the armies of Marshal Chang Tso Lin anywhere within Manchuria, nor will she leave any stone unturned to retain all the advantages and powers which she now possesses which have given her the suzerainty of this rich and undeveloped portion of the Chinese Republic.

I reached Manchuria immediately after the bomb executed such fatal havoc on Chang Tso Lin's train. It is only at this late date, June 22nd, that Marshal Chang's death is announced. However, when I was in Moukden within a few days after the event, some of us were absolutely convinced that Chang Tso Lin was dead, notwithstanding the fact that the American and British Consuls assured me that they had reliable information that he was alive and convalescing.

Our conviction that he was dead was based on the fact that shortly after the explosion, a S-O-S call came to the East Suburb Hospital connected with our Church of Christ in China (Scotch and Irish Presbyterian Missions), requesting the immediate presence of two of the staff at the Marshal's bedside, as his condition was critical and a consultation desired.

The doctors were intimate friends of the Chinese surgeon who for many years has been the head of the medical staff of Chang Tso Lin's army. On my previous visit to Moukden, I had the pleasure of being the guest at a feast given by Dr. Wang to a couple of his missionary friends and myself.

The doctors were assured that they would have the right of way straight to Marshal Chang's bedside. The doctors found the road clear until they reached the bedroom door where they were halted by a colonel who informed them that the original orders had been countermanded and that they were not to be admitted. While they were still talking, Dr. Wang himself appeared at the door way, seeming greatly flustered and excited. He told them that what the colonel said was true, that the Marshal was very much better and that a consultation was not needed after all. The only natural conclusion that could be drawn was that Chang Tso Lin was dead, but that for the time being his death must be kept in secret.

It is without a doubt that if the retreating forces had learned at that time of the death of their marshal, there would have eventuated serious mutinies and wide-spread disorder, which would have resulted in Japan's throwing still more battalions into Manchuria and tightening up her strangle hold upon these Three Eastern Provinces.

During these two weeks which have intervened, it has been possible for the staff of the Fengtien troops to make the necessary re-adjustments to enable them to keep their troops under control.

You have of course learned that Chang Hsueh Liang, the Marshal's son, has succeeded his father as Commander-in-chief and over-lord of Manchuria. The young general is very popular. He is very modern and capable. He has been a close student of Christianity and is kindly disposed toward the Christian movement. He is also reported to be a member of the Kuo Ming Tang and that he has been a member of the Kuo Ming Tang for quite a number of months.

This is another interesting side-light on Chinese psychology. The Nationalists of course would know that he was a Kuo Ming Tang man, but they would recognize the fact it was impossible for him under the circumstances to take an open position in behalf of the Nationalist Movement, but that he could serve it best by continuing in his old relationships and bide his time until circumstances should eventuate more favorably. It is not surprising, under these circumstances, that his troops did not put up a stiffer fight against the Nationalist armies.

It is the almost universal belief in Manchuria that the Japanese were responsible for the bomb. It is certainly difficult to believe how the bomb could have exploded just where it was and just at the right moment right underneath the Japanese controlled and fully guarded railway bridge which spanned the tracks of the Peking Moukden railway, upon which line Chang Tso Lin was travelling when the bomb was exploded.

The general explanation for such action by Japan is (1) that they had recently found Chang Tso Lin not so pliant to their wishes and directions as formally; (2) that they had hoped to see him superseded by General Wu who was killed at the same time, but who was not supposed to be travelling on that train; (3), that they expected the assasination to produce disorder and mutiny on such a wide scale as to justify them before the world in taking full control of the administration of the Manchurian provinces. I do not venture to express any definite convictions of my own.

When I was in Moukden several bombs were exploded in different parts of the city and the nerves of the people were drawn pretty tense.

On this trip into Manchuria I was amazed at the amount of poppy under cultivation. I found many acres devoted to this purpose within the four walls of the city of Liaoyang itself. I was informed that the government is levying a certain tax upon the villages for the cultivation of poppy no matter if they grow the poppy or not. This has the effect of obliging the farmers to cultivate the plant whether they desire to or not.

I am not very much worried, however, over the wide-spread use of opium. The present conditions of the country make this practically inevitable. The government was so successful in practically eliminating opium smoking within "The Four Seas" a few years ago that I am quite confident they will be able to repeat the performance when national conditions once again become stabilized.

Upon leaving Manchuria I reached Tientsin just at the time when the Nationalist troops were driving Chang Chung Chang's army out of that

city. It sounded very much like old times to hear the sharp staccato of the rifles and machine-guns and the boom of the light artillery.

It was easy for me to get into Tientsin from Dairen, as I was travelling on a Japanese steamer and the Japanese navy convoyed her ships up the Pei Ho from Tongku to Tientsin. I was delighted to discover that both the American and the British commanders refused to use military or naval forces to keep the Pei Ho open for their shipping. I am sure that this policy of friendliness and of consideration for the patriotic passion of the Chinese people will be a not small asset to the Anglo-Saxon nations in the future relations between China and America and England.

Since I had to leave Tientsin on a British vessel and since the fighting closed the river to all ships without convoy, it looked as if I were marooned for an indefinite period. I made every effort possible to get from Tientsin to Tongku 20 miles away where my ship was anchored. For a few minutes it looked as if perhaps the air forces of our American Marines might consent to fly me down. But after consideration they found that they could not spare the room on the plane as they had to carry a large amount of provisions and ice to their own forces who were stationed at Tongku.

Just when I gave up hopes of catching my steamer and thus be unable to make my later connections in Shanghai for Canton, the river suddenly was opened up and the steamship company's tug was able to carry me to my steamer which I reached just a few minutes before she lifted her anchor and headed Shanghai-ward.

Of course it is too early to speak with any definiteness with regard to the immediate outlook of the Nationalist Movement. There is a degree of unanimity and team work evident at present which many of us did not expect to see. It is possible that they may be able to maintain this spirit of cooperation and realize a certain measure of unification. It is more likely that the ambitious satellites of the great military leaders will produce suspicions and divisions and then----?!?

Present indications are that the Nationalist Movement will try to secure the integration of Manchuria through peaceful penetration. This is a very wise course and will prevent possible clash with Japan.

We also are in hearty sympathy with the Nationalist Government's insisting that the capital must be transferred to Nanking. The yamen runners and the professional politicians and the old order of squeeze and graft and nepotism so saturate Peking that it would be very difficult for the Nationalist Government to survive a plunge into this miasma. It is also a good method of solving the ticklish question of the fortified Legation Quarters. If the Government is transferred to Nanking, the foreign ministers will have to transfer their Legations as well. Naturally they will not be able to bring their battlements and military panoply with them to Nanking. Of course you have heard that the name of Peking (Northern Capital) has been changed to Pe Ping, which means Northern Peace. (It should be pronounced Bay-ping.)

The present Nationalist Government has in it an unusual number of

Christian men and I believe that the Christian Movement in China has turned the corner and is facing a most hopeful future. The four most influential and important ministries are headed by Christian men.

You may be interested in the following 12 rules of conduct for the people, drawn up recently by the Ministry of the Interior and instructing all provincial governments to proclaim them to the public:

"1. Wipe away all national humiliation.

2. Set up and follow a high moral standard.

3. Give up all superstitious beliefs.

4. Use native products.

5. Build and repair roads and highways.

6. Plant more trees.

7. Abstain from drinking, smoking, gambling and other evil habits.

8. Be diligent and thrifty.

9. Take physical exercises.

10. Learn how to read and write.

11. Abolish the custom of foot-binding.

12. Cultivate habits of cleanliness and follow the rules of sanitation.

"The Provincial Commissioners of Civil Administration are instructed to devise ways to assist the people in carrying out the above plan of civic and social improment."

I must draw this letter to a close and go home and pack my bags for my Southern trip.

I wonder if you would not be interested in the following observation of one of our foremost British leaders in the Christian movement in China, who recently returned from a trip to America, where he attended the Student Volunteer Convention at Detroit and the Foreign Missions Conference at Atlantic City. It is worthwhile for Americans to pause and ponder upon the following:

"I can only say that as always, I found the warmest hospitality in every place--America never fails here--good opportunities for service and an attentive hearing, much interest in and goodwill towards China as well as not a little bewilderment, some excessive optimism in regard to China and some excessive pessimism. There is always a certain exhilaration to a slow-moving Britisher in visiting America. One is whirled from one thing to the next so breathlessly.

One is expected to respond to so many and such varied demands. One finds oneself in unexpected places and among strange folk yet made surprisingly at home and as it were, taken for granted. I always live a kind of wonderland existence in America--so much goodness and so much comfort--such a pile of money being spent so lavishly, such a sense of being on the top of everything and being sure to succeed. And yet away deep down one is a little disturbed. Things seem a little too easy and simple--or a little too lavish or superficial. Sometimes sitting in one of these hotels, so super-comfortable, I could not help wondering whether the animal was not getting on top again and whether nature was being conquered with one hand and made master again with the other. I left America thankful to have paid the visit, thankful too that my lot was cast in more restful regions--even in China passing through her great revolution!"

With warmest greetings and best wishes for a cool, joyous and profitable summer, I remain,

Very cordially yours,

A. R. Kepler

ARK:TYC

409 Missions Bldg.
Shanghai, China
June 25th, 1928

(Sent without correction or signature)

RECEIVED
FOREIGN DEPARTMENT

NOV 28 1928

Mr Chandler 149

Ch

GENERAL SECRETARY'S REPORT TO THE FIRST ANNUAL MEETING OF THE GENERAL COUNCIL OF THE CHURCH OF CHRIST IN CHINA.

Fathers and Brethren:

Your Secretary in submitting this first Annual Report wishes to introduce it with an expression of thanksgiving--thanksgiving to the Great Head of our Church, Jesus Christ, our Lord, for the guidance and blessings which have been bestowed upon us during the 12 months since the adjournment of the First General Assembly of our Church.

We have ever been conscious that our task is primarily a spiritual task and must rely upon spiritual power and spiritual guidance. We thank God that our Church has been the recipient of His spirit of wisdom and power, of love and of unity during this year.

We also wish to express our thankfulness to the members of the General Council and to the fathers and brethren in the widely scattered presbyteries and synods for their patience and sympathetic co-operation with us, as we have striven throughout this year to make the General Council a unifying force and a medium for service to the 12 synods, the 51 presbyteries, the more than 2,500 organized groups of believers and the more than 100,000 communicants which form the Church of Christ in China.

Under normal conditions, this first year in the life of our united Church would have abounded with many difficulties and vexing problems. In the light of the abnormal circumstances, which have prevailed throughout China in this year of national revolution and re-adjustments, that we have been enabled to make such a large measure of progress toward the realization of actual unity can only be ascribed to the presence and help of the Spirit of our living God. This has been a year of finding ourselves of becoming acquainted with one another, of marking the lines for the foundations upon which is to be built through the years that are ahead the Church of Christ--a Church which we hope will be without spot or wrinkle, fit and worthy for its Lord.

It gives us great pleasure to present to our General Council our colleague, Dr. T. C. Fan. His studies in America did not permit him to take up the work, to which he was invited by the General Assembly last year, before September 21, 1928. His special training abroad, his interest and activity in the work of the Church during his student days in China, his natural gift for administration and organization, his ability to enlist the interest of others,--all contribute to create confidence in his leadership.

We also wish to record our appreciation for the loyal support and co-operation of our office secretaries.

It is extremely gratifying to record that shortly after the adjournment of the General Assembly, the Baptist Churches in

Shantung affiliated with the work of the (English) Baptist Missionary Society voted to unite with the Church of Christ in China. This brings 128 organized churches, including 22 which are self-supporting, with more than 7,000 communicants into the Church of Christ in China; but their contribution is vastly more than what these statistics might imply.

They bring with them traditions and ideals which should permeate and enrich our whole communion. I am sure that I voice the unanimous sentiment of the General Council and the General Assembly in extending our heartiest greetings and the assurance of our fullest loyalty and co-operation to the pastors, evangelists, communicants and missionaries, who in previous years have wrought so loyally and fruitfully as churches of the Baptist communion. We trust that nothing within the Church of Christ in China will prevent these brethren from maintaining that same intimate, spiritual fellowship with their Mother Church in the West that they have in the past.

Owing to the interruption of travel due to military operations and the fact that we were single-handed for eleven months of the year, we were not able to spend as much time out amongst the synods and churches as we should have desired.

During the year, however, we attended the Annual Meetings of the Minchung, the Minnan, the Lianghu, the Hwatung and the Kwangtung Synods. We were also privileged to participate in the Summer Conference for the pastors and evangelists of the Swatow District Association and attended a meeting of the Executive Committee of the Kwantung Synod.

In all of these meetings and conferences, we were most cordially received and there was manifest a deep consciousness of unity with the other synods and a real spirit of loyalty to the General Council of the General Assembly. It may be profitable briefly to refer to some of the outstanding observations during these visitations.

The Annual Meeting at Foochow of the Minchung Synod was noteworthy for the progress which is being made in centralizing the control within the Synod through the organization of an Administrative Council with an Executive Secretary, meeting at frequent intervals and keeping in close touch with the life and tasks of its churches.

This Synod has also made an attempt to solve the problem of the control of church property at present owned by the mission board, by leasing the property from the mission board at a rental of 5% of the value of the property, the church undertaking in the future the upkeep of the property, and pledging itself that the property shall be used only for Christian purposes. The Board of Foreign Missions on its part has consented to increase their subsidy to cover this 5% rental in case the Synod finds itself unable at present to assume this increasing financial obligation.

To a large extent than in any other synod with the possible exception of Kwangtung, we found the women of the Church participating in the Annual Meeting. The Minchung Synod has the policy of station-

ing a bible-woman in each church to assist the pastor in reaching the women of the community and in ministering to the women and children of the parish.

During the past year, the higher educational work in Foochow has been seriously crippled through incendiarism. Two of the dormitories of the Foochow College and a large newly built, modernly equipped dormitory of the Fukien University were destroyed in the course of the last twelve months.

The outstanding impression one receives in visiting the Minnan Synod is the comparatively high degree of self-support which this Synod has realized. The average giving for church work by its 10,000 members amounts to $ 9.00 per capita annually.

It is very encouraging also to have the Minnan Synod vote to assume annually the responsibility of providing $ 800.00 for the budget of the General Council, which amount is their pro rata allotment. Moreover, they have voted to contribute $ 1,000.00 annually for the next three years toward raising the General Assembly's Endowment Fund. The interest and the degree of co-operation manifest by this Synod should be a cause of inspiration to the rest of our Church. It is noteworthy that one district is 92% self-supporting.

On the first Sunday of every Chinese New Year, there is a Thank Offering taken in all the churches within the bounds of the Synod. Last year this amounted to more than $ 17,000.00, which was not an exceptional amount as compared with previous years. This fund is used for forward evangelism within the Church.

The Minnan Synod for a number of years has been able to conduct a Summer Conference for pastors, evangelists and other Christian leaders. This has been not merely a source of inspiration, but it has met a deep need in the lives of pastors and evangelists. It has afforded not only an opportunity for Christian fellowship, which is highly desirable, but it has provided the pastors and the evangelists with ideas and material for the spiritual nurture of their flock.

The consciousness of the need of such Conferences available for the entire Church, we have found so wide spread and unanimous throughout our Church that provision has been made on the Docket of this Annual Meeting for the careful consideration of this question.

The Lianghu Synod is courageously and victoriously emerging from the season of bitter persecution by the communists and the ignorant mobs whom the communists had beguiled so as to become the innocent instruments of their cruelty and lust.

The non-Christians have been undeceived. They themselves have with their Christian neighbors suffered cruelly and unjustly at the hands of the communists. This has resulted in creating a bond of sympathy and good-will between the Christians and their community, such as has not been existing hitherto. It has created opportunities for Christian service, the Christianization of the community and the winning of individual men and women to Christ as we have not had in the past. Once again has God made the wrath of men to praise Him.

The fire of persecution, through which many of our Christians and their pastors and evangelists have passed, has deepened the experience of God in their own life and made more vivid the reality and the worth of the Christian religion as well as the all sufficiency of Jesus Christ as Lord and Saviour.

The Lianghu Synod has just opened a Union Theological School in Wu-Han. It is a co-operative work with the Hupeh Synod of the Wesleyan Methodist Church. It has opened with nineteen men in three classes, and four women, who are part time students. This statement suggests some very important observations on the Theological Education, which we venture to submit to the General Council for your most thoughtful consideration.

1. It is noteworthy that our Church is extensively experimenting with the provision of theological and biblical training for both men and women in the same school and class room. In Moukden, Wu-Han, Amoy and Canton, we have co-education in our theological schools. The reason for this, we believe, is three fold:

a. The not entirely satisfactory nature of the training which has been provided by the women's bible-training schools, which in the past have served our constituency;

b. The effort to avoid duplication of organization, and the needless expenditure in money and personnel, where possibly one institution might serve for both men and women;

c. The new spirit in China which affirms the equality between men and women and seeks to give expression to this belief by making no distinction of sex in the training of her students.

2. The project of adequate and right theological and biblical instruction of our future church leadership is so fundamental that we venture to propose to the General Council the consideration of the appointment of a special commission to make a thorough and comprehensive study during this coming year of the education and training of our future pastors and evangelists, bible women and volunteer group leaders in rural communities, covering the requirements of admission, curriculum, the number and the location of the schools, co-education, the grade of schools that are required and the number of each.

Might not this commission also to consider the question of designating one theological school, which is to be particularly related through the General Assembly to the Church as a whole as distinguished from the other theological schools, which would be exclusively under the control of the respective synods? I am the more encouraged to venture this suggestion of the appointment of such a special commission inasmuch as the present commission on education has refrained from dealing with this fundamental question, but recommends further careful investigation by the General Council.

We will mention only three of the outstanding actions of the Hwatung Synod:

1. The provision for churches within the Synod to elect

women to serve as elders which is in line with similar action taken by other synods.

2. The organization of a synodical Board of Education. This Board has dealt very satisfactorily with the educational problems that have arisen--problems affecting the relationship between church and mission and Christian education and the Government.

3. The revision of the Constitution of the Synod so as to make other Christian leaders, in addition to pastors and elders, eligible to be commissioners to the Synod. The Synod is still to meet bi-annually, but the Executive Committee is to meet annually.

If the Chinese church is to take over many of the responsibilities and functions hitherto exercised by the mission, it is exceedingly questionable if a synod which meets only bi-annually will be able to do its work effectively.

The Kwantung Synod has just decided to change from an annual to a bi-annual meeting, largely incident to the tremendous distances and consequent expensive travel which exist in Manchuria. They have an enlarged Administrative Council meeting annually with an Executive Committee meeting still more frequently, to administer the affairs of the Synod. Where distances are great and the expense of meeting is a serious consideration, there is undoubtedly a great advantage in having only bi-annual meetings, provided there is an adequate administrative council to act ad interim, and provided such a council has the confidence and support of its constituency.

During the year, the two Synods of Kwantung and Kwangtung, with the hearty approval of the Missions concerned, have made large strides in placing the appointment of missionaries to their work into the hands of the Synod. This will certainly assist greatly in making the Christian Movement within the Church more church-centric and less mission-centric, which is a matter which we would all desire to see realized to the fullest degree. There are difficult problems involved which require most careful thinking. The experiences of these two synods on this vital question of missionary relationships will be very helpful to the Council in preparing the report on this subject.

The Synod of Kwangtung is making an experiment to solve the vexing question of self-support which the rest of the Church may well take under advisement. This Synod has divided its churches into "self-supporting churches" and "probationary churches". They have so organized the Synod as to have the majority of the representatives from the self-supporting churches. They define a self-supporting church as one which assumes responsibility for raising of its budget. They feel that the arrangements whereby the dominant authority is with the self-supporting church will be conduceive to hasten the realization of self-support amongst the probationary churches. The work of the Synod is carried on under an effectively organized administrative staff, having administrative secretaries for each of the following boards which direct all the work of the Synod under the supervision of a strong Executive Committee of 21:

The Boards of Home Missions, Education, Religious Education, Publication, Women's Work, Medical, Charity, and Finance.

To have such highly organized synodical administration requires larger resources in personnel and money than most of our synods at present possess, but which Kwangtung happily possesses in larger abundance.

During the past year, the Lingtung Synod has shared with Lianghu as the target of communist outrages, to which we have already referred. In the Swatow District Association alone, six churches were burnt, eighteen chapels partially demolished, three preachers, one elder, six deacons and thirty Christians were killed, while many were rendered homeless and had to flee to concentration zones of safety. This loss of Christian leadership, church property and the material losses of the Christians has placed upon the Lingtung Synod a very heavy burden, which they are bearing courageously and hopefully in a way that should be an inspiration to the whole Church.

The Swatow District Association has for many years maintained a central treasury which received all the contributions from the churches and the subsidies from the mission and, in turn, paid from this fund the salaries of all the pastors and evangelists. This has made it possible for the pastor and evangelist to urge more liberal giving upon his church members more earnestly, because he was not embarassed by the consciousness that he was urging them to give in order to provide for his own personal salary.

In the Swatow District Association, they have grouped the weaker organized companies of communicants around a larger central church, to form self-supporting units. They have 23 self-supporting parishes, which contribute $ 8,000.00, and 69 partially self-supporting churches which contribute $ 5,000.00 toward their own budget, and receive a subsidy of $ 10,000.00 from the English ~~Baptist~~ Presbyterian Mission. It will be seen that the Christian Movement in this presbytery provides $ 13,000.00 out of the total budget of $ 23,000.00 and is therefore approximately 60% self-supporting.

This degree of self-support, however, has within it elements which cause one to pause. The salaries of the pastors range from $ 20.00 to $ 40.00, and of the evangelists, from $ 9.00 to $ 20.00,--the amount determined by the size of the family. The self-supporting churches, as a rule, provides a higher salary than the churches which are still dependent churches.

The Secretary of the District Association, in a memorandum submitted to us, remarks that because of the low salary and the increasing difficulties connected with the work of the ministry, the supply of pastors and evangelists is on the decrease--the old pastors are dying and the younger men refused to enter upon this work or else soon seeked opportunities for services in the Christian Movement where they can secure salaries more adequate and hold responsibilities more congenial.

We refer to this tendency in Swatow because we have found it generally existing. The fact that there is such a disparity between the salaries paid to those engaged in the evangelistic work and those engaged in the educational and medical work of the Christian Movement still further accounts for the tendency to seek employment within the Christian Movement in the other departments, rather than

in the evangelistic work of the Church.

Two students with the same academic training graduates in the same class from the same theological school, with like talents obtained employment in the same synod, one for evangelistic work at a salary of $ 30.00 and the other as a teacher of religious education in a middle school at $ 60.00 per month. Due to the economic limitations confronting the Chinese family and the difficulty of making both ends meet, the desire to render service within the Christian Movement in that department, which makes the best provision for the worker's economic needs, is but a natural consequence.

It is evident that the disparity in the salaries between those engaged in the pastorate and evangelism and those who are engaged in the educational and medical work of our Church requires the most serious consideration of the General Council. Would not one method of approach to the solution of this problem be the study of what should be the standard salary for those who are engaged in the work of our Church.

Having determined the basal salary for the evangelist and pastor, the next question is how this adequate salary can be provided from the resources of our Church without seeking to secure an increased subsidy for this purpose from the Older Churches in the West.

We simply mention some aids toward the solution of this problem. We would suggest for the consideration of the General Council the policy of establishing in the centers of our district associations or synods, short term winter classes for the training of volunteer group leaders. This would enable the Church to make the smaller Christian groups dependent upon their own unpaid leadership. They could combine with other similarly situated groups to engage the services of an evangelist. The district association could appoint one or two superintendents to visit these churches to encourage them in their Christian faith and living, to counsel the group leaders. The funds now used for evangelists ministering to such small groups would then be available either for the increase in salaries or for forward evangelism within the district association and synod.

We have noticed a wide spread tendency within the Church which we fear will not be conducive to the establishment of a virile, vitalized Church. The tendency we refer to is the use of endowments to meet the budget of the local church. Endowments for the maintenance of schools, hospitals and the administrative expenses of district association, synod and other church councils, are generally recognized as desirable methods of financing such projects. The history of the Christian Movement in the West has unmistakably shown that to use endowments to meet the budget of the local church saps the vitality of that church, and it is soon left without strength to minister to the spiritual needs of its own membership, much less to Christianize its community. We feel that a note of warning might well go out from this General Council to our churches, pointing out the dangers in this tendency.

In our visitation of the synods, we have discovered a surprising unanimity with those findings of the Jerusalem Conference on the Relations of Younger & Older Churches: that all new local churches

as far as possible should be started on a self-supporting basis and that financial aid from the older churches for existing work should be placed on a gradually diminishing scale. But we have found very little attempted to translate these findings into deeds. Is it not possible that the problems just mentioned--the inadequacy of the salary of evangelists and pastors, the need of volunteer leaders for smaller groups of believers, the staying of the tendency toward endowment and the realization of self-support--will be solved only through the building up of the spiritual life of the individual Christians by implanting in them a sense of Christian stewardship and setting them on fire with an unquenchable passion to tell others of their glad experience of God through Jesus Christ, His Son?

The Jerusalem Meeting expressed this idea when they said "self-support will come naturally with the rising tide of spiritual life". Is it not therefore our foremost task as a General Council to take definite steps to educate our churches and Christians to practise personal evangelism and to understand and experience the blessedness of Christian stewardship?

One of the tasks that we must face is how it will be possible for the widely scattered independent churches to become a part of our united Church. If they are related directly to the General Council without ~~being not~~ becoming part of a district association or synod, there may be created a tide wherein all churches upon the achievement of self-support would desire to withdraw from their district association and establish direct relationships with the General Assembly.

Moreover, is it not a paramount need that the dominant control in district associations and synods should be with the self-supporting churches? The life of our Church would be greatly enriched by the entrance into our fellowship of these independent churches and we believe that the faith and vitality of these independent churches would likewise be greatly strengthened through such an organic fellowship.

The entrance of other denominational groups into our Church is under consideration by not a few. The spirit of the Jerusalem Conference and the yearning of Chinese Christians in all denominations for the achievement of Christian Unity make us hopeful that the prayer of our Lord and Saviour that we might be one, even as He and our Father are one, will continue to be ever growingly realized here in China until the dawning of that happy day when we the Christians in China shall make the happy discovery that we are actually one--one in spirit, one in body.

The Administrative Office is the servant of the General Assembly, the General Council and the entire Church. To you their representatives we respectfully submit this Report and await your guidance and instructions for our work for the year that lies immediately ahead.

October Twentieth,
Nineteen Twenty-eight.

Respectfully submitted,
A. R. Kepler

File

158

THE GENERAL ASSEMBLY
THE CHURCH OF CHRIST IN CHINA

23 YUEN MING YUEN ROAD, SHANGHAI

中華基督教會全國總會

上海圓明園路廿三號四〇九號

C. Y. CHENG, MODERATOR

A. R. KEPLER, GENERAL SECRETARY

T. C. FAN, ASSOCIATE GENERAL SECRETARY

Z. H. TONG, HON. TREASURER

TELEGRAMS:— "CHURCHINCH" SHANGHAI

CODES:— MISSIONS, C.I.M., A.B.C. BENTLEYS, WESTERN UNION

TELEPHONE 68735

July 11, 1929.

RECEIVED
FOREIGN DEPARTMENT
AUG 1 1929.
10/4/29

Rev. Wynn C. Fairfield, D.D.,
American Board of Commissioners
for Foreign Missions,
14 Beacon Street, Boston, Mass., U.S.A.

My dear Fairfield:

Your letter of April 23rd reached my office at the time of the Annual Meeting of the National Christian Council. Sam Leger was staying with me in my home, and I forthwith shared the letter with him.

We appreciate the appropriation of $ 200 gold. Unfortunately McClure decided to give me only 2 to 1. The Dutch Reformed and the German Reformed Churches, who also made gold appropriation, both gave the same to me at the current rate. Since the exchange at present is 2.38, I have lost about $ 75.00, because of McClure's decision. Is he a Scotchman?

I much appreciate the action of your Board in recognizing the principle of cooperation in providing the budget of the General Assembly office. I trust that you will be successful in getting the church you mentioned to provide the full amount--$ 2000 Mex. or $ 1000 gold, which we have requested from your Board and which request has been approved by your two Fukien Missions.

I would not be surprised if you could get Dr. Mott to assist you in getting this church which you mentioned to assume responsibility for providing the entire amount requested. Dr. Mott was very enthusiastic for the united Church on his visit to China. On his own initiative, he had four Conferences at the time of the N. C. C. Annual Meeting on Church Unity as expressed in the Church of Christ in China. To these Conferences, he invited about twenty representatives of the Church of Christ in China attending the N.C.C. and an equal number of representatives of groups not yet within the united Church. At these Conferences, using the discussion group method, we considered the advantages in such a union as the Church of Christ in China and some of the difficulties met and obstacles that must be overcome. They were very profitable Conferences. It is a big asset to have Dr. Mott as an advocate for our united Church. He was unequivocably in favor of financial cooperation by the missionary societies of the Older Churches in providing for the General Assembly budget. He expressed himself as considering our budget a very modest one indeed.

Knowing the interest which he has in the united Church, I am quite sure that he would be very glad to render any assistance to you, which you might consider helpful in securing said above-mentioned church or any other church or individual to provide the appropriation requested from you for our General Assembly budget.

With regard to that other question--the advisibility of turning over directly to the General Council of the Church of Christ in China the responsibility for distributing the appropriations for evangelistic and primary educational work now granted, which now belongs to the Mid-Fukien and North-Fukien Divisional Councils--I discussed this possibility with Dr. Cheng, my colleague Dr. Fan, and Dr. Leger. We realize that it is merely an informal tentative proposition. I would say that on such a proposition the mind of our General Council would probably be on this wise:

We believe it highly desirable that in the near future the funds from the missionary societies of the Older Churches should be administered along such lines as you have suggested. We recognize the difficulties involved should the General Council at this time assume such responsibilities. Nevertheless, we believe a beginning must be made at some time in the not distant future. We do not seek this responsibility right now, but should the American Board make such a definite proposition to us, and should this proposition have the concurrence of the Mid-Fukien and North-Fukien Synods, the General Council would in all probablity concur to the proposal and accept this responsibility.

We do hope that your North-China Kung Li Huei will soon see the way clear to participate in the united Church. The early realization of this hope has received a big loss in your withdrawal from the North-China Kung Li Huei. However, I am sure that you will still be able to exert no small influence from Beacon Street.

There is a movement under way to invite Dr. C. Y. Cheng to become the General Secretary of the Church of Christ in China. If you have occasion to see him on his present visit to America, I trust that you will urge the importance of this office upon him. Many of us feel that he can serve the Christian movement more acceptably as General Secretary of the Church of Christ in China, rendering honorary volunteer service for the N. C. C. in his visitation to the synods, than if he were to continue the General Secretary of the N. C. C., rendering volunteer services for the Church of Christ in China. As General Secretary of the N. C. C., he is to a great degree restricted from openly promoting union with the Church of Christ in China. He is immediately criticised by Shun Kung Huei and Lutheran denominationalists.

Of course until he has been given this invitation, he will not be in a position to say that he would accept such an offer. But in case you do have conversation with him, you might remark what a great service he could render to the Christian Movement in China and Church Unity, were he to serve as the General Secretary of the Church of Christ. I am suggesting this only on the supposition that you are like-minded with me in this matter of the desirability of Dr. Cheng's serving in this capacity, and provided in conversation with him you

find the opportunity to turn the conversation in a normal way to this suggestion.

I am still enthusiastic for the Nanking Government. I believe that the success in dealing with Feng Yu Hsiang's caperings without resorting to the use of military force has strengthened the hands of the Nanking Government, and it is an indication that the tendency to employ military force to settle differences is becoming obsolescent.

With best wishes for your success in your new work, I am,

Very cordially yours,

A R Kepler

ARK:C

P.S.

Under separate cover I am sending you a copy of the covering letter dealing with our General Assembly budget. I would particularly call your attention to the last paragraph on page 5 and page 6 of this covering letter.

RECEIVED
FOREIGN DEPARTMENT
JUL 3 1 1929
Ans.

THE BUDGET OF THE GENERAL ASSEMBLY

of the

CHURCH OF CHRIST IN CHINA

(As adopted by the General Council at the Annual Meeting, October 26, 1928)

Expenditures

1. Salaries and Rent:	
a. Associate General Secretary--salary & rent ...	$ 3,000
b. Literary Secretary--salary	1,800
c. Secretary for Promotion of Personal Evangelism and Stewardship--salary	1,800
2. Office Staff Salaries	1,500
3. Office Rent, Light, Heat, Telephone, and Taxes	1,300
4. Secretaries' Travel	1,200
5. Meetings & Conferences:	
a. General Council & Executive Committee Meetings	800
b. Committee and Board Meetings	1,000
6. Monthly Magazine & Other Printed Matters:	
a. Monthly Magazine	2,000
b. Printing, Stationery and Postage	900
7. Office Equipment	300
8. Sundry Accounts	400
Total	$16,000

Receipts

1. Remittance from Synods	$ 1,600
2. Grants from Mission Boards	1,350
3. Contributions from Missionaries in China	1,500
4. Contributions from Friends in the West	2,000
5. Funds still needed	9,550
Total	$16,000

Receipts

1. Assured to date for the next three years from the cooperating Mission Boards	$ 10,000
2. From private western sources	4,000
3. From missionary sources (estimated)	2,000
4. From Chinese churches (estimated)	1,000
5. Unprovided	3,340
Total	$20,340

Shanghai,
June 15,
1 9 2 9.

THE READJUSTED BUDGET

of the

GENERAL ASSEMBLY OF THE CHURCH OF CHRIST IN CHINA

(As approved by the Executive Committee, June, 1929)

Expenditures

A. BASIC BUDGET:

1. Salaries and Rent:	
a. General Secretary (Dr. A. R. Kepler)--salary, including rent, medical, furlough, and furlough travel, etc.	$ 6,000 #
b. Associate General Secretary (Dr. T. C. Fan)--salary and rent	3,000
c. Literary Assistant--salary	900
2. Office Staff Salaries:	
a. Stenographer	960 /
b. Chinese Writer	600
c. Office Boy	180
3. Office Rent, Light, Heat, Telephone & Taxes ..	1,300
4. Secretaries' Travel	1,200
5. Meetings and Conferences:	
a. General Council & Executive Committee Meetings	1,600 %
b. Committee and Board Meetings	1,000
6. Monthly Magazine & Other Printed Matters:	
a. Monthly Magazine "Tsung Huei Kung Pao" .	2,000
b. Printing, Stationery and Postage	900
7. Office Equipment	300
8. Sundry Accounts	400
Total	$ 20,340

This item is added to both sides of Budget--contributed by the American Presbyterian Church (North).

/ Added $ 60, cf. note of explanation.

% Added $ 800, cf. note of explanation.

B. SUPPLEMENTARY BUDGET:

1. Secretary for Promotion of Personal Evangelism and Stewardship--salary	$ 1,800
2. Literary Secretary--additional salary	900
Total	$ 2,700

COVERING LETTER ACCOMPANYING THE BUDGET

of the

GENERAL ASSEMBLY OF THE CHURCH OF CHRIST IN CHINA

In submitting the accompanying budget, it will be noticed that there are some variations from the items and totals as adopted by the General Council at the Annual Meeting, October, 1928. (a) There have been several additions to the budget. Special reference will be made to these when we come to the consideration of the respective items further on in this covering letter. (b) One item--salary for Secretary for Personal Evangelism and Stewardship, calling for $ 1,800 per annum--has been transferred to the Supplementary Budget. (c) The item calling for a Literary Secretary, calling for a salary of $ 1,800, has been modified so as to provide for a Literary Assistant calling for only $ 900, and the balance transferred to the Supplementary Budget.

The above-mentioned changes have been made not because the General Council has upon maturer consideration concluded that these two Secretaries are not needed if the immediate task is to be most fruitfully performed. These items have been left out of this accompanying budget because we wish to lay before the cooperating missionary societies not the budget based on what we ought to have to do our present work effectively, but the budget that we must have if the General Council is to function at all. It is on this basis that the budget is submitted, and it is in order to show that each one of the fourteen items is indispensable that this covering letter is written.

Item 1 (a) General Secretary, salary, rent, etc. $ 6000:

It has been suggested that in order to have an adequate budget, it is highly desirable that the salary of any missionary giving full time to the work of the General Council should be included in the budget. The Presbyterian Board, which has loaned the services of Dr. A. R. Kepler to the Church of Christ in China, estimates the salary of her married missionaries at the all inclusive amount of $ 6000 Mex. per annum. We here quote the action of the China Council of the American Presbyterian Church in the U.S.A. in reference to this item:

"1. That the Presbyterian Church in the U.S.A. is expressing its deep interest in the Church of Christ in China by allocating Rev. A. R. Kepler to give full time to the work under the direction of the Church.

"2. That the contribution of Mr. Kepler's whole time to the work of the Church is in fact a financial grant of approximately $ 6000 Mex. per year. This has been assured for a term of six years dating from October 15, 1927.

"3. That we therefore hope our sister missions sharing in the work of the Church of Christ in China will contribute towards the budget of that Church in order to allow time for full consideration by the expected Conference of the mission organizations related to the Church as well as by our China Council."

Item 1 (b) Associate General Secretary, salary and rent, $ 3000:

It may be helpful to point out that the living expenses in Shanghai cannot be compared to the living expenses in outports or interior places. Dr. T. C. Fan (whose wife is also an alumna (PH.B., M.A.) of Chicago University) is obliged out of this $ 3000 to budget $ 1080 or more than 33% for rent and taxes. They are living in one of the houses which the Y.M.C.A. has built for their secretaries, and according to Shanghai rates, the rent is not excessive. If Dr. Fan were renting the type of house which missionaries occupy, his rent would be almost $ 2000 or twice the sum which he is paying.

Those who live in Shanghai usually are not given favored rates in case of sickness. One of our number a few months ago, whose daughter had been desperately ill and require an operation, had to pay a sum of $ 200 for this one illness in his family. The salary paid to Dr. Fan is no more than what the Stewart Evangelistic Fund, the Educational Association, the National Christian Council, the Christian Literature Society and the Y.M.C.A. are paying to similarly trained and qualified men.

The Y.M.C.A. and some of the missionary organizations provide for some of their secretaries a cultivation fund to help meet the entertainment expenses which are not a small item. It is a pleasure and privilege, but also a necessity, for our secretaries to entertain the outport and interior Christian workers who happened to come to or pass through Shanghai. Our budget contains no item to cover this expense. Dr. Fan will have to provide this out of his salary.

Item 1 (c) Literary Assistant, salary $ 900:

This item really needs to be considered along with Item 6 (a), the monthly magazine, calling for $ 2000.

At the time of the General Assembly, the Commission on Literature met with the Directors of the Tung Wen Pao (Chinese Christian Intelligencer), proposing that the Tung Wen Pao be made the official organ of the General Assembly, and be transferred from the East China Synod to the General Assembly. This request was in accordance with the recommendation of the China Council of the American Presbyterian Church (North), who are contributing half of the $ 2,500 annual subsidy. For reasons which need not be entered into in this letter, the Directors of this paper did not see the way clear to accept this proposition.

Your General Council, however, was not as desirous to control the Tung Wen Pao as it was to secure a publicity medium between the General Assembly and the constituent synods and churche

Consequently last year another proposition was laid before the Directors of the Tung Wen Pao: that a definite sheet in the Tung Wen Pao be set aside for the General Assembly as a publicity medium, for the material and editing of which the General Council would be responsible. The Tung Wen Pao were not able to grant this request also. They replied that they were quite willing to print material which we might submit to them on the same basis as materials submitted by other individuals or groups, subject to the approval of the editor of the newspaper.

It will readily be seen that such an arrangement would make the General Assembly subject to the Christian Intelligencer for its publicity work. It is vital that the General Assembly should be a free agent in such an important matter. Since the printed page is such a necessary instrument in the promotion of the interests of the united Church and in the integration of the widely scattered synods, your General Council had no recourse other than to publish the Tsung Huei Kung Pao (The General Assembly Record).

The Tsung Huei Kung Pao is no general church newspaper. It is primarily for the official leadership of the Church. It has not entered the field to compete with any other church newspaper. It is worthy of note that the Anglicans, the Methodists, the Baptists and the Lutherans, all have their church papers. It is inconceivable to expect the Church of Christ in China to make progress without an organ which will sympathetically stand for church unity and the realization of the major objectives of the united Church. Convinced of the need of such a paper and until the Christian Intelligencer can be reoriented so as to become the organ of the whole united Church, we feel that the budget must provide for the publication of the Tsung Huei Kung Pao.

We having a mailing list of over 4,000. There are many indications that the paper is meeting the needs of the Church, though we hope to see constant improvement in material and make-up. As the mailing list grows, the publication expenses will also necessarily increase, but we hope to meet these increased expenses by the insertion of advertisements.

In passing, it might be said that if we did not have such a publication, the expenses for postage and for stenciled circular letters would almost equal, if not exceed, what the Kung Pao with its cheap paper and special newspaper postage requires.

Provided the need of the monthly magazine is recognized, financial provision for a Literary Assistant is indispensable. If your General Secretaries are to serve the whole Church acceptably, it is necessary that they should spend a great part of their time out amongst the synods, district associations and churches. Dr. Fan cannot do this and at the same time edit the monthly magazine. It was the hope of the General Council originally to secure a thoroughly qualified man as Literary Secretary, who would have complete responsibility not only for the editing of the Kung Pao, but also producing other literature peculiarly needed by the united Church. For this reason, the amount originally budgeted for a Literary Secretary was $ 1800. We ought to have this original sum and secure a very high grade man for this literary work. But

on the basis of an irreducible minimum, we will be able to carry on provided the budget includes $ 900 as the salary for a Literary Assistant, whose work will have to be directed by Dr. Fan.

Item 2 (a). Stenographer, salary $ 960:

Other national organizations such as the Y.M.C.A., Y.W.C.A., the Methodist Episcopal Church, the London Missionary Society, the China Council of the Presbyterian Church, the National Christian Council, the Council on Higher Education, the Bible Societies, all engage European stenographers at a salary two or three times the amount paid to our Chinese stenotypist, who is receiving a salary conforming to the rate paid by other organizations in Shanghai to Chinese stenotypists of like training and ability. I believe that the need for a stenographer will not be questioned by any one. We merely wish to point out that we are trying to keep our budget on the basis of economy, and simplicity, commensurated with efficiency.

Item 2 (b). Chinese Writer, salary $ 600:

This item needs little mention. The Writer attends to all the Chinese dictation and correspondence which passes through the office of the General Assembly. The salary of highest grade man for other Christian organizations in Shanghai doing the same work is between $ 70 and $ 80 per month. The salary budgeted for this item therefore will be seen to be most moderate.

Item 2 (c). Office Boy, wage $ 180:

The office boy, budgeted at $ 180, is very necessary in Shanghai to carry chits, perform other errands, wrap and mail the Kung Pao. In Shanghai work and responsibilities have been so divided that Chinese writers and stenographers in any office would be loath to attend to such tasks which are usually performed by an office boy. It has been merely as a temporary emergency that our office staff has hitherto rendered this service to the General Secretaries.

Item 3. Office Rent, Light, Heat, Telephone & Taxes, $ 1300:

This provides for three rooms, sizes 14' x 18'. The rooms must serve all the purposes of the Council: filing, mailing and despatching of the magazine, typing and mimeographing, conferences with those who have business with the General Council office.

Item 4. Secretaries' Travel, $ 1200:

The synods of the Church of Christ in China are far flung. Travel in China is not cheap. It is highly desirable that each synod should be visited by one of the Secretaries at least once a year, preferably at the time of the Annual Meeting. It will be only with the utmost care and practice of economy that the travel expenses can be kept within the budgeted $ 1200.

Item 5.(a). General Council Meeting & Executive Committee Meeting, $ 1600:

For the General Council and Executive Committee Meetings, estimating on the actual expenses for a delegate of each of the twelve synods to the Annual Meeting and including the entertainment expenses during the sessions of the Annual Meeting, no less than $ 1600 will be required. This is based on third class travel by rail and second class on steamer.

Item 5 (b). Committee and Board Meetings, $ 1000:

The General Assembly has eight standing committees. It is quite possible that some of these will be able to hold meetings without requiring any travel or other expenses. On the other hand, some of these committees, such as the Board of Education and the Committee on Theological Education, cannot very well function unless such meetings are held.

The educational problem confronting our Church are unusually important and urgent. These problems must be met by our Church, utilizing the findings of the National Christian Council's Committee on Education and also the findings of the Council on Higher Education, and giving these findings practical application through our church organization as it functions in the respective synods. Some very important committee meetings had to be postponed within recent weeks through lack of funds, which this particular item is expecting to provide.

Item 6 (a). Monthly Magazine, $ 2000:

This has already been dealt with under Item 1 (c).

Item 6 (b). Printing, Stationery and Postage, $ 900:

This amount is based on actual costs during the previous year, making allowances for normal expansion. In 1928 we used $ 619.89 under this particular item. During the major part of that year, Dr. Fan had not yet joined the staff. Our estimate therefore we feel is almost too conservative when we put it at $ 900.

Item 7. Office Equipment, $ 300:
Item 8. Sundry Accounts, $ 400:

I believe these two items will not be challenged. We are at present in our office using equipment which has been loaned to us by interested friends.

There are various matters which arises from time to time which require an expenditure of funds not specifically budgeted, for which we try to provide under the specific item--Sundry Accounts.

It is highly desirable to keep in mind the fact that the present request for a contribution from your Mission is a request for an emergency grant to cover three years--1929 to 1931. It is understood that the provision of such a grant will in no wise compromise your Mission with regard to the nature and the extent of the cooperation beyond this three-year period.

In October, there will be convened in Shanghai a Joint Conference of the General Council of the Church and the mission administrators of the fourteen cooperating missions. It is hoped that out of this Conference will issue among other things the principles and program of cooperation which will be acceptable to

the General Council and to the cooperating missions. It will be 1931 before the findings of the Joint Conference can be made effective. The General Council has no reserve fund or borrowing capacity. This emergency grant is therefore needed to carry on until a more permanent policy can be made effective.

We would call your attention to the fact that the Chinese delegation to the Jerusalem Meeting recorded among other findings that (a) in the future new churches should be organized on a self-supporting basis from the start, (b) that existing work should be carried on with a diminishing subsidy, and (c) that future financial cooperation on the part of the Older Churches could very wisely be made in making provision for the administrative expenses of church councils, such as the General Council of the Church of Christ in China.

We venture to raise the questions: (a) Whether we could reasonably expect the Chinese Church to achieve immediate self-support for the General Assembly when such a large proportion of her local churches have not yet realized self-support; and (b) Is it possible to expect the General Assembly to be organized on a non-subsidy basis when the generally practised policies of the constituent churches and missions have in the past been on a subsidizing basis? We look forward to the General Council of the Church as the most potent agency to help in the achievement of self-support beginning with the local church.

The General Council will require time to make contacts with the local churches and educate the widely scattered constituencies on their relationships to the General Assembly and its budget. Progress is being made. One synod this year is contributing more than 6 cts. per capita to the budget of the General Assembly. It is one of the smallest synods. Another synod with 10,000 communicants is contributing 4 cts. per capita to our budget. One individual church is contributing $ 60; another, $ 33. Not a few individual churches in the remote interior districts are also contributing according to their means. These are all the results of contacts established.

In order to guard against a tendency of expanding the central office too widely, may it not be a wise policy for the missionary societies to make the initial grant to the General Assembly for the minimum budget herewith presented with the understanding that future increases shall be on the basis that the Chinese church should provide a definite ratio of the increase? This is a question for the Joint Conference in October to consider.

We ask of your Mission group the serious and sympathetic consideration of this budget and the request of the General Council for your cooperation.

ARK:C

October 3, 1929.

Rev. A. R. Kepler
General Secretary.
Church of Christ in China.
23 Yuen Ming Yuen Road
Shanghai, China.

My dear Mr. Kepler:

I should have answered long ago your letter of July 11, which got sidetracked in some way. It has not been possible to enlarge the appropriation to the Church of Christ in China for 1929. Mr. McClure is a Scotchman, but in the present matter of exchange he acted in accordance with the instructions from the Treasurer. All appropriations from the Board which are on a regular basis are at the two-to-one rate and Mr. Belcher informs me that this item was so reported to the Mission Treasurer. I believe it is rather more important in the long run to have the item recognized as a part of the permanent budget than to have gained more on exchange at the present time.

While it is impossible to predict what the final decision will be, the Sub-Committee on China at its meeting yesterday voted to recommend the increase of the appropriation of the Church of Christ in China for 1930 to $500 Gold. This increase is made possible by the readjustment of certain other items in China and stands a better chance of being granted than the full amount of $1000 Gold would at the present time. As I pointed out to you in a previous letter, the fact that the actual membership of the Ex-Congregational Churches now connected with the Church of Christ inChina is relatively a small portion of our total church membership in China (3800 out of 31,000) was called to the attention of the Foreign Department Council and the Prudential Committee and it was felt that it was not fair to expect the American Board to undertake so large a proportion of your total budget. This will be available for you as I understand it for the calendar year 1930 and will probably be available in a lump sum any time after January 1. We shall not know until the end of this month whether the grant can be made in this form.

Thank you for the suggestion with regard toDr. Mott. He is to speak to the Prudential Committee of our Board on the evening of October 22 to be followed by an informal discussion, and I shall try to get an expression of opinion from him at that time, in discussion if he does not introduce it in his main address.

Thank you for your statement with regard to the assumption of further administrative responsibilities for the evangelistic and primary educational work of the Mid and North Fukien Divisional Councils. As you say in your letter this was an informal tentative proposition and your statement with regard to it gives just the angle and the information which we were and are interested in. In any final action the Board would, of course, now wish to go over the heads of the Divisional Councils but should want them fully consulted and it is possible that we shall take the matter up with them before long. Just at present we are proposing a somewhat different type of experiment and it may well be that further action on this matter will wait until there is more light on the present form of experiment.

With regard to the North China Kung Li Hui Churches, I am far from pessimistic as to the final outcome. I suggested to Dr. Cheng when he was here that he himself make a special effort to bring this matter to the attention of our North China Churches, and I believe it will be good strategy to leave the situation there very largely to him. He intimated that the London Mission was very seriously considering union with the Church of Christ in China and that action on their part would undoubtedly strengthen the pressure on our churches.

With regard to the question on Mr. Cheng's becoming the General Secretary of the Church of Christ in China, I feel really hesitant to urge the matter upon him at the present time. Your letter reached me just after I had seen him in New York and again here in our rooms and no further occasion has since come for seeing him. My understanding is that he is to be the main spring of the five year movement under the National Christian Council and from this distance at least that particular work seems to me more important than anything that he could do as General Secretary of the Church of Christ in China. I feel that the churches need spiritual deepening very greatly. Perhaps as General Secretary of the Church of Christ in China, he might exercise more intensive interest on one particular group. On the other hand, for us to attempt to get him away from the National Christian Council and the five year movement at the present time seems to me to lay us upon to the criticism of disregarding the larger in the interests of the smaller good. I realize that this feeling of mine is subject to distortion of a distant perspective and shall be very glad to keep my mind open on the subject.

With cordial greetings,

Sincerely yours,

Wynn C. Fairfield.

WCF:pmb

THE GENERAL ASSEMBLY
THE CHURCH OF CHRIST IN CHINA
23 YUEN MING YUEN ROAD, SHANGHAI
中華基督教會全國總會
上海圓明園路廿三號四〇九號

C. Y. CHENG, MODERATOR
A. R. KEPLER, GENERAL SECRETARY
T. C. FAN, ASSOCIATE GENERAL SECRETARY
Z. H. TONG, HON. TREASURER

TELEGRAMS:— "CHURCHINCH" SHANGHAI
CODES:— MISSIONS, C.I.M., A.B.C. BENTLEYS, WESTERN UNION
TELEPHONE 68735

153

November 25, 1929.

RECEIVED
FOREIGN DEPARTMENT
DEC 31 1929
Ans.

TO THE MISSION BOARDS OF THE OLDER CHURCHES COOPERATING WITH THE CHURCH OF CHRIST IN CHINA:

Under separate cover we have sent you the Records and Findings of the Church and Mission Relationship Conference, by the General Council of the Church of Christ in China and the Mission Administrators of the cooperating Older Churches, which met in Shanghai, Oct. 14-17, 1929.

This Conference was most satisfactory in every respect and exceeded our most optimistic expectations in the spirit of candor and good-will which characterized all of the discussions and in the degree of unanimity which was manifest in the adoption of the findings. The Conference was satisfactory to such a degree that the wish was expressed by the Mission Administrators that similar conferences should be held from time to time, leaving it with the General Council of the Church to decide when the next Joint Conference should be held.

I wish that in this letter I might be able to convey to the Mission Boards of the cooperating Older Churches the spirit of fellowship, cooperation and mutual good-will which all those who attended the Conference felt. We covet for you this same spirit as you interpret, give considerations to and take official action on these findings.

As an aid to this end, I am submitting this covering letter on the findings, commenting on the salient points and seeking to clarify where the brief form, into which the findings were necessarily cast, might perhaps obscure the idea which the finding is intended to express:

I. Church and Mission Relationship

I.A. Introduction:

In the last paragraph of I.A. Introduction, we find the following statements which should be kept in mind as we consider all that follows in the report:

(1) We need to keep in mind that these findings are guiding principles of cooperation;

(2) Not all of these principles can be put into practice

at once; and

(3) Within the Church of Christ the churches and synods have not reached the same stage of development, so that these principles cannot be applied in the same degree throughout the whole Church.

These three assumptions appeared in the original draft of the findings submitted by the General Council of the Church to the Joint Conference. They are not the result of negotiations between the Church and Mission representatives, but are a clear expression of the mind of the Chinese Church, as she faces the question of mission devolution in order to create a uni-centric agency based on complete fellowship and cooperation between the Chinese Christian workers and the missionaries from the Older Churches of the West. This agency is to be nothing less than the Church herself, which shall include within the one organization all the workers and the functions which are now divided between the Church and the several Missions cooperating with the Church.

I.B.Principles (1):

We find the Chinese leadership practically unanimous in the conviction that irrespective of what type of organization was most suitable in the past, at the present and as we face the future it is more than desirable that the work which the Church and the missionary societies of the West are carrying on should not be a double headed enterprise, but that the Church itself should bear the sole responsibility of administering the work and of using the workers.

I.B.(2):

The phrase "so far as these are in the hands of the missions" was introduced in order to meet situations like that of the London Missionary Society, which has several large hospitals which are not under the control of the mission, but are administered through a board of directors--representatives of many other interests in the community beside the Church. Most institutions of higher education in China are also administered by agencies other than the mission. These too would be exempt from the application of this principle.

The Chinese members of the Joint Conference would have preferred to word the last sentence of I.B.(2) so as to have the Chinese Church control the items enumerated unless the cooperating missions should desire otherwise, instead of having it read the way it does now, whereby it is presumed that the missions would control the enumerated items unless said missions should desire otherwise. It is a question of psychology.

The Chinese Church is very vividly visualizing the time when the missions as administrative agencies shall cease to exist. But the Chinese Church also constantly visualizes the missionary as occupying a very important position within the Chinese Church,

administering many of these functions which he now administers as an agent of the mission, but which same functions he would then administer as an agent of the Chinese Church.

Moderator C. Y. Cheng reiterated over and over again throughout the Conference that it is not the desire of the Chinese leadership to deprive the missionary of exercising these very important functions. He pointed out that in the matter of salaries, residences and furloughs, the Chinese leadership would not presume to determine matters of such intimate personal interest to the missionary. The Church unquestionably would appoint, in the synod and/or General Assembly, committees whose personnel was wholly missionary, to deal with such matters.

The missionary within the Chinese Church and on the basis of full equality with his Chinese co-workers, undoubtedly would be appointed by the Chinese Church to any task where his gifts and training would make him the most suitable appointee. On such a basis as this, the Conference felt no hesitancy in adopting finding I.B.(2).

I.B.(3)-(a):

It seemed to be the consensus of opinion that it ought to be made possible for the General Assembly and/or the General Council of the Church to have direct relationships with the respective Mission Boards of the cooperating Older Churches on all matters of mutual concern, without the necessity of reference to an intermediary organization, such as a Mission Council or Mission. This finding for the present would limit the direct dealing to such matters which are wholly within the functions of the General Assembly and/or the General Council.

This principle, at present, would not apply to matters affecting the work or the workers or the budget of the mission council or mission of said cooperating Older Church. On such matters, though the General Assembly and/or the General Council should have free access to the Mission Boards where circumstances should make it desirable, it is presumed that in such a case the mission council or the mission would be consulted by the Mission Board before final action would be taken.

I.B.(3)-(a) second paraph:

As I personally understand the mind of the Chinese Church, I believe that they recognize that though there is a distinct need for such agencies as, for example, the China Council of the Presbyterian Church in the U.S.A. and the China Council of the London Missionary Society, they would like to look upon the administrators of such Councils as the field representatives of the respective cooperating Mission Boards, who would maintain intimate contacts with those areas of the Chinese Church, in which that Missionary Society cooperated, and submit to their home base from time to time reports on the state of the work. It would be assumed that they

would also submit to their home base information which would assist their Missionary Society in giving consideration to the proposals of the Younger Church. Such a representative or representatives would serve in a liaison capacity between the distant Older Churches and the Church of Christ in China.

Inasmuch as the missionaries of said cooperating missionary society would already have participated in their respective synods and in the General Assembly in determing matters to be submitted to the cooperating Older Churches, they would therefore be supposed not to serve on another council which would in behalf of the Older Church review actions in the initiation of which they already had a part. In the mind of our Chinese brethren, this would create a status at variance with the principle of complete equality of missionary and Chinese within our Church. If the Mission Board's field agent or agents desire to have an advisory council, would it not be possible to secure such a council by having the Church within those areas in which the cooperating work is carried on, appoint the representatives?

I have tried in the above paragraphs to formulate what is in the mind of the Chinese Church on this question. I believe it is a correct statement, although it is in no wise an official expression.

I.B.(3)-(b):

The General Council does not look upon the Chinese Church as being completely integrated and the relationship of the Church with the Mission Boards of the cooperating Churches on the highest plan of fruitful cooperation until it will be possible for missionaries as well as Chinese leaders to be available for any particular task within the Church, for which they are particularly gifted or especially trained or where there may be an urgent vacancy to be filled, irrespective of whether or not the particular missionary society to which the missionary belongs is carrying on work in that synod, where the need is to be met.

To assist you in understanding what the Chinese Church has in mind on this particular subject, I here insert recommendations by the General Council to the Joint Conference, but which recommendations were eliminated by mutual consent without discussion, because the Joint Conference had already been in session twice as long as had been anticipated and because these recommendations were already in essence formulated in those sections upon which I have just been commenting, namely, I.B.(3)-(a), (b), (c):

> "As a general principle the General Council should function as the agency through which financial grants and other assistance are distributed by the Older Churches to the Church in China. However, the time is not yet opportune to enforce this principle. We therefore propose the following:

"a. All missionary societies having work in more than two synods shall transfer the allocation of missionaries and funds to the General Assembly (General Council). We would ask such missionary societies to appoint representatives to confer with the General Council as to what immediate steps can be taken toward the realization of this objective.

"b. Where a missionary society of a cooperating Older Church is confined to at most two synods, the allocation of funds may be through direct relationships between the missionary society and synod unless circumstances make other relationships desirable."

I.B.(3)-(c):

Our Church realizes that the finding under I.B.(3) involves many drastic changes in the policies of not a few of the cooperating Older Churches. Nevertheless, we plead for your sympathetic consideration and assure you that we in turn will give a like consideration to your reply, which this finding elicits.

I.B.(4):

It was felt that the interest of the missionary would be better safeguarded if his allocation and his work are determined by the synod and not by the district association. If the smaller body were to function in such matters, it is quite conceivable that personal prejudices or animosities might work injustices to the missionary, which would not be probable if a widely representative agency like the synod were the agency to function in the allocation and direction of his work.

It is taken for granted that mission boards and the respective synods will draw up some form of procedure for the loan of missionaries to the Chinese Church and a form of agreement to be mutually agreed to by the Church (or synod), the missionary and his mission board. I am apending to this letter forms of such a nature, which have been adopted by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. and the Kwangtung Synod, or are in the process of adoption. (I refer particularly to Item 4. Aid in Personnel.)

I.B.(5):

There is no uniform practice regarding the place of the missionary in the Church: - (a) Some missionaries belong only to the Older Church and have not joined the Church in China. Of these (i) some have never participated in the church councils; (ii) others have participated, though they were not members. (b) Some belong to the Church in China and have withdrawn their membership from the Old Church. (c) Some hold a dual membership; they have kept their membership in the Older Church and at the same time hold membership

in the Church of Christ in China. (d) Very many who have engaged in educational or medical or women's work have never had a place in the church councils at all. It is desirable to have a uniform practice throughout the whole Church.

The Chinese Church desires that the missionaries should transfer their membership from their Mother Church in the West to the Church in the area where they are working. Some of the cooperating Older Churches have made such a practise possible and many of their missionaries have taken their membership from the Church in the West to become members of the Church in China. Such a procedure has for many years been possible for missionaries of the Presbyterian Church in the U. S. A. A list of her missionaries is included in the Annual Records of her General Assembly. The names of those who have become full members of the Church in China are not included on the roll of any of her presbyteries or synods.

At the Joint Conference, some of the Mission Representatives stated that the Constitution of their Church did not permit them to transfer their membership from their Church to the Church of Christ in China. This finding (I.B.(5).) is supposed to refer this question to such Older Churches where a transfer of membership to the Church of Christ in China at present is not possible, to see if ways can not be devised by their Church, whereby the desire of the Church of Christ in China as expressed in this finding can be realized. Our Church was of the opinion that a dual membership would not be satisfactory.

The last sentence of I.B.(5) was introduced into this finding to meet the situation where the Constitution of an Older Church will not permit her missionaries to transfer their membership to our Church in China.

The leadership of the Church of Christ in China is not unmindful of the reasons which motivated the Older Churches when they formulated the principles of separation of Mission and Church as two distinct separate organizations on the mission field and of having the missionary maintain his membership in the Sending Church. They had the best interests of the Younger Church in mind and were of the conviction that only by following these two principles would the Younger Church have the opportunity to become truly indigenous.

Our Church is of the opinion that although these principles may have been valid in the past when the Younger Church was still in its nascent state, today the greatest achievements for the Kingdom of God in China are possible under circumstances where the mission and the missionary have merged their identity within the Younger Church.

<u>I.B.(6)</u>:

There was no question that came before the Joint Conference upon which there was such great unanimity as that which finds expression in this finding. We have been informed that an impression has gone abroad in the West that there is no longer such a great need

for missionaries in China as in the past, that the Chinese Church itself is of the opinion that there no longer exists a need for such a large number. This does not represent the mind of the Church of Christ in China or the convictions of this Joint Conference. In not a few of our synods is the work at present greatly retarded and open doors of opportunities unentered because of lack of missionaries. It is impossible for us to over-emphasize this need of additional missionaries and we trust that the Older Churches will submit this appeal of our Church in China as persuasively as possible to your Christian youth in the West.

II. General Assembly Budget

This section of the findings scarcely requires any comments. It is sufficiently clear and detailed as it stands. You will note that this method of providing the budget is not to go into effect until October 1st, 1930. We trust by that time we shall have the concurrence of the synods, of the cooperating mission boards and missions in these findings.

III. Statistics

The task of promptly securing reliable and adequate statistics is a difficult one. It will be greatly simplified if it will be possible for the Older Churches to adopt with the Church of Christ in China a uniform statistical sheet. Dr. Fan, the Associate General Secretary, is now engaged in studying the statistical sheets required by the Older Churches and is endeavoring to produce a synthetic statistical blank which will meet the requirements of the Older Churches and of our Church.

IV. The Transfer and Control of Property

IV.(3):

The Church of Christ in China at the present time has no legal status with the National Government. No Church has as yet been given legal recognition. It has not been possible for us thus far to secure Church registration from the Government. We could secure registration if we made application as a philanthropic agency. The Y. M. C. A. has received registration from the Government on this basis. There is no inclination on the part of the Church to get recognition through such a subterfuge.

The General Council of the Church felt that according to Chinese psychology, our position would be greatly weakened before the general public (or rather before the Anti-Christian element) were we to make open acknowledgment that the above-mentioned situation exists. As long as we do not acknowledge that we have no legal status before the Government, our case is stronger than it would be if we were to make such an acknowledgment and record it in such a document like these findings. It was therefore decided that the General Secretary should in his covering letter to the cooperating Mission Boards and to the Synods state the facts which lie behind this finding.

The General Council has appointed a very strong committee to study this important question of the holding of property. The General Council office is keeping in touch with the policies of the Government regarding the legal status of the church and the codification of laws relating to trusteeship. We will make it a point to keep you informed on any progress or changes in attitude from time to time.

V. The Use of the Grants from the Older Churches

V.(1):

Our Church thoroughly appreciates the importance of making provision for the prompt and accurate reporting of the expenditure of funds which the Older Churches have committed to the General Council, the synods and the district associations to administer. We trust that we will soon be able to provide estimate sheets and financial reports, which will fully meet the requirements of your Finance Committees and your auditors.

V.(2) & (3):

We are sure that these findings meet with your hearty approval. There is a growing conviction that very definite efforts must be made to bring the local churches which are now receiving subsidies from the Older Churches for their local budget to a self-supporting basis. The General Council, in addition to V.(2) and (3), submitted the following recommendation which was eliminated from the discussion by the Joint Conference because the Joint Conference was of the opinion that it was a purely Church and not a Joint Conference matter. But I wish to insert it in this covering letter in order that you may realize how the Chinese Church is attacking this very difficult task:

> "In some cases it may be impossible for churches to increase their contributions so as to enable them to provide the whole salary of their pastors. In such cases it may be necessary for them (a) to employ evangelists or pastors requiring a smaller salary, or else (b) for several churches or organized groups to unite to employ a full-time evangelist between them, and (c) for smaller groups of Christians to appoint from amongst their number voluntary group leaders who shall be responsible for their groups for the conducting of the usual services of worship and Bible study."

VI. Making Findings Effective

There is no need for any comments on this section of the findings.

The length of this covering letter makes it very desirable that I should bring it to a conclusion as speedily as possible. I trust that what has been written may be of assistance to you toward a clear understanding of the findings of the Joint Conference and of their implications.

it

VII. Conclusion

In closing I wish to assure you of the deep appreciation by the General Council of the attitude which the Mission Boards of the cooperating Churches have uniformly manifested in their quest with us to discover agencies and relationships which will enable us cooperatively to achieve a Church in China, - self-reliant, autonomous, self-propagating, worthy of China and worthy of her Lord.

Very cordially yours,

A R Kepler

General Secretary.

ARK:TYC

APPENDIX

MISSION & CHURCH COOPERATION, SOUTH CHINA

The Presbyterian Board of Foreign Missions gave careful consideration to the draft of an agreement called "A General Basis of Cooperation between the Kwangtung Synod of the Church of Christ and the South China Mission of the Presbyterian Church in the U. S. A." as amended and recommended by the China Council. Inasmuch as the Board desires that it be developed with especial care with a view to the highest welfare of all of the many interests involved.

The Board expressed its deep gratitude at the steady and significant development of the Church in South China which progressively recognizes and undertakes increased responsibility for the adequate evangelization of Kwangtung Province. The Board rejoices in the deep consecration, the large ability, and the high purpose of the Church and in the harmonious and effective cooperation between the Church and the Local Presbyterian Mission. The Board believes that the draft of the Agreement as submitted by China Council calls for some changes, chiefly related to the missionaries when outside the bounds of the Kwangtung Synod and to the mutual responsibility by the Board and the Church in the matters of support and property. Into the China Council draft, the Board has inserted the fewest possible changes; as recommended by the China Council, the following revised draft, when accepted by the Kwangtung Synod and the South China Mission, may be regarded as in effect:

General Basis of Cooperation Between Church and Mission

"Go ye into all the world and preach the Gospel to the whole creation", is the command of Jesus to His disciples. Zealous believers have obeyed this command, going into all parts of the world preaching the Word and establishing the Church. Morrison and many others came to China from the West, preaching Christ and founding the Church in this country. By the grace of God the enthusiasm, the prayer, the service, and the sacrifice of brethren of the Older Church of the West have had a very large part in the making of the Chinese Church what it is today.

The purpose of establishing missions and of sending missionaries was the preaching of the Word, until Christ's spirit of sacrifice and service should inspire the men of new churches, until these churches should become self-propagating, self-governing and self-supporting, until they in the abundance of their strength, should preach the Gospel to the regions beyond, until all men should know the saving grace of God and earth should become like heaven. In order to carry out the command of Christ and hasten the coming of the Kingdom of Heaven, the Kwangtung Synod of the Church of Christ in China, and the South China Mission representing the Board of

Foreign Missions of the Presbyterian Church in the U.S.A. agree to work together on the basis outlined in these articles.

I. The Autonomy of the Church

In accordance with the principle of the voluntary fellowship of believers and in the spirit of self-propagation, self-government and self-support, Christians of the Province of Kwangtung have united in a Church for mutual exhortation and for seriously meeting the common responsibility of preaching the Gospel of Christ, of realizing the life of Christ and of extending the Kingdom of Christ. The Synod thus established is by its very nature, responsibility autonomous and free. In this the Kwangtung Synod (hereinafter called the Church) and the South China Mission representing the Board of Foreign Missions of the Presbyterian Church in the U. S. A. (hereinafter called respectively the Mission or the Board) are agreed.

II. The Transfer of Work

The chief objective of the Mission is the establishment and development in Kwangtung of a responsible Church. It is the desire of the Mission that its work should contribute to the furtherance of this object. The time having now come for the Church to bear responsibility, the Mission desires gradually to transfer all forms of work to the Church. When, after conference and mutual agreement, any work is permanently transferred it shall become a part of the Church's work and responsibility. The Church shall thereafter be entirely free at all time to exercise its authority over this work and it shall take responsibility for all plans for its future. If in the case of any institution the time for full transfer does not seem to have come, by mutual consent of Church and Mission, a limited transfer may be made.

III. The Relation of Schools and Hospitals to the Church

The Church and the Mission are convinced that the institutions of the Mission, such as schools and hospitals, should have a close and definite relation to the Church in order to insure their Christian character and permanence. In negotiation for the transfer of an institution its special character and its present relation to the Mission shall be taken into consideration and conference had with those most interested. The Church shall be responsible for the organization of Boards of Control in accordance with agreements of transfer. The Church shall act for the institution in requests to the Mission for aid in personnel, finance or property. In regard to union institutions the Church may (in conformity with any related Agreement) take action in conference with other Churches concerned.

IV. Aid in Personnel

In building up the Church when the work is but begun and the boundless future lies ahead truly "the harvest is plenteous and the laborers few". To maintain the present work and to undertake the responsibility of future development, the younger Church asks for

missionary workers from the Older Church. The Older Church accepts a temporary responsibility for supplying such workers to aid in the development of the younger Church.

1. All missionaries entering distinctively, the service of the Church, do so at the invitation of the Church.

2. Missionaries may become members and officers of the Chinese Church subject to the laws of the Presbyterian Church in the U. S. A. affecting dual relationship.

3. Allocation of missionaries in China to work of the Church shall be made by the Mission in accordance with the Special Allocation of Workers' Agreement. They remain responsible members of their Mission and missionaries of the Board.

4. Assignments in Kwangtung of work and field of service to allocated missionaries shall be made by the Church after consultation with the Mission and the individual missionaries concerned.

5. A new missionary coming to Kwangtung for service in the Church shall be recognized as a Junior (Ki Ming) Missionary during his first term of service. On the expiration of this term and on his return to Kwangtung being determined upon in conference with all concerned, he shall be given further opportunity for service in the Church. A missionary on this basis shall, during furlough, retain any acquired ecclesiastical status in the Church, but the disposition of his time during that period shall be determined by the Board.

V. Financial Aid

It is right that the younger Church and the older Church should cooperate in the Heaven-appointed task of extending the one Christian Church, such cooperation to involve decrease in aid and increase in self-support.

1. In all financial grants it is essential to keep in mind the goal of self-support and the encouragement of the Church's self-reliance and sense of responsibility, so that the aid given may inspire the Church and individual believers to ever greater service and sacrifice.

2. In making requests for aid the Church shall present to the Mission estimates and plans based on the needs, opportunity, progress and resources of the work in the various centers. The Church shall annually make a report to the Mission.

3. The terms of aid shall be mutually agreed upon (annually, if the Board so desires) and on the basis of these terms the Church shall be entirely free to administer the funds so granted.

VI. The Use of Mission Property

1. Any use, control and/or transfer of Board property shall

accord with the general provisions of Article 62 of the Board's Manual.

2. Property connected with any transferred work and regarded by Church and Mission as necessary to it may still be available for this work. Each request for the use of such property shall be determined by the Board upon its own merits and be subject to special agreement.

3. The following conditions shall obtain with reference to Mission property in the use of the Church:

(a) The transfer of the use and control of property shall be effected according to customary formal process.

(b) Such properties shall be used for distinctly Christian purposes.

(c) There shall be an adequate staff for the work to be carried on these properties.

(d) Those who have the use of the property shall be responsible for keeping it in good repair, etc.

4. The transfer of ownership of property shall be effected only upon mutual agreement of the two parties to the contract that such transfer is, for the highest and best interest of the Christian work in China and throughout the world, and also that such action is taken under a sense of the guidance of God.

VII. Amendments.

This General Basis of Cooperation may be amended by mutual and formal consent of the Board and the Church, the amended basis to be operative only after and in accordance with explicit action by both Church and Board.

Agreement Re Transfer of Evangelistic Work

The Presbyterian Board of Foreign Missions gave consideration to the draft of an Agreement on the Transfer for a five-year period of Evangelistic Work in South China to the Kwangtung Synod of the Church of Christ. The Board approved the Agreement as recommended by the China Council (Action 29246) with the following understandings:

1. That Article 5 will be revised to indicate that the Church plans to take over gradually the entire support of this work, that, as far as practicable, new work will be opened on a self-supporting basis and that transferred Chapels "may be closed by the Synod" only after consultation with the Mission;

2. That under Article 6 the loan of property is permissive and not mandatory; and

3. That the Agreement may be amended by formal, joint action of the Church and the Board.

THE GENERAL ASSEMBLY
THE CHURCH OF CHRIST IN CHINA
23 YUEN MING YUEN ROAD, SHANGHAI
中華基督教會全國總會
上海圓明園路廿三號四〇九號

THE REV. C. Y. CHENG, D.D.
MODERATOR

THE REV. A. R. KEPLER, D.D.
GENERAL SECRETARY

T. C. FAN, PH.D.
ASSOCIATE GENERAL SECRETARY

T. Y. CHANG, ESQ.
HON. TREASURER

TELEGRAMS:—
"CHURCHINCH"
SHANGHAI

CODES:—
MISSIONS, C.I.M., A.B.C.
BENTLEYS, WESTERN UNION

TELEPHONE 68735

Nov. 29, 1929.

RECEIVED
FOREIGN DEPARTMENT
DEC 23 1929
Ans. 12/31/29

Rev. Wynn E. Fairfield, PH.D.,
American Board of Commissioners for
Foreign Mission,
14 Beacon St., Boston, Mass., U.S.A.

Dear Fairfield:

I was very glad to receive your letter of October 3rd, in which you assured us of an appropriations of G.$ 500.00 by the American Board to the budget of the General Council. This is a very encouraging bit of practical cooperation which the General Council appreciates very much.

By this present mail I am sending to you a covering letter on the findings of the Joint Conference of the General Council and the administrators of the cooperating missionary societies. I sent you the records and findings of the Joint Conference in the previous mail. I trust that this covering interpretive letter will help you to a clear understanding of the findings and their implications.

I have just received a letter from McClure, in which he tells me that you have been obliged to make effective a 10 or 12% cut on the Foochow mission appropriations, and 4 or 5% cut (I forget the actual percentages) on the appropriations to ~~the~~ Shaowu.

I regret that the responses from the American constituency obliges you to take these measures. On the other hand, I know that I cannot regret this any more keenly than you do yourself, who are doing your very best and who are doing the very best possible to secure an adequate response from our American churches.

I trust that the fact that you have been compelled to make this cut will spur on your constituency to more sacrificial giving and enable you in the very near future to revoke the cut and restore the appropriations to the former amount,-aye, even to exceed the former totals.

Of course since your Mid-Fukien and North-Fukien Missions are obliged to face these large cuts in the appropriations which you give to them, it will be extremely doubtful whether they will be able to do anything in meeting the request of the General Council that they contribute 2% of the appropriations granted to them by the missionary societies of the Older Churches,-because this 2% would be the equivalent of an additional cut and I seriously doubt whether it will be possible for them to accept such an added diminishment

from the funds hitherto available for their work.

Dr. Cheng is just now in North-China and he is of course having contacts with the North-China Kung Li Huei churches. He is holding out good prospects of the London Mission churches in the North joining our united Church in the not distant future. He is also trying to bring the independent churches in Peiping and Tientsin into the fellowship. I trust that his present visit will also have a very wholesome influence upon the North-China Kung Li Huei and that before long we will be able to see them within the fellowship. I know we would all be greatly enriched by their contribution. I am equally sure that the influences of the other synods of the church would be found most stimulating and strengthening to them.

You of course have heard that the General Assembly will meet next year in Canton at the time of October. I wish you could be present. We are going to make very careful preparations for this General Assembly and we hope and pray for very wide-reaching results.

I finally did not press Dr. Cheng to accept the General Secretaryship of the Church of Christ in China, though most of the mission administrators of the larger missionary societies within the united Church--men who are also deeply interested in the N. C. C.--felt that Dr. Cheng could offer a greater contribution to the Christian Movement as General Secretary of the Church of Christ in China and serving at the same time as a member of the administrative committee of the N. C. C. than if he were to continue in the present relationships. However, for various reasons, we decided to postpone pressing this appeal on Dr. Cheng.

The Chinese were willing to accept my resignation if Dr. Cheng were willing to accept the General Secretaryship. But they were not willing to accept my resignation in order to be succeeded by any one else but Dr. Cheng. So the situation stands, at least until the meeting of the General Assembly a year hence.

I am enclosing three paragraphs from recent letters which I have received, which will help you to realize how the Anti-Christian movement is beginning to express itself in Shantung. You will see that it is a very serious situation indeed. It is becoming extremely doubtful whether we will be able to continue to carry on primary educational work very much longer.

If it is not possible to have either voluntary religious worship or voluntary religious training in connection with primary school or junior high school, I question whether our Church will recommend the continuance of primary education under such circumstances. Of course we will not close the schools unless the Government obliges us to do so.

With kindest regards, I remain,

Very cordially yours,

A R Kepler

ARK:C

December 31, 1929.

Rev. A. R. Kepler, D. D.
Church of Christ in China
23 Yuen Ming Yuen Road
Shanghai, China.

Dear Kepler:

Your letter of November 29 reached here on December 23. Up to the present I have not received the covering letter about the findings on the Joint Conference of the General Council and the Administrators of the cooperating missionary societies, but it probably missed connections in some way. I have already written you concerning the appropriation of $500 Gold on the two-to-one rate and hope that this may in some measure compensate for possible losses in the Mid-Fukien and North-Fukien Synods. We are trying to present the needs of the work in a more powerful form to our churches here at home, while at the same time we are forced to consider other possible reductions for 1931 in case our income does not pick up as a result of the interdenominational effort during this present year.

I have been very much interested to learn from Dr. Cheng of the fact that the London Mission Churches in North China may speedily join you, and hope that the Kung Li Hui will speed in the same direction. I see no probability that I can be with you at Canton next year. The financial situation of the Board, of course, makes it undesirable to put more than is absolutely necessary into foreign travel at the present time.

I was very much interested in the letters from Shantung. They confirm impressions which we have received from our own missions there and lead us to believe that unless there is a change in the administrative officers of the Department of Education it is going to be increasingly difficult to conduct educational work of middle school or higher grade there, unless we go entirely upon the Turkey basis. Since our Board has already followed a policy of making drastics limitations in Turkey, it was not inconceivable that it should not be prepared to go ahead

in China. It is too early to prophesy at the present time.

We are of course following very interestedly your situation in China and shall be glad to have all the information that we can as to the actual workings of the proposed abolition of extraterritoriality.

With cordial greetings to Dr. Fan and Dr. Cheng and others in the office,

Very sincerely yours,

Wynn C. Fairfield.

WCF:pmb

C. Shaowu Mission

1. Estimates
   1909 - 18: See Foochow Mission, above.
   1919-1925 (1923 missing) 158-163

2. Appropriations
   1909-18: See Foochow Mission, Above
   1919-1924, all Boards 164-169
   1925-29, A.B.C.F.M. only 170-173

3. Mission Business

   a. First Annual Report of Medical Work, Henry T. Whitney, M.D. 1878 174
   b. Letter from Representatives of K Kienning 1922 (with translation) 175
   c. Student Volunteer Movement Report 1924 176

4. List of References in Missionary Herald 177
5. Federation Committee of North Fukien: Minutes 1911 and 1912 178
6. Book Manuscript
   Shaowu Fu: or, One Little Corner of China (18 chapters) by J.E. Walker 1908 179-197
7. Articles

   1916-Kindergarten Helps Before it is too late. F.D. ~~Bement~~ 198
   1924-Some Luxuries and Hardships During 25 Years in China, F.K. Bement 199
   1927-The Missionary Team (about F.K. Bement 200

ESTIMATES - SHAOWU MISSION - 1919

AMERICAN BOARD

SALARIES	Salary	Children	Health	House	Teacher		
Dr. J. E. Walker	$550.		$25.	$50.	$60.	$685.	
Dr. & Mrs.Bliss	1100.	165.	50.	100.	120.	1535.	
Rev.& Mrs. Storrs	1100.	55.	50.	100.	120.	1425.	
Rev.& Mrs. Kellogg	1100.	220.	50.	100.	120.	1590.	
Rev.& Mrs.McClure	1100.	55.	50.	100.	120.	1425.	
Mr. & Mrs.Riggs	1100.	55.	50.	100.	120.	1425.	8,085.

GENERAL WORK

Evangelistic work	$1000.	
Special evangelistic work (Bates)	1050.	
Health Fund for Chinese Christian workers	1000.	
Boy's Boarding School	500.	
Day Schools	400.	
Agricultural work	500.	
Medical work	500.	
Administrative expenses(including Freight, printing and books; Touring, Cashier, Rent & Maintenance and Contingent)	500.	
Medical work at Yangkow	500.	5,950.
Higher Educational Fund, i.e. Training Class,$400;Boys'School,$300 (H. Ed Fund)		1,000.

CONTINGENT ESTIMATES

Men's Hospital	$15000.	
Bible Training School	1500.	
Boys' School Dormitory	1500.	
Chapels, Shaowu South Gate	1000.	
Yangkow Hospital,finishing and equipment	1500.	
Yangkow Church	1500.	22,000.
Total,American Board		$37,035.

WOMAN'S BOARD

SALARIES	Salary	Health	House	Teacher		
Dr. Bement	$550.	$25.	$50.	$60.	$685.	
Miss Bement	550.	25.	50.	60.	685.	
Miss Walker	550.	25.	50.	60.	685.	
Miss Funk	550.	25.	50.	60.	685.	$2,740.

GENERAL WORK

Woman's School	$350.	
Touring	200.	
Day Schools, $300; Woman's Work,$300	600.	
Medical work, $650; Freight and postage, $100.	750.	
Annual meeting and incidentals	50.	
Kindergarten,$75; Girls'Boarding School,$850	925.	
Kien Ning Hsien Girls' Boarding School	300.	3,175.
Forward		$5,915.

ESTIMATES - SHAOWU MISSION - 1919

	WOMAN'S BOARD	Forward	$5,915.
	Higher Educational Fund		200.
Specials			
	Hospital extension	$10,000.	
	Woman's Hospital	3,000.	
	Primary and Kindergarten	2,000.	
	Kien Ning Hsien, Girls' Boarding School and Ladies' residence	3,000.	18,000.
		Total, W.B.M.I.	$24,115.

SUMMARY

	American Board	Woman's Board	
Salaries	$8,085.00	$2,740.00	$10,825.00
General Work	5,950.00	3,175.00	9,125.00
	$14,035.00	$5,915.00	$19,950.00
Higher Ed.Fund	1,000.00	200.00	1,200.00
Contingents and Specials	22,000.00	18,000.00	40,000.00
	$37,035.00	$24,115.00	$61,150.00

ESTIMATES - SHAOWU MISSION - 1920

AMERICAN BOARD

SALARIES	Salary	Children	Health	House	Teacher		
Dr.J.E.Walker	$ 550.		$25.	$50.	$60.	$ 685.	
Dr.& Mrs.Bliss	1100.	220.	50.	100.	120.	1590.	
Rev.& Mrs.Storrs	1100.	55.	50.	100.	120.	1425.	
Rev.& Mrs.Kellogg	1100.	246.16	50.	100.	120.	1616.16	
Rev.& Mrs.McClure	1100.	55.	50.	100.	120.	1425.	
Mr.& Mrs.Riggs	1100.	55.	50.	100.	120.	1425.	$8,166.16

GENERAL WORK

Evangelistic Department:			
Salaries and stated expenses		$2000.	
Health Fund for Christian workers		1000.	
Chapel building		1000.	
Special evangelistic campaigns		150.	$4,150.
Educational Department:			
Boys' Boarding School		800.	
Day Schools, salaries and running expenses		500.	
Day Schools, equipment		100.	1,400.
From Higher Educational Fund:			
Training Class		$800.	
Boys' Boarding School		300.	$1,100.
Medical Department:			
Shaowu		$500.	
Yangkow		500.	1,000.
Agricultural Department			500.
Administrative Expenses			
Freight,$150; Touring,$100; Printing,$150; Cashier,$15; Contingent,$85.			500.
			$7,550.0

CONTINGENTS

Boys' School Repairs	$1000.	
Bible Training School,Recitation Hall and Dormitory,	3000.	
Yangkow Church	2000.	
Men's Hospital, Shaowu	15000.	
Yangkow Hospital and Equipment	1500.	
Shaowu South Gate Church	1500.	
Summer Bible Conference, Building & equipment	500.	$24,500.

WOMAN'S BOARD - W.B.M.I.

SALARIES	Salary	Health	House	Teacher		
Dr.L.P.Bement	$550.	$25.	$50.	$60.		$685.
Miss Frances Bement	275.	12.50	25.	30.	(last half year)	342.50
Miss J.C.Walker	550.	25.	50.	60.		685.
Miss G.A.Funk	550.	25.	50.	60.		685.
						$2,397.50

GENERAL WORK		
Women's School	$300.	
Touring	200.	
Day Schools	400.	
Women's Work	300.	
Medical Work	650.	
Trained Chinese Medical Assistant	250.	
Freight and Postage	100.	
Kindergarten	75.	
Girls' Boarding School	850.	
Incidentals	25.	$3,150.00

CONTINGENTS		
Finishing present hospital building,	$1,250.	
Hospital extension	11,500.	
Primary and Kindergarten Building	2,000.	
Kienning Girls' School	2,500.	$17,250.00

666

SUMMARY

	American Board	Woman's Board	
Salaries	$8,166.16	$2,397.50	$10,563.66
General Work	7,550.00	3,150.00	10,700.00
	$15,716.16	$5,547.50	$21,263.66
Higher Ed'l Fund	1,100.		1,100.00
Contingents	24,500.	17,250.00	41,750.00
	$41,316.16	$22,797.50	$64,113.66

Shaowu

4. Voted: that we accept the following proposed budget for 1921.

A.B.C.F.M. GENERAL WORK.
EVANGELISTIC DEPARTMENT.

Salaries and Stated Expenses.		
Salaries of present force ----------	$2400.00	
Salaries of new workers -------	300.00	
Contingent Fund -----	300.00	3000.00
Chapel Building		2000.00
Special Evangelistic Campaigns ----		150.00
Expenses of delegates to outside conferences ---		150.00
Christian Literature Department		
Bookroom salaries and expenses -----	120.00	
Capital for purchase of stock	300.00	
Distribution, colporters, etc.	300.00	
Evangelistic Literature ----	100.00	820.00
Educational Department		
HanMei Academy, Shaowu		800.00
Chung Mei " , Yang Keo -----		250.00
South Gate Higher Primary -----		100.00
Lower Primary Schools ---		1000.00
From Higher Educational Fund		
Bible School		800.00
Han Mei Academy		300.00
MEDICAL DEPARTMENT		
Shaowu Hospital -----		1000.00 ~~750.00~~
Health Fund for Christian Workers ---		1000.00
YangKeo Hospital --		500.00
AGRICULTURAL DEPARTMENT --		
General Expenses		600.00
Scholarships		150.00
ADMINISTRATIVE DEPARTMENT		
Repairs for Institutional buildings		500.00
Freight	150.00	
Touring	125.00	
Printing	150.00	
Cashier	15.00	
Contingent	85.00	525.00
A.B.C.F.M. CONTINGENTS		10,695.
School Repairs		
Recitation Hall Han Mei Academy (1500.00 now)		3500.00
School Toilet		300.00
KienNing Boys' School (1000.00 now)		3500.00
YangKeo Boys' School (2000.00 now)		4000.00
Bible Training School, Recitation Hall and Dormitory (1500.00 now)		3000.00
Book Store, Shaowu		600.00
Day School, East Gate, Shaowu (1000.00 now)		2000.00
Men's Hospital, Shaowu (2000.00 now)		15000.00
Isolation Ward		1500.00
Yang Keo Hospital and Equipment		1500.00
Summer Bible Conference Building and Equipment		500.00
Agricultural Land		600.00
" Barn		400.00

Shaowu 2

A.P.C.F.M. CONTINGENTS Continued.

Manual Training in Han Mei Academy		500.00
Residence, KienNing	(1000.00 now)	3000.00
Residence, Shaowu	(1000.00 now)	3000.00
Residence, Shaowu	(1000.00 now)	3000.00

W.B.M.I. GENERAL WORK.

Women's School	400.00
Touring	200.00
Day Schools	450.00
Woman's Work	300.00
Medical Work	650.00
Trained Chinese Medical Assisstants	250.00
Freight and Postage	150.00
Kindergarten	75.00
Girls' Boarding School	850.00
Incidentals	25.00

Besides these figures are the advance work figures covering the salaries and expenses of additional native workers.

Evangelistic	300.00
Educational	630.00
Medical	460.00
Higher Educational Fund for use in training evangelists, teachers, nurses, doctors and institutional workers.	500.00

W.B.M.I. CONTINGENTS.

Finishing present hospital building		1250.00
Hospital Extention	(6000.00 now)	11500.00
Primary and Kindergarten ------		2000.00
Kien Ning Girls' School and Residence		2500.00
YangKeo School and Welfare building	(1000.00 now)	3000.00
Shaowu Welfare Building	(1000.00 now)	2500.00
Girls' School Dormitory (Shaowu)	(1000.00 now)	3000.00

5. Voted:- that we call for the following new workers:-

For SHAOWU

One ordained man, already authorized.
One ordained man.
One educational man
One physician, already authorized

For KIEN NING

One ordained man
One physician

W.B.M.I.

One physician
One nurse
One Kindergartner
One teacher for general educational work.
One Evangelistic worker.

SHAOWU MISSION OF THE AMERICAN BOARD
(A. B. C. F. M.)

THE FIELD: SIZE OF THE STATE OF MASSACHUSETTS, WITH A POPULATION OF 1,500,000
THE FORCE: 15 FOREIGN MISSIONARIES, 125 NATIVE WORKERS

EVANGELISTIC DEPARTMENT
33 ORGANIZED CHURCHES
60 REGULAR PREACHING STATIONS
880 BAPTIZED COMMUNICANTS
1084 ENROLLED ADHERENTS

MEDICAL AND AGRICULTURAL DEPARTMENTS
MEN'S AND WOMEN'S HOSPITALS AT SHAOWU
YANGKOW RED CROSS HOSPITAL
MODERN DAIRIES
AN AGRICULTURAL EXPERIMENT STATION

EDUCATIONAL DEPARTMENT
2 BOARDING SCHOOLS WITH 193 STUDENTS
36 PRIMARY SCHOOLS WITH 780 STUDENTS
A THEOLOGICAL TRAINING SCHOOL
A TRAINING SCHOOL FOR WOMEN

SHAOWU, FUKIEN, CHINA,

MISSION ESTIMATES FOR 1922.

A. B. C. F. M. GENERAL WORK.

EVANGELISTIC DEPARTMENT			
Salaries and Stated Expenses			
Salaries of Present Force		$2400	
Salaries of New Workers		300	
Contingent Fund		300	
Chapel Building		2000	
Special Evangelistic Campaigns		150	
Expenses of Delegates to Outside Conferences		150	
Christian Literature Department			
Bookroom, salaries and expenses		120	
Capital for Purchase of Stock		600	
Distribution, colporters, etc.		300	
Evangelistic literature for distribution		100	
Total for Evangelistic Depart.			$6420
EDUCATIONAL DEPARTMENT			
Hanmei Academy, Shaowu		800	
Chungmei Academy, Yangkow		250	
Lower Primary Schools		800	1850
(From Higher Educational Fund			
Bible School	$800		
Hanmei Academy	300)		
MEDICAL DEPARTMENT			
Shaowu Hospital		750	
Health Fund for Christian Workers		1000	
Yangkow Hospital		500	2250
AGRICULTURAL DEPARTMENT			
General Expenses		175	175
ADMINISTRATIVE DEPARTMENT			
Repairs for Institutional Buildings		500	
Freight		150	
Touring		125	
Printing		150	
Contingent		50	975
TOTAL FOR GENERAL WORK			$11670

SHAOWU MISSION ESTIMATES FOR 1922 -- 2.

A. B. C. F. M. CONTINGENTS.

Recitation Hall, Hanmei Academy	(1500 now)	$3500
School Toilet " "		300
Kienning Higher Primary School	(1000 now)	3500
~~Yangkow/Chungkwei/Kaiping~~		~~4000~~
Bible Training School		500
Book Store, Shaowu		600
Lower Primary School, East Gate, Shaowu	(1000 now)	2000
Men's Hospital, Shaowu	(2000 now)	15000
" " " , Isolation Ward		1500
Yangkow Hospital Equipment		500
Summer Bible Conference Building and Equipment		500
Manual Training Equipment in Hanmei Academy		500
Residence, Kienning	(1000 now)	3000
Residence, Shaowu	(1000 now)	3000
TOTAL FOR CONTINGENTS		$34400

A. B. C. F. M. SALARIES.

	Fixed Salary	Children	Health and Medical	House Fund	Teacher or Writer	Total
Dr. ~~E/M/E/~~ E. L. Bliss	$ 550		$25	$50	$60	$ 685
Rev. & Mrs. R. W. McClure	1100	$220	50	100	120	1590
Mr. & Mrs. C. H. Riggs	1100	220	50	100	120	1590
Rev. & Mrs. C. L. Storrs	1100	220	50	100	120	1590
Rev. J. E. Walker	550		25	50	60	685
			Total Salary Estimates			$6140

Note. In the salary estimates no account ismade in Dr. Bliss' figures for Mrs. Bliss or for his two daughters and one son who will be in America.

3

SHAOWU MISSION FOURTH ANNUAL MEETING (1921)

-3- Estimates for 1922, continued

A.B.C.F.M. CONTINGENTS		
Recitation Hall, Hanmei Academy (1500 now)	3500	
School Toilet	300	
Kienning Higher Primary School (1000 now)	3500	
~~Yangkow Boys S~~		
Bible Training School	500	
Book Store, Shaowu	600	
Lower Primary School, East Gate, Shaowu (1000 now)	2000	
Men's Hospital, Shaowu (2000 now)	15000	
Men's Hospital, Shaowu, Isolations Ward	1500	
Yangkow Hospital equipment	500	
Summer Bible Conference and equipment	500	
Manual Training Equipment in Hamnei Academy	500	
Residence, Kienning	3000	
Residence, Shaowu	3000	
	~~34400~~ 34400	
W.B.M.I. GENERAL WORK.		
Women's School	350	
Touring	200	
Day Schools	450	
Woman's work	300	
Medical work	650	
Trained Chinese Helper (Shaowu)	250	
Trained Chinese Helper (Kienning)	250	
Nurses Training School	200	
Freight & Postage	150	
Kindergarten	75	
Girl's Boarding School	850	
Incidentals	25	
	3750	
W.B.M.I. CONTINGENTS		
Finishing new Hospital Building	1250	
Equipment of new Hospital	1000	
Hospital Extension (3000 now)	11500	
Primary and Kindergarten Building	—	
Kienning Girl's School	3500	(Including gifts already made)
Kienning Residence	3000	
Yangkow School and Welfare Building	3000	
Shaowu Welfare Building	2500	
Shaowu Girl's School Dormitory	3000	
Physician's Residence (Shaowu)	3000	31750

Capital for Movement I

SALARY ESTIMATES FOR CHAOWU MISSION

1924

Name	Fixed Salary	Children	Health & Medical	House Fund	Teacher Writer	Special	Total
A.B.C.F.M.							
Dr.E.L.Bliss First 6 mos.	275.		12.50	50.	30.	25.	392.50
Rev.& Mrs.C.L.Storrs	1100.	330	50.	100.	120.	130.	1830.
Rev.Mrs.E.L.Kellogg	1100.	575	50.	100.	120.	150.	2095.
Rev.& Mrs.R.W.McClure (last six months)	550.	165.	25.	100.	60.	65.	965.
Mr.& Mrs.C.H.Riggs (last 6 months)	550.	165.	25.	100.	60.	65.	965.
							6247.50

W.B.M.I.

Miss Dorothy Bascom	550.		25.	50.	60.	50.	735.
Miss Frances Bement	550.		25.	50.	60.	50.	735.
Dr.Lucy Bement	550.		25.	50.	60.	50.	735.
Miss Leona Burr (first 6 months)	275.		12.50	25.	30.	25.	367.50
Miss Grace Funk	550.		25.	50.	60.	50.	735.
Dr.Josephine Kennedy	550.		25.	50.	60.	50.	735.
Miss Louise Meebold	550.		25.	50.	60.	50.	735.
Miss Josephine Walker	550.		25.	50.	60.	50.	735.
							5512.50

2

A.B.C.F.M. ESTIMATES FOR 1924.

Evangelistic .		
Salaries and stated expenses	$2400	
New workers	300	
Contingent	300	$3000
Chapel building		2000
Special evangelistic campaigns		150
Expenses of delegates to outside conferences		150
Christian Liturature Dept.		
Book Room Salaries and expenses.	120	
Capital for purchase of stock	600	
Distribution expenses	300	
Free liturature	100	1120
Educational.		
Han Mei Academy	800	
Chung Mei "	1000	
Lower Primary Schools	250	
Higher Educational Fund	1000	2050
Bible School	800	
Han Mei Academy	300	1100
Medical Dept.		
Shaowu Hospital	1000	
Health fund for workers	1000	
Yong kow Hospt.	500	2500
Agricultural Dept		
Running expences	400	
Scholarships	150	550
Administrative Dept.		
Repairs for institutional buildings	500	
Freight and postage 175	200	
Touring	150	
Contingent 85	100	950
Contingents		
Educational		
Han Mei Science Bldg.	2000	
~~Gymnasium~~	~~1500~~	
Sanitary Toilet	300	
Manual training	500	
Bible school equipment	200	6500
Kienning Boy's School	3500	~~8000~~
Medical Dept.		
Men's Hospt.	15000	
Isolation Ward	1500	
Yangkow Hospt. & equipment	1500	18000
Agricultural Land & Barn		1000
Evangelistic Dept.		
Book Store	600	
Summer Bible School Bldg	500	1100

135

26.

40.170

SHAOWU MISSION

ESTIMATES for 1925

SALARIES	Salary	Children	Health	H.F.	Teacher	Spec.	TOTAL
Dr.& Mrs.E.L.Bliss (last 4 mos)	$ 366.67		$16.67	$100.	$40.	$33.33	$556.67
Rev.& Mrs.E.D.Kellogg	1100.	~~591.~~ 642.69	50.	100.	120.	~~153.73~~ 158.47	2114.73
" " " H.E.LeMay	1100.	330. OK	50.	100.	120.	130.	1830.
" " " R.W.McClure	1100.	368.58 OK	50.	100.	120.	133.51	1872.09
" " " C.H.Riggs	1100.	~~395.~~ 315.	50.	100.	120.	135.91	1900.91
" " " G.W.Shepherd (1st 6 mos)	550.*	110.	25.	100.	60.	60.	905.
Dr. A. J. Stewart	550.		25.	50.	60.	50.	735.
Rev.& Mrs.C.L.Storrs	1100.	382.74 OK	50.	100.	120.	134.79	1887.53
							$11,801.93

P.C. one year
L.S. (P.C. Dec 4'23)

a. B. C. F. M.
Appropriations 1919

164

SHAOWU

Dr.& Mrs.E.L.Bliss	$1100.	$187.98	$50.	$100.	$120.	$1557.98
Rev.& Mrs.E.D.Kellogg	1100.	220.	50.	100.	120.	1590.00
Rev.& Mrs.R.W.McClure	1100.	55.	50.	100.	120.	1425.00
Mr.& Mrs.C.H.Riggs	1100.	55.	50.	100.	120.	1425.00
Rev.& Mrs.C.L.Storrs	1100.	55.	50.	100.	120.	1425.00
Rev. J.E.Walker	550.		25.	50.	60.	685.00
						$8,107.98
GENERAL WORK						2,140.00
				TOTAL	W.B.C.F.M.	$10,247.98

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

a. B. C. F. M.
Appropriations 1920

APPROPRIATIONS - W. B. M. I. - 1919

SHAOWU MISSION

	Salary	Health	House	Teacher	Total	
Dr. Lucy P. Bement	$550.	$25.	$50.	$60.	$685.	
Miss Frances Bement	550.	25.	50.	60.	685.	
Miss Josephine Walker	550.	25.	50.	60.	685.	
Miss Grace A. Funk	550.	25.	50.	60.	685.	
						$2,740.

GENERAL WORK

Woman's School	$300.	
Touring	200.	
Day Schools	300.	
Woman's Work	300.	
Medical Work	650.	
Freight and Postage	100.	
Annual meeting and incidentals	25.	
Kindergarten	75.	
Girls' Boarding School	850.	
Kien Ning Hsien-girls' Brdg. Sch.	300.	3,100.
TOTAL W.B.M.I.		$5,840.

a. B. C. F. M.
Appropriations 1920

165

SHAOWU

	Base	Children	Health	Home	Teacher	
Dr.& Mrs.E.L.Bliss	$1100.	$330.	$50.	$100.	$120.	$1700.00
Rev.& Mrs.E.D.Kellogg	1100.	411.16	50.	100.	120.	1781.16
Rev.& Mrs.R.D.McClure	1100.	110.	50.	100.	120.	1480.00
Mr.& Mrs.C.H.Riggs	1100.	110.	50.	100.	120.	1480.00
Rev.& Mrs.C.L.Storrs (1st 6 mos)	550.	55.	25.	100.	60.	790.00
Rev.J.E.Walker	550.		25.	50.	60.	685.00
						$ 7,916.16

GENERAL WORK 3,140.00

TOTAL A.B.C.F.M. $ 11,056.16

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. I. - 1920

SHAOWU MISSION

SALARIES

	Salary	Health	House	Teacher	Total
Miss Josephine Walker	$550.	$25.	$50.	$60.	$685.00
Miss Grace Funk	550.	25.	50.	60.	685.00
Miss Frances Bement (1/3 yr)	183.34	8.33	16.66	20.	228.33
Miss Leona Burr	550.	25.	50.	60.	685.00
					$2,283.33

GENERAL WORK

Women's School	$300.	
Touring	200.	
Day Schools	375.	
Women's Work	300.	
Medical Work	650.	
Trained Chinese Medical Assistant	250.	
Kindergarten	75.	
Girls' Boarding School	850.	
Freight, Postage, Annual Meeting, Incidentals	125.	3,125.00

TOTAL W. B. M. I. $5,408.33

A. B. C. F. M.
Appropriations 1921

166

SHAOWU

	Base	Children	Health	House	Teacher	
Dr. & Mrs.E.L.Bliss	$1100.	$165.	$50.	$100.	$120.	$1535.00
Rev.& Mrs.E.D.Kellogg	1100.	550.	50.	100.	120.	1920.00
Rev.& Mrs.R.W.McClure	1100.	220.	50.	100.	120.	1590.00
Mr. & Mrs.C.H.Riggs	1100.	110.	50.	100.	120.	1480.00
Rev.& Mrs.C.L.Storrs	550.	110.	25.	100.	60.	845.00
(last 6 mos) Rev. J.E.Walker	550.		25.	50.	60.	685.00
						$8,055.00
GENERAL WORK						3,205.00
				TOTAL	**A.B.C.F.M.**	$11,260.00

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

Exchange at the rate of two dollars, Mex., to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

APPROPRIATIONS -- W. B. M. I. -- 1921

SHAOWU MISSION

SALARIES

	Salary	Health	House	Teacher		
Miss Josephine Walker	$550.	$25.	$50.	$60.	$685.00	
Miss Grace A. Funk (4 mos)					228.33	
Miss Frances K. Bement	550.	25.	50.	60.	685.00	
Dr. Lucy P. Bement	550.	25.	50.	60.	685.00	
Miss Louise Meebold	550.	25.	50.	60.	685.00	
Dr. Josephine Kennedy	550.	25.	50.	60.	685.00	
Miss Leona L. Burr	550.	25.	50.	60.	685.00	$4,338.33

GENERAL WORK

Women's School	$350.	
Touring	200.	
Day Schools	450.	
Women's Work	300.	
Medical	650.	
Medical Assistants	250.	
Boarding School	850.	
Kindergarten	75.	
Freight & Postage	150.	
Incidentals	25.	3,300.00
	TOTAL	$7,638.33

A.B.C.F.M.
Appropriations 1922

SHAOWU

	Base	Children	Health	House	Teacher	
Dr. E. L. Bliss	$ 550.		$25.	$50.	$60.	$ 685.00
Rev.& Mrs.R.W.McClure	1100.	220.	50.	100.	120.	1590.00
Mr.& Mrs.C.H.Riggs	1100.	110.	50.	100.	120.	1480.00
Rev.& Mrs.C.L.Storrs	1100.	220.	50.	100.	120.	1590.00
Rev. J. E. Walker	550.		25.	50.	60.	685.00
						$6,030.00
GENERAL WORK						3,205.00
				TOTAL	A.B.C.F.M.	$9,235.00

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

Exchange at the rate of two dollars, Mex., to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

APPROPRIATIONS -- W. B. M. I. -- 1922.

CHINA - SHAOWU MISSION.

SALARIES	Salary	Health	House	Teacher.	
Miss Josephine Walker	$550.	$25.	$ 50	$60.	$685.
Miss Francis K. Bement	550 .	25.	50	60.	685.
Dr. Lucy P. Bement	550.	25.	50	60.	685.
Miss Grace a Funk	550	25.	50	60.	685.
Miss Louise Meebold	550	25.	50	60.	685.
Dr. Josephine Kennedy	550	25.	50	60.	685.
Miss Leona L. Burr	550	25.	50	60	685.
					$4,795.00

GENERAL WORK		
Women's School	$350.00	
Touring	200.00	
Day Schools	450.00	
Woman's Work	300.00	
Medical Work	650.0	
Trained Chinese Helper (Shaowu)	250.00	
Trained Chinese Helper (Kienning)	250.00	
Nurses Training School	200.00	
Freight and postage	150.00	
Kindergarten	75.00	
Girls' Boarding School	850.00	
Incidentals	25.00	3,750.00
	W. B. M. I. Total	$8,545.00

Exchange at the rate of two dollars Mexican, to one dollar gold is guaranteed on the above appropriations for Salaries and General Work.

A.B.C.F.M.
Appropriations 1923

168

6

SHAOWU

	Base	Children	Health	House	Teacher	SPECIAL	
Dr. E.L.Bliss	$ 550.		$25.	$50.	$60.	$ 50.	$735.00
Rev.& Mrs.E.D.Kellogg (last 6 mos)	550.	192.50	25.	100.	60.	67.50	995.00
Rev.& Mrs.R.W.McClure (1st 4 mos)	366.67	110.	16.67	100.	40.	43.33	676.67
Mr.& Mrs.C.H.Riggs (1st 4 mos)	366.66	73.33	16.67	100.	40.	40.	636.66
Rev.& Mrs.C.L.Storrs	1100.	330.	50.	100.	120.	130.	1830.00
							$4,873.33

GENERAL WORK 3,205.00

$8,078.33

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

Exchange at the rate of two dollars, Mexican to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

APPROPRIATIONS -- W.B.M.I. -- 1923

SHAOWU MISSION

SALARIES

	Salary	Health	House	Teacher	Special	
Miss Frances Bement	$550.	$25.	$50.	$60.	$50.	$735.00
Dr. Lucy Bement	550.	25.	50.	60.	50.	735.00
Miss Leona L. Burr	550.	25.	50.	60.	50.	735.00
Miss Grace A. Funk	550.	25.	50.	60.	50.	735.00
Dr. Josephine Kennedy	550.	25.	50.	60.	50.	735.00
Miss Louise Meebold	550.	25.	50.	60.	50.	735.00
Miss Josephine Walker (3 mos)	183.33	8.33	50.	20.	16.67	278.33
Miss Dorothy Bascom	550.	25.	50.	60.	50.	735.00
						$5,423.33

GENERAL WORK

Shaowu	Girls' Boarding School	$850.		
	Woman's Schools	350.		
	Day Schools	350.		
	Kindergarten	75.		
	Medical Work	650.		
	Medical Assistant	250.		
	Nurses' Training School	200.		
	Woman's Work	200.		
	Touring	200.		
	Freight	150.		
	Incidentals	25.		
	Equipment Woman's Hospital	200.	$3500.	
Kienning	Girls' Boarding School	$350.		
	Day Schools	100.		
	Woman's Work	100.		
	Medical Helper	250.		
	Touring	100.		
	Freight	100.	1000.	
				4,500.00
			TOTAL	$9,923.33

A. B. C. F. M.
Appropriations 1924

SHAOWU

	Base	Children	Health	House	Teacher	SPECIAL	
Dr. E.L.Bliss (1st 2 mos)	$ 91.67		$ 4.16	$50.	$10.	$ 8.33	$ 164.16
Rev.& Mrs.E.D.Kellogg	1100.	550.	50.	100.	120.	150.	2070.00
Rev.& Mrs.H.E.LeMay	1100.		50.	100.	120.	100.	1470.00
Rev.& Mrs.R.W.McClure (last 4 mos)	366.67	110.	16.67	100.	40.	43.33	676.67
Mr. & Mrs.C.H.Riggs (last 4 mos)	366.67	128.33	16.67	100.	40.	45.	696.67
Rev.& Mrs.C.L.Storrs	1100.	330.	50.	100.	120.	130.	1830.00
							$6,907.50

GENERAL WORK 3,205.00

TOTAL A.B.C.F.M. $10,112.50

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

Exchange at the rate of two dollars, Mexican, to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

1925 -- APPROPRIATIONS -- W.B.M.I.

CHINA -- SHAOWU MISSION

SALARIES:

	Salary	Health & Medical	House Fund	Teacher Writer	Spec.	
Miss Dorothy Bascom	$550.	$25.	$50.	$60.	$50.	$735.
Miss Frances K. Bement	550.	25.	50.	60.	50.	735.
Dr. Lucy P. Bement	550.	25.	50.	60.	50.	735.
Miss Louise Meebold	550.	25.	50.	60.	50.	735.
Miss Josephine Walker	550.	25.	50.	60.	50.	735.
Miss Jennie Jacobs	550.	25.	50.	60.	50.	735.
Miss Leona L. Burr (4 mos.)	188.33	8.34	16.67	20.		245.
Miss Grace A. Funk (6 mos.)						122.50
						$4,777.50

GENERAL WORK:

Shaowu:	Girls' Boarding School	$850.		
	Woman's School	350.		
	Day Schools	350.		
	Kindergarten	75.		
	Medical Work	650.		
	Medical Assistant	250.		
	Nurses' Training School	200.		
	Woman's Work	200.		
	Touring	200.		
	Freight	150.		
	Incidentals	25.	$3,300.	
Kienning:				
	Girls' Boarding School	350.		
	Day Schools	100.		
	Woman's Work	100.		
	Medical Helper	250.		
	Touring	100.		
	Freight	100.	1,000.	4,300.00
		TOTAL		$9,077.50

A. B. C. F. M. Appropriations 1926

SHAOWU 1926

	Fixed Salary	Chil-dren	Health Medical	House Fund	Tea-cher	Freight	
Dr.E.L.Bliss	650.		25.	50.	60.	25.	810.
Rev.&Mrs.E.D.Kellogg	1300.	780.	50.	100.	120.	50.	2400.
Rev.&Mrs.H.E.LeMay	1300.	417.60	50.	100.	120.	50.	2037.60
Rev.&Mrs.R.W.McClure	1300.	587.97	50.	100.	120.	50.	2207.97
Rev.&Mrs.C.H.Riggs	1300.	455.	50.	100.	120.	50.	2075.
Rev.&Mrs.G.W.Shepherd (last 4 mos)	433.33	86.67	16.67	33.33	40.	16.67	626.67
Dr.A.J.Stewart (1st 6 mos)	325.		12.50	25.	50.	12.50	405.
Rev.&Mrs.C.L.Storrs	1300.	463.46	50.	100.	120.	50.	2083.46
	7908.33	2790.70	304.17	608.33	730.	304.17	12,645.70

GENERAL WORK 3,205.

TOTAL A.B.C.F.M. $15,850.70

Note Exchange at the rate of $2 Mex. to $1 Gold is guaranteed on the above appropriations for Salaries and General Work.

For accounting simplicity the special allowance has been combined with the base allowance in this appropriation schedule. It is understood, however, that should the cost of living be substantially decreased, this new basal salary would be subject to the same revision as if the special increase had been kept as a separate item.

It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

a. B. C. F. M.
Appropriations 1925

SHAOWU

					SPECIAL		
Dr.& Mrs.E.L.Bliss (last 4 mos)	$366.67		$16.67	$100.	$40.	$33.33	$556.67
Rev.& Mrs.E.D.Kellogg	1100.	643.19	50.	100.	120.	158.47	2171.66
Rev.&Mrs.H.E.LeMay	1100.	330.	50.	100.	120.	130.	1830.00
Rev.& Mrs.R.W.McClure	1100.	368.58	50.	100.	120.	133.51	1872.09
Rev.& Mrs.C.H.Riggs	1100.	385.	50.	100.	120.	135.	1890.00
Rev.& Mrs.G.W.Shepherd (1st 6 mos)	550.	110.	25.	100.	60.	60.	905.00
Dr.A.J.Stewart	550.		25.	50.	60.	50.	735.00
Rev.& Mrs.C.L.Storrs	1100.	382.74	50.	100.	120.	134.79	1887.53
	$6,966.67	2,219.51	316.67	750.	760.	835.10	$11,847.95
GENERAL WORK							3,205.00
			TOTAL A.B.C.F.M.				$15,052.95

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

Exchange at the rate of two dollars, Mexican, to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

SHAOWU MISSION

Appropriations for 1927

SALARIES

	Base	Children	Health	House Fund	Teacher	Freight	Total
Miss Frances K. Bement	$700.		$25.	$50.	$60.		$835.00
Dr. E. L. Bliss	700.		25.	50.	60.	25.	860.00
Miss Leona L. Burr	700.		25.	50.	60.		835.00
Miss Jennie Jacobs	700.		25.	50.	60.		835.00
Dr. W. H. Judd	700.		25.	50.	60.	25.	860.00
Rev.&Mrs.E.D.Kellogg	1400.	892.28	50.	100.	120.	50.	2,612.28
Rev.&Mrs.H.E.LeMay	1400.	630.	50.	100.	120.	50.	2,350.00
Rev.&Mrs.R.W.McClure	1400.	700.	50.	100.	120.	50.	2,420.00
Rev.&Mrs.C.H.Riggs	1400.	653.34	50.	100.	120.	50.	2,373.34
Rev.&Mrs.G.W.Shepherd	1400.	280.	50.	100.	120.	50.	2,000.00
Dr.Louise Steele-Brook (1st 6 mos.)	350.		12.50	25.	30.	12.50	430.00
Rev.&Mrs.C.L.Storrs	1400.	700.	50.	100.	120.	50.	2,420.00
Miss Josephine Walker	700.		25.	50.	60.		835.00
Miss Nellie M. Walker	700.		25.	50.	60.		835.00
	$13,650.	3,855.62	487.50	975.	1,170.	362.50	$20,500.62

GENERAL WORK

American Board:-			$3,205.	
W.B.M.I.:- Shaowu:	Girls' Boarding School	$850.		
	Woman's School	350.		
	Day School	350.		
	Kindergarten	75.		
	Medical Work	650.		
	Medical Assistant	250.		
	Nurses' Training School	200.		
	Woman's Work	200.		
	Touring	200.		
	Freight	150.		
	Incidentals	25.	$3,300.	
Kienning:	Girls' Boarding School	350.		
	Day School	100.		
	Woman's Work	100.		
	Medical Helper	250.		
	Touring	100.		
	Freight	100.	1,000.	4,300. 7,505.
				TOTAL --- $28,005.

Notes:- 1. Exchange at the rate of $2. Mex. to $1. Gold is guaranteed on the above appropriations for Salaries and General Work.

2. For accounting simplicity the special allowance has been combin with the base allowance in this appropriation schedule. It is

SHAOWU MISSION

Appropriations for 1927

s: (Continued)

understood, however, that should the cost of living be substantially decreased, this new basal salary would be subject to the same revision as if the special increase had been kept as a separate item.

3. It is understood that these appropriations for the General Work in each Mission are to cover all items for work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

						Freight	
phine Walker	700.						
lie M. Walker	700.			90.			
	6,300.	900.		430.	540.		8,0

GENERAL WORK.

signated	$3,205.
s' Boarding School	250.
wu, Woman's School	125.
Day School	125.
Kindergarten	75.
Medical Work	500.
Medical Assistant	150.
Nurses' Training School	500.
Woman's Work	100.
Touring	300.
Freight	180.
Incidentals	25.
ning, Girls' Boarding School	350.
Day School	100.
Woman's Work	100.
Medical Helper	250.
Touring	100.
Freight	100.
	7,1
TOTAL----------	$16,1

s: 1. Exchange at the rate of $2. Mex. to $1. Gold is guaranteed on the above appropriations for Salaries and General Work.

2. For accounting simplicity the special allowance has been com with the base allowance in this appropriation schedule. It understood, however, that should the cost of living be subst decreased, this new basal salary would be subject to the sam revision as if the special increase had been kept as a separ item.

A. B. C. F. M.
Appropriations 1920

172

SHAOWU

28

						Freight	
Dr. E. L. Bliss	700.		25.	50.	60.	25.	$ 860.00
Jennie Jacobs	700.		25.	50.	60.		835.00
Dr. W. H. Judd	700.		25.	50.	60.	25.	860.00
Rev.&Mrs.G.H.Riggs	1400.	700.	50.	100.	120.	50.	2420.00
Rev.&Mrs.G.W.Shepherd	1400.	280.	50.	100.	120.	50.	2000.00
Josephine Walker	700.		25.	50.	60.		835.00
Nellie M. Walker	700.		25.	50.	60.		835.00
	6,300.	980.	225.	450.	540.	150.	8,645.00

GENERAL WORK.

Undesignated		$3,205.	
Girls' Boarding School		850.	
Shaowu,	Woman's School	350.	
	Day School	350.	
	Kindergarten	75.	
	Medical Work	650.	
	Medical Assistant	250.	
	Nurses' Training School	200.	
	Woman's Work	200.	
	Touring	200.	
	Freight	150.	
	Incidentals	25.	
Kienning,	Girls' Boarding School	350.	
	Day School	100.	
	Woman's Work	100.	
	Medical Helper	250.	
	Touring	100.	
	Freight	100.	7,505.00
		TOTAL----------	$16,150.00

Notes:
1. Exchange at the rate of $2. Mex. to $1. Gold is guaranteed on the above appropriations for Salaries and General Work.
2. For accounting simplicity the special allowance has been combined with the base allowance in this appropriation schedule. It is understood, however, that should the cost of living be substantiall decreased, this new basal salary would be subject to the same revision as if the special increase had been kept as a separate item.

SHAOWU.

Notes: (Cont'd.)

3. It is understood that these appropriations for the General Work in each Mission are to cover all items for work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

4. The former classification according to the Boards providing the appropriations is now, because of the merger, removed. It will be noted that the detailed designations of the Woman's Work Appropriations have been preserved, and it is understood that the mission does not have the right to change these detailed designations unless approved by the Prudential Committee. Any amounts not used for the appropriations designated at the end of the year should be lapsed.

A. B. C. F. M.
Appropriations 1929

SHAOWU

	Fixed Salary	Child	Health & Medical	House Fund	Teacher	Freight	Total
Frances K. Bement	700.00		25.00	50.00	60.00	25.00	860.00
Dr. E. L. Bliss	700.00		25.00	50.00	60.00	25.00	860.00
Jennie Jacobs	700.00		25.00	50.00	60.00	25.00	860.00
Dr. W.H. Judd	700.00		25.00	50.00	60.00	25.00	860.00
Rev. E.D. Kellogg	700.00		25.00	50.00	60.00	25.00	860.00
Rev. & Mrs. G.W. Shepard	1400.00	560.00	50.00	100.00	120.00	50.00	2,280.00
Rev. & Mrs. C.H. Riggs	1400.00	732.60	50.00	100.00	120.00	50.00	2,452.60
Rev. & Mrs. C.L. Storrs	1400.00	727.04	50.00	100.00	120.00	50.00	2,447.04
Josephine C. Walker	700.00		25.00	50.00	60.00	25.00	860.00
Nellie M. Walker	700.00		25.00	50.00	60.00	25.00	860.00
Leona L. Burr (last 6 mo.)	233.33		8.33	16.67	20.00	8.33	286.66
TOTAL	9333.33	2019.64	333.33	666.67	800.00	333.33	13,486.30

GENERAL WORK

Undesignated		3,205.00	
Shaowu			
Girls' Boarding School	$850.00		
Woman's Schools	350.00		
Day Schools	475.00		
Medical	650.00		
Medical Assistants	250.00		
Women's Work, evangelistic	150.00		
Touring and freight	400.00		
Incidentals	25.00	3,150.00	
Kienning			
Girls' School	350.00		
Day Schools	100.00		
Medical Helper	250.00		
Women's Work, evangelistic	250.00		
Touring and freight	200.00	1,150.00	
Special Native Workers			
Han Mei Academy teacher	1,000.00		
Agriculturist	500.00	1,500.00	9,005.00
		TOTAL ----------	22,491.30

SHAOWU MISSION

NOTES:

1. It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, insurance, annual meetings, etc., except as insurance is otherwise provided for in Turkey and China.

2. Exchange at the rate of $2 Mex to $1 Gold is guaranteed on the above appropriations for salaries and general work.

3. It is understood that the mission does not have the right to change the detailed designation unless approved by the Prudential Committee. Any amounts not used for the appropriations designated should lapse at the end of the year.

174

315.3

FIRST ANNUAL REPORT.

OF THE

SHAUWU MEDICAL MISSIONARY WORK.

IN CONNECTION WITH THE

A. B. C. F. M. MISSION.

UNDER THE CARE OF

HENRY T. WHITNEY, M.D.

It seems fitting to write a brief statement of our first year's opening work at this new station.

Shauwu-China is a Prefectural city of about 35 thousand people. It is in the Fookien Province 230 miles inland from Foochow, in a South Westerly direction and is on the right bank of the river Min, 50 miles from its source. We are surrounded by five or more District cities and one Prefectural city. Besides the country is dotted over with villages and hamlets which swell the population to hundreds of thousands.

In November 1876 the mission at Foochow was informally divided and Rev's. J. E. WALKER and J. B. BLAKELEY with their families removed to this station for permanent work, and we joined them in the following May 1877.

During the twelve months following I have *recorded* 23 hundred patients. Of these there are Old 637, New 1663 of which 1476 were men, 39 were women, 53 were boys, 22 were girls while the remaining 73 are unclassified. Some of the most common diseases are—Abscesses, Ague, Bronchocele, Bronchitis, diseases of the Eyes, and, Skin, Dyspepsia, Phthisis, Injuries, Opium Poisoning and Smoking, Rheumatism, Worms, Scrofula, Ulcers and Varicose Veins of the Legs. Whole number of different diseases 130. Greatest number of patients was during the Tea season from May to October, Number each day averaged from one to fifty. Have not performed any important surgical operations owing to the prejudices of the people and having no suitable conveniences for such patients.

In March and April took two trips, into the country, of 80 miles each, once with Rev. J. E. WALKER and afterward with Rev. J. B. BLAKELY. We sold books, Dispensed medicine and preached to the people.

Religious work :— The first part of the year we had no very convenient place to Dispense medicine or to talk the Doctrine. The last part of the year however I have had books sold and the Doctrine explained in connection with Dispensing. Several of our Church members were Opium Smokers and all came and received treatment before being admitted to membership. There are several who first came for treatment and afterward came to Church on Sundays.

This year the people are getting over their fears and I am frequently called to go into the city. I have now been in every neighborhood in and about this city. A fact for great encouragement and thankfulness for when one family breaks the ice to the foreigner the rest are far more ready to yield their prejudice.

Mr. WALKER and Mr. BLAKELY have rendered me much assistance in interpreting the language, and the ladies have contributed cloth &c., for Dispensary use.

We adopted the plan of charging for all medicines and the result has been very encouraging.

I have received, in money, $25, Besides many presents of Chickens, ducks, eggs, tea, sugar, cakes &c., &c., to the amount of several dollars.

We are now building a Hospital to accommodate about forty in-patients at one time.

Next year we hope to be able to give a *full* report of our work. Anything which the friends of missions may feel disposed to send to us in the form of money, cloth, medicines or Instruments will be gratefully received and judiciously used.

Christian friends don't forget China. It is the most important and yet the most neglected of any missionary field. If you think our results are small then you should render all the aid you can to increase them.

SHAUWU CHINA, JUNE 1878.

This year the people are getting over their fears and I am frequently called to go into the city. I have now been in every neighborhood in and about this city. A fact for great encouragement and thankfulness for when one family breaks the ice to the foreigner the rest are far more ready to yield their prejudice.

Mr. Walker and Mr. Blakely have rendered me much assistance in interpreting the language, and the ladies have contributed cloth &c., for Dispensary use.

We adopted the plan of charging for all medicines and the result has been very encouraging.

I have received, in money, $25. Besides many presents of Chickens, ducks, eggs, tea, sugar, cakes &c., &c., to the amount of several dollars.

We are now building a Hospital to accommodate about forty in-patients at one time.

Next year we hope to be able to give a full report of our work. Anything which the friends of missions may feel disposed to send to us in the form of money, cloth, medicines or Instruments will be gratefully received and judiciously used.

Christian friends don't forget China. It is the most important and yet the most neglected of any missionary field. If you think our results are small then you should render all the aid you can to increase them.

Shanwu China, June 1878.

Kien Ning Hsien Apr. 18, 1922.

To the Officers of the American Board of Commissioners for Foreign Missions:

TREASURY DEPT.
REC. OCT 2 1922
ANS'D

Dear Sirs:

Our honored Church is unselfish in its love for men and in its sacrificial service and spirit salvation, so that the whole world to the uttermost parts of the sea may hear the gospel and that every one may receive grace.

Some one has said that the Christian church changes society and makes for progress in civilization adding to the happiness of the people. This saying no one can gainsay.

Our humble city is located in the upper corner of Fukien. The population is large and the customs of the people are good. Unfortunately this long time we have had no hospital. A large portion of the people have plagues and diseases and no good physician who gives all his heart to healing them so that many die.

This Spring the honored Mission sent to us Dr. Josephine Kennedy to be here for a time in Kienning. She has been here only two months but many sick have at her hands received healing. There is not one who was not made well.

All the people of Kienning congratulated one another because they thought that hereafter all their sick would be made well.

TREASURY DEPT.
RECEIVED 1922

Printing

Now we hear that there is a question of her transfer so the officials, scholars and merchants and pupils in the schools all called a meeting to detain Dr. Kennedy and we now write this letter to the Board praying them to retain Dr. Kennedy at this at this place so that the people may again receive the happiness of healing.

If Dr. Kennedy wishes to purchase land here for a hospital we will put forth all our strength to help her.

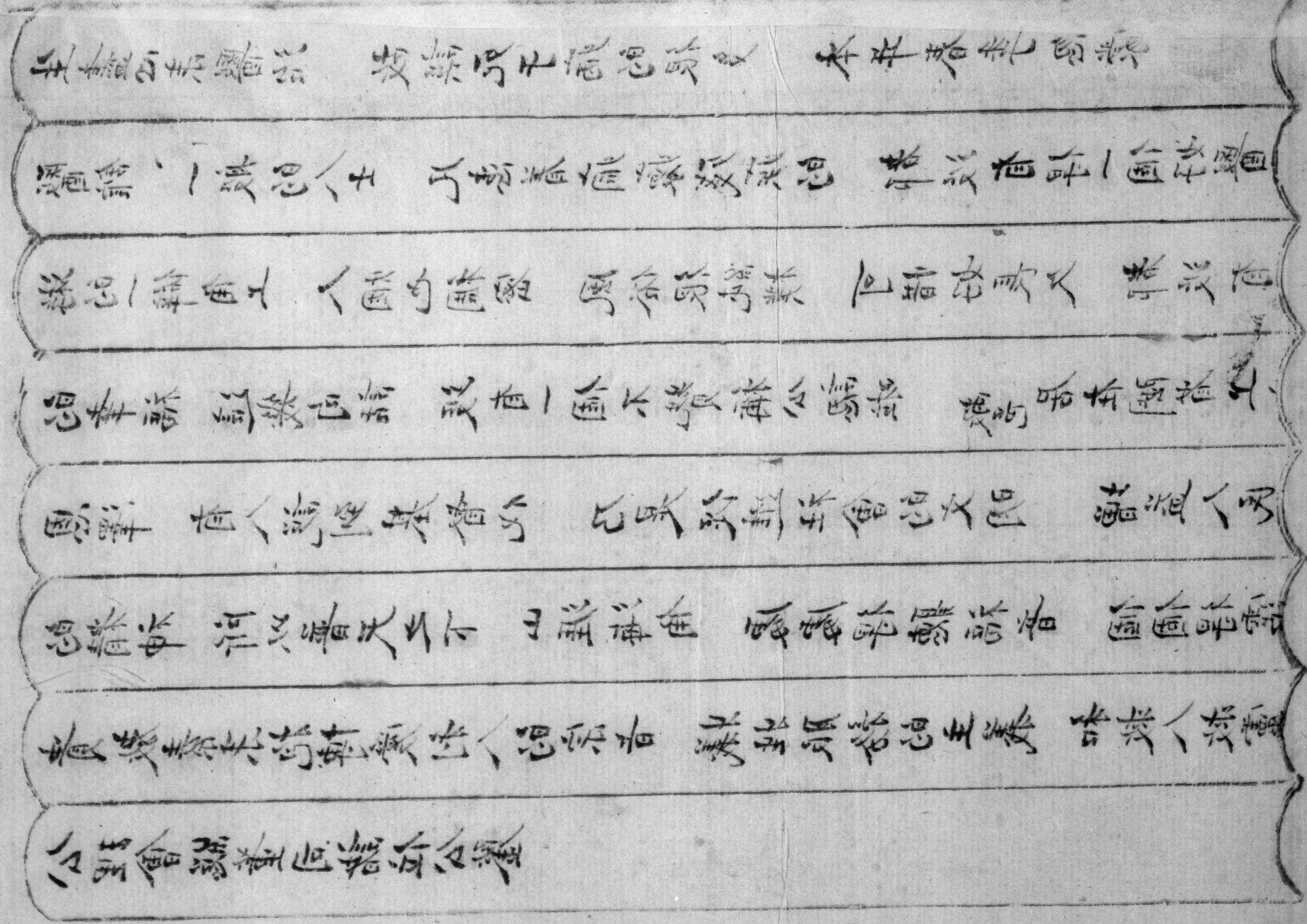
We know that the Board's one aim is to save the world so we believe that you will hear our cry to detain Dr. Kennedy and then our people in Kienning will receive unending good fortune.

Signed by the representatives of the officials, scholars and merchants of Kienning.

Lee M. Ki.
Tien H. H.
Shien L. H.
Wang K. S.

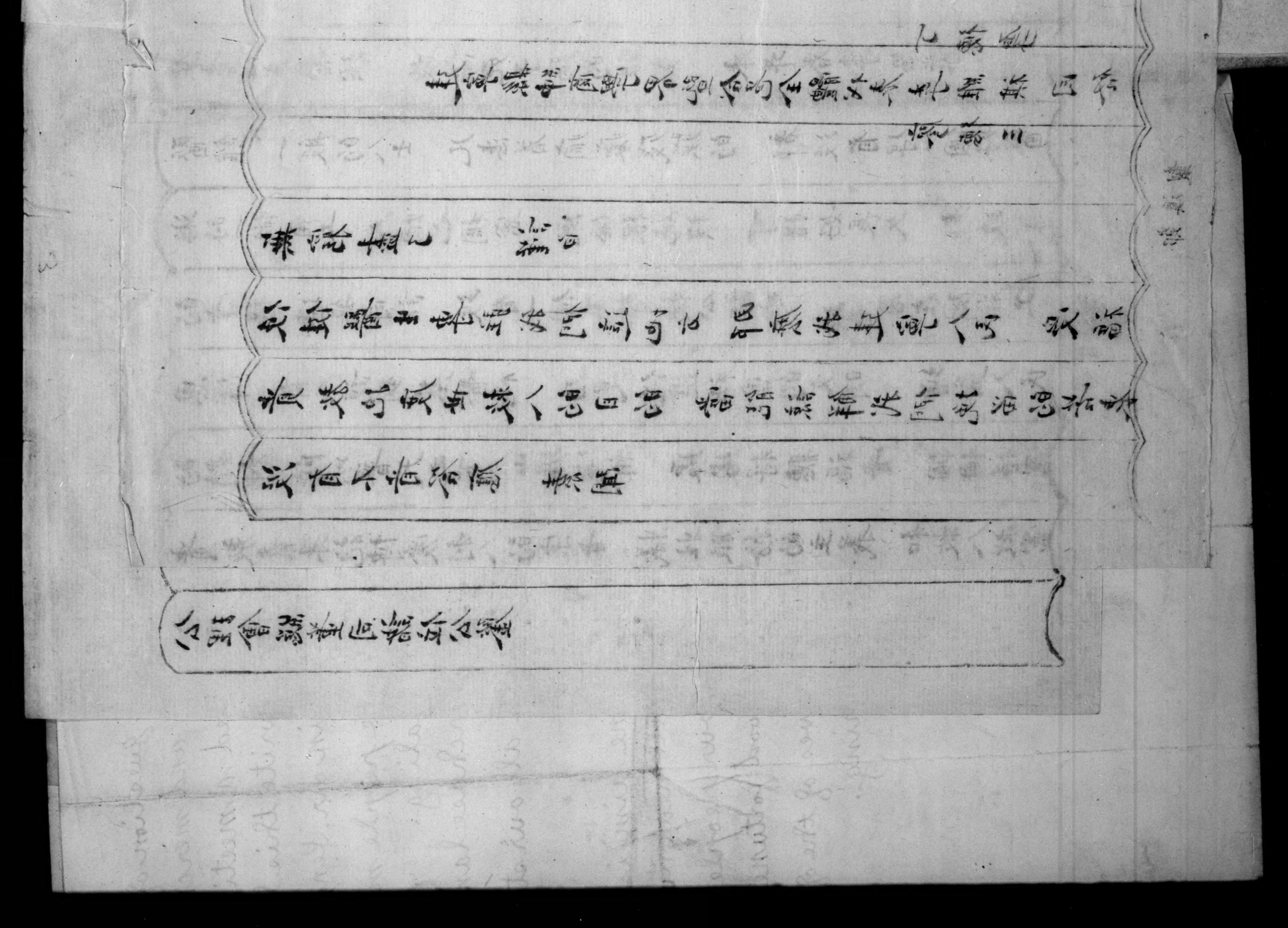
公理會總董司諸位公鑒

貴教素來抱博愛利人的宗旨 犧牲服務的主義 和救人救靈的精神 所以普天之下 山涯海角 處處得聽福音 個個得霑恩澤 有人說到基督化 乃是促進社會的文明 增益人民的幸福 這幾句話 沒有一個不贊稱公認啦 敝邑居在閩省上游的一僻角上 人烟也稠密 風俗很純樸 可惜好長久 都沒有醫館 一般的人士 凡患着痼癈殘疾的 都沒有得一個好醫生盡心來醫治 故誤死于病的很多 本年春季忽蒙



沒有不肯答應　素聞
貴教抱度世救人的目的　當能諒解我們挽留的苦衷
俟健醫生專駐我們這地方　那麼我建寧人民　受福
無窮盡了　謹白

建寧縣紳商學界暨合邑全體代表李維祺　同啓
廖德三
丁德厚



貴教派来了 一位健醫士 在建的時間 雖然是不過四個
月 但是有患病的人 凡經他手醫治的 那麼沒有不全愈
的 敝邑的人民 正在互相的額手歡呼 以為嗣後凡有患病的
都可保全無恙啦 現刻忽聞 健醫士有調換的問題 是以前
次敝邑 官紳商學各界 特意開了一個挽留健醫士的會 現在再寫信請
貴總董司 懇留專駐建寧 使敝邑人民 能夠以享回春的幸
福 不勝禱盼懇切 至若醫士想買那一塊的地墓么 我們
自會極力代買成拉 我們因桑梓的關係 凡要帮忙的地方

The Fourth Annual Report of the North Fukien Council of the Student Volunteer Movement for Ministry for year from Aug 1st 1923 to Aug 1, 1924 Headquarter: Union Theolgical Seminary, Foochow.

Report of the work of Travelling Secretary.

By Gong Dieu Kong

To those who are especially interested in the Ttudent Volunteer work, or to those who have contributed to the Movement, the report on the past year's work may be a desideratum. I have divided it into four divisions; the field covered, the work done when travelling, the encouraging things and lastly my hope for the future of the movement.

1. FIELD COVERED I began my travelling the end of August last summer. Ingtai was the first place visited, Yeuping the next, Kutien the third and later Mingtsing. Then I travelled toward the south. last of Nov, I started for Hinghwa, Yellowstone and Sien-Yu. I am sorry to say that I could not get to Shaowu in the north and Ingchung in the south as they are two extremes of the province, but I am glad to say that the work has been going on in these two places very well.

This spring term, I visited only Diongloh, for I spent most of my time in Foochow, meeting with the members of the bands of different schools and colleges, as well as preparing for the week of Recruiting and the Retreat.

2. THE WORK DONE WHEN TRAVELLING. The first unavoidable duty which, you know, every travelling secretary must do, is the public speaking which encourages and inspires the students of different schools to study and how to choose one's life work.

Secondly, I tried to see whether there was a band organized. If not, I tried tofind some way to start one. If there was one, I investigated whether the band was constitutionally oragnized or not.

Thirdly, my further step was to study the activity of the volunteers. Very often bands are constitutionally organized, yet the members are lifeless as dried blocks s

Fourthly, I spent most of my time doing personal work. Sometimes a discussion meeting was held for the students interested in the movement. Moreover I tried hard to correct the misunderstandings of the purpose of the movement. Sometinmes the students said "The movement was for all forms of live work decisions" but I clearly showed them that the Movement at the present time is omly for those who are looking forward to the ministry.

I tried my best to visit the places at the time of Annual Confereness; for while I could present the movement to the students, I could also present it to the pastors It is our greatest disappointment if the pastors are not interested in the Movement and are unwilling to help us win men for the ministry. I am sorry to say that there are still some pastors who think the Movement is a sort of young man's club whose purpose is to oppose the older pastors.

3. THE ENCOURAGING NEWS. At the present time, we have about 115 volunteers in North Fukien. More than 10 % of them are University students and I am glad to say that nearly all the out standing students of the University are included in the band. This shows the gowing realization of the duty of Christian students toward the church of today. This is my first glad news to you.

Within the year that I have represented the movement, I attended the three annual conferences of the churches here, the Foochow student Y. M. C. A conference and the Amoy Student conference. The Kuliang missionary meeting, two summer confe en-ces, the pastors retreat at which time I had the opportunity to present the movement both to the pastors and students. Both students and pastors are getting to unders and the movement much better than before. This is my second glad news to you.

Several Volunteers who have joined the movement have actually entered into the ministry. From the report of the National Movement recently we know that half of the

students are still in school. In Foochow five of the newly enlisted students of the seminary are Volunteers and some of the graduates who formerly were members of the movement have actually entered the field of the ministry. Many of the volunteers at the University have volunteered in Middle School days.

In our Retreat this spring there were nearly thirty students present at the new Y. M. C. A. Conference grounds tho some schools could not be represented. We had a fine time and profitable. Besides inspirational addresses, we had two discussional meetings daily. The following resolutions were crystalyzed.

(1) That we should all realize that we, volunteers, ought to make sacrifice if we wish to go into the ministry, to make the indigenous Church possible and to take responsibility for the saving of souls and insuring the betterment of our country.

(2) Let the volunteers be the best students in school; that is, volunteers should be diligent in their lessons and good in character.

(3) Volunteers should be the central force of the religious activity of their own schools.

(4) Let others perceive our actions rather than mere words. The above are a few of the many resolutions We are now trying to put them into practice.

4. HOPES FOR THE FUTURE. I must be brief with my report. I will therefore give you one of my greatest hopes for the future of the movement.

We all know that the Movement in the past has received the help chiefly of those interested in the movement, foth foreign and chinese. Therefore the movement hitherto has been a sort of a personal movement rather than a social movement. It is indeed one of the biggest works of the Chinese church to find leadership-yet the church hasn't yet taken the responsibility. If the churches are still unwilling to be responsible for the seeking of leadership and its probelms, the movement cannot develop. I hope that they will soon take the responsibility.

I also hope that the church in Amoy will take the same attitude; for we have already started and organized an Exxcutive Committee there thru the summer conference this year.

Very sincerely,
Gong Dieu Kong, Travelling Secy.

OUTSTANDING FACTS.

1. The WORK AND DEVOTION OF Mr. GONG during the past year. His visits to the schools of the Northern half of the Province, where he has sown the seeds in several country middld Schools, his underlieing quiet work with the bands, his contacts with the pastors in getting their interest in the work decision. He has undoubtedly justified the experiment. He leaves for the Univeristy for further training for the ministry as was expected when he first came.

2. The VISIT OF REV. WESLEY SHEN the National Secretary of the Movement in Oct, to help Mr. Gong set up his work and to help in the organization of the Council.

3. The VISIT OF REV. WESLEY SHEN of Nanking Theological Seminary loaned to the National Movement for six months, who came to Foochow and spoke at several schools and at the Spring Y. M. C. A. student conference.

4. The DAY OF PRAYER with the use of Student Volunteers and a wider cultivation in the churches than ever before without question, also the issuing of materials.

5. The WEEK OF RECRUITING apr. 27 to May 4th was observed more than ever this year. Observed in every one of the mission schools in Foochow. Many of the younger pastors and Council members as well as student volunteers themselves were speakers. The best report comes from a Student Volunteer-now in theseminary who went to his own country Middle School and made an impression as has not been made in some time.

6. The RETREAT, in May at the new Y. site when with 6 or 7 younger pastors who could understand the student viewpoint, 30 student volunteers for two days lived together and discussed their relation to the Indigenous church. There were problems that came to the surface but there was left no doubt the consecration of the most of these men to the coming indigenous church.

7. The fact that No vth Fukien had THREE REPRESENTATIVES PRESENT AT THE meeting of the NATIONAL COUNCIL in Shanghai in Feb; Mr. Gong and Mr. Reumann on the National Committee and Rev Ding Nguk Ming Exec Secy. Because Foochow has been organized for some time and has thought thru some of these problems it was able to make its contribution.

8. Mr. Gong's visit- at the request of the National Committee-to the AMOY STUDENT CONFERENCE July 10-18, 1924 when he helped in the organization of the work there.

CONCLUSION. There is no question that this has been the best year we have had. I think too, that we have come to the place where we can rightly say that the S. V. M. has a place in the Chrisian work of No Fukien. It is not a question of "if" but rather of "how" it is to be done. No one can doubt the need of bringing before our choicest young men in the schools of this vicinity, the call of the ministry, whether some drop out or not or whether the church can use them all or not; the facs is that there is need of helping students in the deepening of that call and in the follow up work which finally helps a man over his difficulties, thru his preparation, into the work of the church with an ever deepening conviction of his call. That some Student Volunteers drop out that some are not sincere in their purpose, that some put too much emphasis on how much they can get, is not to be questioned but that there is to be developing an increasing, deepening purpose upon the part of many is not to be doubted. The fact that they are vlunteering for something is bound to mean more than where a young man enters seminary because he is helped and asked to go. That some should drop out no longer worries me. It is better that their purpose be tested during volunteer days than later in the ministry.

PROBLEMS

1. AS TO SECRETARY. There is no question but that results have justified the Office of travelling secretary. There are however two questiongs which arise. One is the difficulty of finding just the right man for the coming year. The other is the feeling of the Council that while the church is manifesting more interest, the financial help must still, for a time, come from interested missionaries and the Council hestitates to recommend a full time secretary under these conditions.

The hope for the coming year is to carry on the work thru a part time secretary and thru volunteer help of pastors and volunteers. This will however necessitate a working budget.

2. AS TO LIFE SERVICE. There is evident need of underground work of Life Service as a foundation work for the later decision for the ministry. Without the Christian idea of stewardship and uns lfish service little can be done with the larger question. Just now and who should do this is another problem.

The question seems to be arising continually in other places in China and occasionally here as to why the Volunteer movement should be for the Ministry only. There is much to be said on both sides but that there is needof a movement for the ministry there is no question. The fact that we have had an organization and have held to the purpose of the National committes has meant much locally.

3. AS TO RELATION TO THE CHURCH. The movement exists merely for the church. Our very recruiting as created a problem, problems larger than the movement; problems part annd parcel of a growing Chinese church. Ist the problem of training for volunteers. Many of our Svs from the English Speaking Middle Schools are not going to the seminary where one would naturally expect them to go but are seeking their training at the Uuiversity or out side colleges. It merely means that we must provide training for the ministry in places other than the seminary or else win these men to a higher course with some English in the seminary.

Secondly, the fact that Svs are desiring a longer and better training means a question of higher salary when they finish. I am convinced that there are many

who are willing to make real sacrifices in this but whether the Chinese church with its limited funds and at this early stage in its devolutionary transition, can use these men, is a question which has come up not only from the students but from the council members. We are seeking instructions from the missions and churches.

But these are merely problems of the growing church to which we must all give thought, and prayer when we consider the question of its future leadership.

FINANCES. Last year over $ 450. was contributed by missionary friends and the Chinese churches- mostly from the former. The movement is trying to cultivate Chinese support but that will take time. The council felt decidedly that it could not go out on a campaign asking the foreign friends to assume the support of a full time secy., and is planning accordingly but it hopes THAT THE MISSIONARIES WHO BELIEVE IN THE MOVEMENT AND WHO CAN, WILL CONTINUE TO HELP THIS YEAR to make possible a part time secretary and the use of pastors and volunteers in this work and thus help the movement locally and nationally. There are those who really want to continue their friendly giving no matter how small- to you we appeal.

The foreign members of the committee will be glad to receive your contribution. Receipts will be given you by the Treasurer Mr. Yek Guong Heng, of the City Y. M. C. A. Foochw.

CLOSING WORD We will need financial help but we need more than anything else the continued cooperation and prayer of those interested in the future leadership of the churches. I regret that owing to the fcct that Rev Ding Nguk Ming, the Exec Secy of this work, was called out of town that he was unable to make this report at this time.

Very sincerely,

O. G. Reumann, Associate Secy
for Rev Ding Nguk Ming
and O. G. Reumann

THE NORTH FUKIEN COUNCIL

Representatives of the Misions & Y. M. C. A.

Rev Ding, Nguk Ming	Ch H. S. G. H.	Rev U. Seuk Sing	M. E.
Rev W. P. W. Williams	"	Rev F. Havighurst	"
Rev Ling Iu Cu	A. B. C.	Mr. Yek Guong Heng	Y. M. C. A.
Rev O. G. Reumann	"		

Representatives of the North Fukien Council

Rev Yek Duang Mi	Anglican	Rev Ding Sieng Sing	Methodist
Rev Guok Baik Ding	Congregational		

Representatives of School faculties

Ling Gieu Nguong	Y. M. C. A.	Uong Eu Guong	A. C. C.
Ling Ung Chung	F. C.	Rev Ding Guong Gau	U. N. M. S.
Dr. C. M. L. Sites	University	Liong Guong Heuk	Trinty

Representaitives from the S. Vunion
4. students

Coopted
Rev Ling Bo Gi
Mr. Ieu Soi Ling
Rev Harry Worley

Secretaries
O. G. Reumann(above) Ding Nguk Ming(above) Gong Dieu Kong

Executive Committee

Rev Ling Iu Cu	Chairman	Rev Yek Duang Mi, ViveChaiman
Mr. Yek Guong Heng,	Secy Treas	Rev Ding Nguk Ming Exec Secy
Rev O G Reumann	Associate	Mr. Gong Dieu Kong Travelling Secy
Mr. Ngoi Dung Seng(student)		

FOOCHOW MISSION (References to Missionary Heralds)

S H A O W U (1876)

Shaowu chapel destroyed, ----------p.397 ----------Vol.72.

Journey to Shaowu, curiosity to see ladies -----p.116 ----------Vol.73.
Robbed by river thieves ----------p.287 ----------Vol.73.

Need of hospital ----------p.117 ----------Vol.74.

Note: Mr. Blakely, of the Foochow Mission, wrote in April 1878 that 3 or 4/10 of the adult population of Shaowu use opium.)

Illustration, Dr. Osgood and his hospital,------pp.488-491 -----Vol.76.
with article regarding his work and death -

Flood at Shaowu ----------p.186 ----------Vol.78.

Remarkable movement in outstations ----------p.343 ----------Vol.78.

Chinese wedding ----------p.320 ----------Vol.81.

Illustration, Pastor Ting and family, with sketch -p.216 -------Vol.83.

Chinese superstitious ----------p.264 ----------Vol.84.

Dr. Ch'in's death ----------pp.154,513 -----Vol.85.

Illustration, Dr. Ch'in and his friend ---------p.514 ----------Vol.85.

Visit to outstations ----------p.62 ----------Vol.86.

Awakening in Shaowu ----------p.146 ----------Vol.93.
Three new outstations opened ----------p.318 ----------Vol.93.

Drum Mountain Monastery ----------p.85 ----------Vol.95.
Illustration, Native preachers of Shaowu -------p.315----------Vol.95.

Persecution of Chinese Christians by Chinese
officials ----------p. 19 ----------Vol.96.

Hostility against Roman Catholics first; then
Protestant Christians (re Boxer movement) ----pp.103,192-3 ---Vol.96.

Illustration, Crystal Hill House, Shaowu --------Cover Sept.(1900) -----Vol.96.

Looting and destroying of mission premises -------pp.342,478 -----Vol.96.

Indemnity for loss of mission premises ----------p. 143 ---------Vol.97.

Officials counseling with missionaries ----------p.338 ----------Vol.98.

Boarding school for boys ----------p.259 ----------Vol.99.
A visit to Shaowu, with illustrations

A village and rice field)
Hotel)
Bride and groom) ----------pp.416-420 -----Vol.99.
Missionary homes)

Shaowu station, by Ethel D. Hubbard ----------p.339 ----------Vol.101.

Defense of persecuted Christians ----------p.124 ----------Vol.102.

Interesting trip to attend Shaowu pastor's meeting,
with anecdotes ----------p.342 ----------Vol.102.

New Year holidays at Shaowu ----------p. 15 ----------Vol.104.
Illustration, Review of local and old style militia -p.142 -------Vol.104.
Appreciation of Dr. Chen Ming Wang, Chinese Christian physician ----------p.410 ----------Vol.104.

"The Pagan Point of View", interesting article by
Charles Storrs ----------p.393 ----------Vol.105.
"Missionary Economy"----------p.425 ----------Vol.105.
(By Dr. E. L. Bliss)

Illustration, Shaowu Girls' School ----------p.329 ----------Vol.105.
Illustration, East Gate of Shaowu Hospital -------p.426 ----------Vol.105.

Hospitality at Nishitu, Mrs. E. D. Kellogg -------p.460 ----------Vol.106.

Illustration, Administration building and Ladies' residence of Shaowu Girls' School ----------p.278 ----------Vol.107.

Illustration, Chinese school girl ----------p. 27 ----------Vol.108.

Story of Moses Chang, son of Pastor Chang -------p.76 ----------Vol.108.

FEDERATION

On Thursday, March 9th, 1911 at 2:15, p.m. the following missionaries met together at the invitation of Bishop Price, at his residence, Nantai:—

Bishop Lewis, Revs. W. A. Main, G. S. Miner, and J. Gowdy of the M. E. M. Revs. L. P. Peet, G. H. Hubbard, L. Hodous, and Dr. Kinnear of the A. B. C. F. M. Bishop Price, Archdeacon Wolfe, Dr. Taylor and Rev. John Martin of the C. M. S.

After prayer had been offered by Bishop Lewis, Bishop Price briefly explained what had led him to propose the holding of the meeting, and stated that it would of course be quite informal, but that he hoped that it might lead up to some definite action in the way of comity and cooperation.

After discussion, the following resolutions were passed:—

I. That this meeting of missionaries connected with the three Protestant Missions working in North Fukien, is of opinion that the time has come for the formation of a Federation Council for the Province of Fukien consisting of district Committees for North and South Fukien with power to combine for the discussion of questions of common interest.

II. That a Sub-Committee consisting of Bishop Price, the Revs. W. A. Main, and L. Hodous be appointed to draw up a scheme for a Federation Council on the lines of the preceding resolution, and to report to this meeting which is hereby called to meet on Thursday April 6th at Bishop Price's house at 2 p.m.

Further discussion took place in regard to cooperation in the higher educational work in Foochow. After prayer offered by the Rev. G. H. Hubbard, the meeting adjourned at 4. 15.

A second meeting was held at Bishop Price's house on Thursday, April 6th at 2.15. Present: The Revs. W. A. Main, G. S. Miner, and J. Gowdy of the M.E.M.; the Revs. L. P. Peet, and L. Hodous of the A. B. C. F. M.; Bishop Price, Dr. Taylor, and the Rev. J. Martin of the C. M. S.

On the motion of Bishop Price and Dr. Taylor the Rev. L. P. Peet was voted to the chair. The Rev. J. Martin was asked to act as Secretary. Prayer having been offered, the report of the Sub-Committee was read and discussed in detail, and with a few amendments adopted as follows:—

Since our meeting on March 9th we have met some members of the South Fukien Missions, and have learnt from them that the cooperating Missions in S. Fukien already have an organization, but on somewhat different lines to that contemplated at our first meeting.

It has therefore seemed best to the Sub-Committee to prepare a draft scheme for one Federation Committee for N. Fukien only, in the hope that a way may be found later on for this Committee to combine when necessary with the already existing organization in S. Fukien.

Proposed Scheme

1. **Name.** The name of this organization shall be the No th Fukien Federation Committee.

2. **Functions.** This Committee shall serve as a general medium of reference, communication, and effort for the cooperating Missions in matters of common interest and in cooperative enterprise. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel:—

(a) With regard to the distribution of forces for evangelistic, educational, and eleemosynary work, especially where enlargement is contemplated.

(b) With a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the cooperating Missions.

The work of this Committee may include—

(a) The arranging for special evangelistic efforts, for the services of visitors from abroad as teachers, or lecturers, and for other forms of cooperative effort, and

(b) The securing of joint action to meet emergencies affecting the common interests of the cooperating Missions.

3. **Composition.** Each denomination having work in North Fukien may appoint four representatives, as its delegates to the Federation Committee. The Y. M. C. A. may appoint one representative.

4. **Officers.** The officers of the Committee shall be a Chairman, Vice chairman, and Secretary to hold office for 3 years.

5. The Committee shall meet once a year at such time and place as the delegates may decide. And also in special session at the call of the Chairman or any two members of the Committee.

Seven members may do business provided that each of the three denominations is represented.

6. The constitution may be amended by an affirmative vote of not less than eight members.

Any proposed change in the constitution must be in the hands of the members of the Committee at least two weeks before the time of voting on it.

The following resolution was then passed:—

That a type written copy of the minutes of the meetings of March 9th and April 6th be sent to the Secretary of each Mission and to the Y. M. C. A. requesting these bodies to take action and to reply to the Secretary of this Committee who shall call together the appointed delegates for organization.

JOHN MARTIN,

Secretary.

Minutes of the Federation Committee of North Fukien

The Federation Committee of North Fukien met at the residence of the Right Rev. Bishop Price on October 17 at 3 P. M. The following members were present: Bishop Price, Rev. John Martin, Rev. W. P. W. Williams, Dr. John Gowdy, Rev. W. A. Main, Rev. W. N. Brewster, Rev. L. P. Peet, Rev. L. Hodous.

Rev. John Martin reported that the constitution of the North Fukien Federation Committee had been submitted to the three Missions working in North Fukien and had been approved and the following were appointed by the Missions as members of the committee. Anglican Mission: Bishop Price, Rev. John Martin, Rev. C. Shaw, Rev. W. P. W. Williams. Methodist Mission: Bishop Lewis, Rev. W. N. Brewster, Dr. John Gowdy, Rev. W. A. Main. American Board: Rev. J. E. Walker, D. D., Rev. L.P. Peet, Rev. E. H. Smith, Rev. L. Hodous.

The committee proceeded to organize itself:—

Bishop Price was elected Chairman, Rev. L. P. Peet Vice-chairman, L. Hodous Secretary.

Rev. L. P. Peet then led in prayer.

Bishop Price then read a vote passed by the Educational Association of Fukien requesting the Federation Committee to appoint an Educational Board. It was voted that Rev. W. P. W. Williams and Rev. John Gowdy D. D. be appointed a committee to formulate a scheme for the formation of an Educational Board.

Rev. W. N. Brewster then presented the following resolution which was carried unanimously.

Resolved that the North Fukien Federation Committee agrees to the following rules of comity and urges its acceptance by the various Missions, Conferences, and Councils.

1. Wherever any one Mission is effectively occupying any station, and another Mission is invited to open work within a radius of three Chinese li of the church or chapel of the Mission already occupying the place, such invitation shall not be accepted until it has been referred to the authorized leaders of said occupying Mission. If objections are made the invitation shall not be accepted.

2. In case said objections are considered to be insufficient by the authorities of the Mission receiving said invitation, the matter shall be referred to the Federation Committee whose decision in the matter shall be final. Pending such a decision no steps shall be taken toward opening the new station by the Mission receiving the invitation.

It was voted to print the constitution and minutes and circulate them among the Missionaries. Each Mission is to be requested to pay its share of the expenses of printing, circulating, etc.

Rev. L. Hodous resigned as secretary and Rev. John Gowdy D. D. was appointed Secretary-Treasurer.

Bishop Price led in prayer. The Committee adjourned.

Oct. 24, 1913. (Signed) LEWIS HODOUS.

REC'D MAY 25 1914

The Federation Committee of North Fukien met at the residence of the Right Rev. Bishop Price on Oct. 24 at 2 p. m. The following members were present—Bishop Price, Bishop Lewis, the Rev. John Martin, the Rev. W. P. W. Williams, the Rev. W. L. Beard, the Rev. L. Hodous, the Rev. W. A. Main, the Rev. S. Carson, and the Rev. John Gowdy.

The Rev. S. Carson led in prayer. Letters were read from Dr. C. M. Lacey Sites asking that a Christian newspaper be published by the Federation Committee. The Rev. W. L. Beard moved that these letters be referred to the North Fukien Tract Society. Carried.

The following motion from the M. E. Mission was read. That we request the Federation Committee to take up the question of the delineation of the territory of the Anglican and M. E. Missions and report later to the M. E. Mission. In view of the contemplated survey of the province, Mr. Beard moved that this matter be deferred until the survey is made. Carried.

Mr. Hodous moved and Bishop Lewis seconded the adoption of No. 13 of the Kuliang Resolutions.

13. That this meeting recommends that when in any village formerly occupied by one mission, religious services have been regularly maintained for a period of three years this village be reckoned as unoccupied; but, in the event of the other mission wishing to open work there, notice shall be given beforehand to the mission formerly occuping the village. Carried.

The following resolution was proposed, to be acted upon at the next meeting—"Each of the three denominations having work in North Fukien may appoint ten representatives as its delegates to the Federation Committee. It is suggested that six Chinese and four foreigners be appointed by each denomination. The Y. M. C. A. may appoint one representative."

R.B.

The Secretary was authorized to print the constitution and minutes to date after the next meeting.

The meeting adjourned to meet on Wednesday Dec. 3 at 2 p. m. at the residence of the Rev. W. A. Main. Carried. Bishop Lewis led in prayer.

JOHN GOWDY,
Secretary.

Dec. 3, 1913.

Adjourned meeting of the Federation Committee at the residence of the Right Rev. Bishop Price, to which the members adjourned from Mr. Main's residence. Present—Bishop Price, the Rev. W. L. Beard, the Rev. John Martin, the Rev. W. A. Main, the Rev. F. S. Carson and the Rev. John Gowdy.

The following amendment to the constitution, previously proposed, was read and unanimously adopted—"Each of the three denominations having work in North Fukien may appoint ten representatives as its delegates to the Federation Committee. It is suggested that six Chinese and four foreigners be appointed by each denomination. The Y. M. C. A. may appoint one representative." Adjourned.

JOHN GOWDY,
Secretary.

Rec'd JAN 3 - 1912

Minutes of the Federation Committee of North Fuhkien

The Federation Committee of North Fuhkien met at the residence of the Right Rev. Bishop Price on October 17 at 3 P. M. The following members were present: Bishop Price, Rev. John Martin, Rev. W. P. W. Williams, Dr. John Gowdy, Rev. W. A. Main, Rev. W. N. Brewster, Rev. L. P. Peet, Rev. L. Hodous.

Rev. John Martin reported that the constitution of the North Fuhkien Federation Committee had been submitted to the three missions working in North Fuhkien and had been approved and the following were appointed by the missions as members of the committee: Church Mission, Bishop Price, Rev. John Martin, Rev. C. Shaw, Rev. W. P. W. Williams. Methodist Mission, Bishop Lewis, Rev. W. N. Brewster, Dr. John Gowdy, Rev. W. A. Main. American Board, Rev. J. E. Walker, D. D., Rev. L. P. Peet, Rev. E. H. Smith, Rev. L. Hodous.

The committee proceeded to organize itself:—

Bishop Price was elected chairman, Rev. L. P. Peet vice-chairman, L. Hodous secretary.

Rev. L. P. Peet then led in prayer.

Bishop Price then read a vote passed by the Educational Association of Fuhkien requesting the Federation Committee to appoint an Educational Board. It was voted that Rev. W. P. W. Williams and Rev. John Gowdy D. D. be appointed a committee to formulate a scheme for the formation of an Educational Board.

Rev. W. N. Brewster then presented the following resolution which was carried unanimously.

Resolved that the North Fuhkien Federation Committee agrees to the following rules of comity and urges its acceptance by the various missions, conferences, and councils.

1. Wherever any one mission is effectively occupying any station, and another mission is invited to open work within a radius of three Chinese li of the church or chapel of the mission already occupying the place, such invitation shall not be accepted until it has been referred to the authorized leaders of said occupying mission. If objections are made the invitation shall not be accepted.

2. In case said objections are considered to be insufficient by the authorities of the mission receiving said invitation, the matter shall be referred to the Federation Committee whose decision in the matter shall be final. Pending such a decision no steps shall be taken toward opening the new station by the mission receiving the invitation.

It was voted to print the constitution and minutes and circulate them among the missionaries. Each mission is to be requested to pay its share of the expenses of printing, circulating, etc.

Rev. L. Hodous resigned as secretary and Rev. John Gowdy D. D. was appointed Secretary-Treasurer.

Bishop Price led in prayer. The Committee adjourned.

(Signed) LEWIS HODOUS.

Minutes - Federation Committee
North Fukkien

Rec'd FEB 17 1908

2/17

Forest Grove, Oregon, Feb 11. 1908.

Rev. Enoch F. Bell,
A.B.C.F.M. Rooms,
Boston. Mass.

Dear Mr. Bell;

I am forwarding herewith the manuscript of "One Little Corner in China."

There are a number of the sheets that I would re-copy if I had a typewriter; but here in Forest Grove, machines cannot be rented at one's convenience. I trust however that all will be legible. There are several pages that I would gladly pay for to be copied.

Chapters III, V, VI and VII are the ones that I first wrote out for Mrs. Hoskley Sites, especially V, VI and VII, while chapters XIII and XIV deal with the extension of the work out into the "pirless region" in the south western part of the Fookien Province.

The younger missionaries at Shawou seem much pleased to have the record, and this will pay for the task of writing it even if it is never published.

Cordially yours,
J. E. Walker.

J. E. Walker

Forest Grove Ore. Feb. 11 1908

SHAOWU FU

OR

ONE LITTLE CORNER IN CHINA.

~~Some~~ Over thirty years ago ~~or more~~ some one wrote to us asking "Can you find any thing interesting about the Chinese? They look to me as much alike as so many peas." But in truth they present the same endless variety of form and feature, tastes and temper as do Western races; and the gospel, the power of God, works as wonderful transformations there as any where else. Do I believe that the gospel can save men in China? Do you believe that dynamite will blast rock in China? It is a simple question of power and this we have in boundless measure; we lack only the men and the means to apply it.

XI The Trusty Milkman
XII Shui Kou Tsai or Watermouth Fort
XIII Huang Lu-ngae
XIV Huang Tao-chen
XV The Children of the First Convert
XVI Some of Our Servants
XVII Our Boys' Boarding School
XVIII Our Chinese Workers

Index

Preface

I Shaowu Fu

II Why we went to Shaowu, and How the Way Opened

III Chang Huoh-kin.

IV Fan Ning-chung.

V Chen Ming-wang

VI Some of Dr Chen's Converts.

VII Other Fruits of Dr Chen's Labors.

VIII Twentieth Journeyer.

IX Yang Kou.

X An Experience Meeting.

XI The Trusty Milkman.

XII Shui-kou Tsai or Watermouth Fort.

XIII Huang Leu-ngao.

XIV Huang Tao-chen

XV The Children of the First Convert.

XVI Some of Our Servants.

XVII Our Boys' Boarding School.

XVIII Our Chinese Workers.

P R E F A C E .

Shaowu Fu has been an isolated field; and the work there has had in large measure an independent growth and development of its own. Perhaps also, we in our isolation have got nearer ~~the~~ to and more in touch with the converts, and have known better and understood more fully their feelings and experiences both before and after their conversion. This little book deals mainly with these; and if I seem to speak more of self than others, it is not that others have not had experiences quite as well worth the telling, but that I speak as far as possible from personal observation.

It is our hope that these pages will help our home friends to see the good qualities and redeemability as well as the faults and needs of our Western Neighbors in the "Far East".

Chinese names and surnames are all made up of words which have meanings; and most of these words are in current use. In some cases the meaning is plain and easily translated in to English; in others the combination is very elegant and hence very untranslatable, like a cunningly devises enigma with an antique and erudite flavor.

In pronouncing Chinese names sound a as in father; e as in men, ĕ as u in bun; i as in machine, at the end of a word, otherwise as in pin; o as in no; u as oo in food, or as in foot if followed by a consonant; ai as ey in eye; ei as ey in they. The letter i when it precedes another vowel has a very close, short, sound, and does not constitute a distinct syllable. It is like the e in "ceow". Consonants are spoken about the same as in English. There is a distinction of aspirated and unaspirated surds which is important in speaking Chinese, but is unimportant in pronouncing Chinese names to a Western audience.

I

SHAO-WU FU.

Shao-wu is the name of a Fu city and of a Fu or prefecture which embraces four counties along the north western border of Fookien, a seaboard province in sub-tropical China. The whole province is mountainous, and there are several peaks in the Shao Prefecture which are fully a mile high. What with mountains and forests, and bamboo groves, and highly cultivated vales and hills, Shaowu scenery combines the sublime, the picturesque, and the beautiful in a high a degree. The staple crop is rice which is grown not only in the long narrow valleys, but on the sides of the hills and mountains. Springs and water courses abound; the clayey slopes even when quite steep are terraced and flooded with water; and this, when the rice is at its greenest, gives a rare beauty to the landscape.

From Foochow, the Sheng or capital city of the province it is about 145 miles in a bee-line to Shaowu. But by the windings of the river Min, or by the road which must follow these windings, the distance is at least 250 miles. After the first seventy miles above Foochow, the river is rocky and swift, and its navigation slow and laborious. The road also is little more than a foot path, which is all it aims to be; for there are no carriages and few horses in this part of China.

Shaowu City and the whole prefecture were devastated by the T'ai-ping Rebels about fifty years ago; and fully one half of the population perished. But this ~~was~~ made the conditions of life easier for the survivors. Following close on this came the tea trade which for several years brought much prosperity but a terrible decline in morals. But after about ten years (30 years ago) the Shaowu teas began to degenerate; and following close on this the competition of Japan and India teas brought a serious decline in prices. All these things combined to produce hard times among a demoralized people.

Owing to the mountainous character of the country and the stay-at-home habits of the people each county in Shaowu has its own dialect, and some have more than one, while each important town or village has its own brogue. These peculiarities of speech follow in the main the watercourses, and two villages on the opposite sides of a narrow watershed may have distinct dialects. The Shaowu City dialect is partly like the Mandarin, partly like the Foochow, and partly unlike either. Thus the personal pronouns of most Chinese dialects are modifications of the same roots; but the Shaowu pronouns show no affinity with those of other dialects. But many people from various regions come to Shaowu as shop keepers and artisans, and so the Mandarin is in general use for business purposes. The Shaowu people also are quick at picking up other dialects, and nearly every one can speak several of them.

The Shaowu people are quiet and peaceable. The city has a population of less than twenty thousand, thus ranking low in size. But back in the Sung Dynasty (960-1280 A.D.) it was very influential, producing statesmen of high rank; and even to this day the natives hold themselves aloof from most trades;- carpenters, masons, blacksmiths, shopkeepers &c, all coming from other places. The shopkeepers often bring their families, and reside there for years; but artisans usually come in the early spring and return to their homes in mid winter to take ~~home~~ back their earnings and celebrate the New Year.

The mild disposition of the Shaowu people, the influx of other people from many parts of the country with their yearly coming and going, and the liberalizing influence of this on the minds of both the native and the "guest" population, all combine to give to Shaowu a value and importance for our ~~work~~ purpose out of proportion to its size, and open the way to extend the work very widely.

I I

WHY WE WENT TO SHAOWU, AND HOW THE WAY OPENED.

When we arrived at Foochow in the autumn of 1872, we found there three missions at work, viz. the C. M. S. or Anglican Mission; the Methodist Episcopal North; and the American Board or A, B. C. F . M., Missions. The Methodists were meeting with good success in regions some distance to the south of Foochow; and the Anglicans were sharing in it. But all were having little success in or near Foochow; and here was where the work of the American Board Mission was chiefly located. Hence it was felt that we must push out into the Interior of the Province.

One hundred and fifty miles up the Min river was the Fu City of Yenping; but the Anglicans and Methodists each had already a chapel there, and we did not wish to crowd in too. Forty miles above Yenping on the North branch of the Min was the Fu City of Kienning, while on the Northwest branch one hundred and twenty miles above Yenping was Shaowu Fu. The Kienning people were very independent, and very antiforeign. One of our missionaries had visited the place, but had been promptly put out of the city, and warned never to come again, so we turned our thoughts to Shaowu.

In the spring of 1873 we sent three pairs of Chinese preachers into the interior to rent three chapels, one at Yang-k'ou, 175 miles above Foochow on the Central Min. and ten miles below the mouth of the Shaowu branch one at Tsiang-loh City forty miles above Yang-k'ou, on the Central branch; and one at Shaowu. They were successful at the first two places; but at Shaowu a pretended Roman Catholic convert had been making trouble, and no one dared to rent to our preachers.

In the autumn of 1873 Rev. S. F. Woodin, Dr. D. W. Osgood , and myself made a tour through this interior field, selling tracts and scriptures and dispensing medicine. We visited seven cities and were everywhere well received till we came to Kienning. But there our coming raised a commotion ; and th

authorities gathered about us, and urged and pressed us to leave at once. So we went aboard a boat which they provided for us, and returned to Foochow. Kienning Fu remained closed to foreigners for a dozen or so years after this; but the Anglicans finally pushed one foot in at the door, and though it got badly jammed, they held on with bull dog persistence, and now have a large and flourishing work in that prefecture.

But Shaowu was opened with less difficulty. At the time of the T'ai-p'ing rebellion there was in that region a Col. Yao, a Foochow man, who escaped with his family to Foochow; and while there unoccupied he often dropped into a Christian chapel, and heard the Gospel; and he spoke approvingly of it to his family. After the expulsion of the rebels he again held office near Shaowu, and died there. He left a widow and two sons, the elder of whom became a gambler and an opium fiend; and at the time when we were getting a footing in Shaowu he had lost a good position and was hard up. But when in the summer of 1874 Mr. Lin Liu-siang succeeded in renting a chapel at Shaowu, Mr. Yao began at once to fraternize with him. He proved a great help to us in buying land, erecting buildings &c, but led an erratic course as to gambling and opium. For a long time we viewed him as a man who turned to Christianity as the "last resort of a scoundrel"; but toward the end of his career we took a more hopeful view. We have met others like him, men born and bred in a dense atmosphere of sensuality and deceit, who, judged by the standards under which they had been reared did change much under Christian influences, though they fell sadly short of what we could have wished. I hope to meet him in heaven. His inner man did approve of the gospel; and he did want to do better.

But his younger brother grew up under less demoralizing influences. His father's death while he was still a child, removed him from the contaminations of the Yamen; and he grew up in a home under the guidance of his widowed mother and of a brother-in-law much older than himself. ~~As~~ He g ~~grew up he~~ was indeed sometimes inticed into bad places by young com-

panions; but his mother's influence held him back from forming evil habits. Yet there was one exception. His brother-in-law was skilful at cards, and this lad following his example developed into the best card player in the city of Shaowu; and then he was much sought after by other young men as a partner in gambling. This went on till he became a confirmed gambler. But once he lost heavily; and this set him to thinking. He had been taught the Confucian rule "~~Put~~ Done ~~on~~ self and not liked, ~~put~~ do not ~~on~~ to men"; and he determined to quit gambling. But though time after time he resolved never to gamble again; time after time he broke his resolution. Then he became alarmed. He knew of other men who like himself had been successful gamblers, but in old age had become poverty stricken, friendless wretches; and he feared that the same righteous retribution was in store for him. At this juncture he began to go to our preacher who preached to him Jesus as a Savior from sinning. He believed on Christ and was saved from his gambling habit.

Early in 1877 I employed him to teach me the Shaowu dialect; but when the "tea hongs" opened about the 1st of May he resigned his place, and found employment for a few months about 25 miles away from Shaowu ~~for a few months~~. When he returned again in the autumn he explained to me why he went away. The opening of the tea season had brought to Shaowu several gambling cronies of his who, he knew, would do their best to entice him to gamble, and it was to avoid these that he had gone away till the tea hongs had closed. He soon came to detest the very sight of cards; and he was our right hand man through many trying times. But more of him later on.

In December of 1874 we were joined by J. B. Blakely and his wife, Mrs. Isabella (Campbell) Blakely. The next spring Mr. Woodin, Mr. Blakely and myself made a tour of the Shaowu field, and spent three weeks at Shaowu in the vain attempt to purchase premises. Mr. Yao, Sr. would bring us some impecunious man with whom we would strike a bargain; but before we could get the deeds made out and signed the gentry would ~~find~~ get wind of it ~~out~~,

trump up false charges against the man, and have him imprisoned. After three or four such performances they got bolder, and posted placards calling on the people to assemble and drive us out. It was evident that we could accomplish nothing by staying longer; and so after calling on the magistrate and requesting him to see that the chapel which had been rented temporarily was not molested, we withdrew. But the next autumn Rev. C. C. Baldwin, D. D. and Dr. D. W. Osgood made a tour of the field with better results. Dr.Baldwin was our veteran missionary; he spoke the Foochow dialect beautifully, and his gray hairs commanded the respect of the Chinese, while his kindly bearing won their good will. There were many Foochow people in business at the Shaowu East Gate Suburb, some of whom were friendly with our preacher, Lin Liu-siang; and thus it came about that the purchase was effected of a piece of land with some buildings on it, fronting on the main street. When the gentry found this out, about forty of them went to the Prefect to get him to interfere; but when he learned from them that the money had been paid over, and the deeds signed, he said to them "You must let them alone"; and they did so.

In the spring of 1876 Messrs. Blakely and Walker made the tour of the Shaowu Field, and while at Shaowu contracted for the building of a two story cottage 33 X 16, with three rooms below and four rooms upstairs and a steep narrow flight of stairs at each end. The old Chinese buildings afforded accomodations for a kitchen, and for servants quarters. We thus provided for the temporary residence of two families. The Chinese workmen had never seen a house like our, but they built it from plans drawn by us, under the supervision of Mr. Lin. Furthermore they had never seen windows or panel doors; but we gave them the measure for the casings, and they put these in, while we had the doors and windows made at Foochow.

That summer when the missionaries were all down on Sharp Peak Island to escape the terrible unrelenting heat of a Foochow summer, a strong

effort was made to scare us out of moving to Shaowu. 'We had no physician; if one of us were to have fever, it would take three weeks or more to get one up from Foochow; in case of trouble, it would be impossible for the Consul to afford seasonable succor; &c,&c;' Our own mission,however, favored the undertaking; and we went. The very next spring we were joined by a physician and his wife, Dr. H. T. Whitney and Mrs. Annie L. (Seaver) Whitney. In the autumn of 1879 while temporarily the guest of Dr. Osgood in Foochow I did come down with typhoid fever. Thus the same good Father who had opened the way and raised up the right men among the Chinese, blessed and kept us in going forward.

On the trip up to Shaowu in November of 1876 we had three boats,each manned by eight men. Mr. Lin Liu-siang, his wife and daughter, also accompanied us; but, what with our goods and the doors and windows, the boats were rather heavily loaded, and it was a long,slow, hard pull of over three weeks. Some days we would make ten miles, some days more, some days less; but we reached Shaowu in time to keep Thanksgiving in our new little house. That winter we bought more land adjoining our first purchase, and planned for another, larger house. The Shaowu Station of the Foochow Mission, A . B. C. F. M. was at last established.

It is one of the marvels of God's Providence that at that time when all other foreigners were strictly limited to the treaty ports, missionaries could buy land, build houses in the Interior, and reside in them wholly unmolested. When we were about moving to Shaowu, our Consul, M. M. Delano,Esquire, told us that we were establishing a very important precedent. But he approved of it; and the Chinese authorities offered no opposition.

In 1875 Dr. Osgood had given me a medical book to study; and in it I read how a foreign substance some times becomes encysted in the body, and thus becomes inert. It seemed to me that this described the situation at Foochow. Could we avoid it at Shaowu? We had fewer, simpler people to deal with, and their curiosity brought them around us in large

numbers. Horrible stories were put in circulation about us, but visitors were freely shown over the house, while especially companies of women saw every thing in every room and every box and chest. This was indeed a burdensome kind of hospitality; but while we were acquiring the new dialect, it was about the only thing we could do, and it was well worth all it cost. The two Yao brothers had Shaowu women for their wives, and this helped not a little. We were never badly encysted.

But we stood for things that nobody cared about, while the masses held in a mild way that we ought not to be tolerated there. What could we do ~~about it~~? Our Bibles told of the zeal and successes of Paul. But he found waiting, wherever he went, the Jewish synagogue with its Sabbath worship, and its numerous Gentile proselytes, seekers after the truth, while we were confronted by a solid wall with no visible opening. Yet he who had brought us there opened the way. I have already told how the two Yao brothers were brought in. Their mother soon became a convert; and the wife of the older brother also received the word gladly. It meant much to her to have her husband quit gambling and greatly reduce the amount of opium which he consumed.

But the wife of the younger brother seemed to be of bad stock. She resented the decrease in the family income when her husband ceased to gamble, and could not respect a man who did not whip his wife when she misbehaved. The sweet savor of Christ, which was life to him, was death to her. In the course of a year or so it transpired that he had the strongest reasons for divorcing her. But at Shaowu there seemed to be only one way in vogue of dealing with such cases, and this was to sell off the woman to some man in a very distant place. Of course the the purchaser would not be a respectable man. Mr. Yao's relatives disposed of the woman in this way; and after a few years she jumpt into the river and ended her days. Soon after her divorce her family took advantage of my temporary absence to make Mr. Yao a good deal of trouble. He and they had to go down the river to the village where she was; and they had a boat wrecked

on a rock both going and coming, while he, traveling afoot, witnessed their sorry plight in both cases. Black mail was what they were after; but fortune did not smile on their efforts.

But I have sometimes found myself wishing that we had tried a little longer to save that woman. Chinese husbands do not feel bound to be always true to their wives; and there is an innate sense of justice which rebels against one standard for the man and another for the woman. A little over 1200 years ago China had a Woman's Rights Empress Dowager who made herself Emperor; and she took and maintained the position that what was right for a man-emperor was right for a woman-emperor. Her ministers and other high officers were all men; but she ruled with vigor and ability; and when in old age she resigned the power into the hands of her son she was honored with the title of "Coequal of Heaven".

(Note. It is not true that the course pursued by the present Empress Dowager is unprecedented. In fact she does not go so far as did her Majesty the Woman-Emperor, who retired her own son to a position like that of the Prince of Wales. According to Confucianism every woman should be in subjection to some man; and a widow should conform to the wishes of her oldest son. But in the present case the Emperor is lower down in the scale than a son; and one of his most important duties is to worship the deified spirit of the previous Emperor. Even in the case of an eldest son a widow with the backing of his uncles may regulate his conduct; but now at Peking the Emperor is like a grandson to the Empress Dowager. She outranks him; and when she is present at court, she is supreme, and can dictate his decrees. In the war of 1900 she also had the backing of his senior male relatives.)

CHANG HUOH K'IN.

One important point of contact with the people about us was found in the teachers and servants whom we employed; and in this way Mr. & Mrs. Blakely brought in two men who were of great value to us.

Promptly on getting settled down, they secured a Shaowu man for a teacher who in the course of a few months seemed to become interested in the truth, and in the spring united with the church. But during the following summer he developed consumption, and died in the autumn. After a time Mr. Yao, Jr. secured in his place a young literary graduate of the first degree named Chang Huoh-k'in. He was not a typical Chinese, but emotional, genial, wide-awake, inquisitive. His father was a Shaowu man who died while Huoh-k'in was a small boy; but his mother was the native of a region to the south of Foochow, where the people spend more on their religion than is usually the case. The family was left in straitened circumstances; and he was about to be apprenticed to learn the trade of making incense, when an uncle perceiving that he was a bright lad assumed the cost of educating him. He made rapid progress, and early ~~in life~~ won the first degree. But his religious nature was not at rest; and he turned to Vegetarianism.

Of this there are several sects of differing degrees of strictness, but all based on the general idea of forbidding to marry, abstaining from meats, reciting sacred books, meditation &c as means of storing up merit. It consists of works of supererogation ~~based on~~ through the perversion of good ~~acts~~ ideas. Thus pity is praise-worthy, and it leads to the doing of more than the discharge of ordinary duties, while the more unconnected with one the object of pity is the greater the merit. Religious devotions, reading good books, meditating on good sentiments, are all looked upon as meritorious things for which ordinary mortals have little time or inclination. One must have means and leisure, and be willing to make a sacrifice of them for these laudable ends. But in truth ~~with~~ the average Vegetarian

seeks not the virtue so much as the merit; and the people have a proverb which says "Save snake, save worm; not save two-footed man". It is all a dry and mercenary routine. So much pity, so much reading, meditating, praying secures so much merit. There is no thought of a Good Being who smiles on goodness; it is all I and what I have done. It undervalues the plain every day virtues, and neglects them for its works of supererogation. The student who cons the Confucian Classics till he can repeat them word for word, gains no merit; he has a secular end in view. But the man who drones Buddhist or Taoist Classics, or just repeats the name of Buddha over and over interminably, piles up the merit. If what converted Vegetarians tell me is true, some of the rank and file are honest though misguided; but the leaders abstain from nothing but marriage, meat, and earning a living.

Mr. Huoh-k'in was also a medium with the Chinese planchet pen; and there was a famous one near Shaowu. But sometimes it would not work; and then they would send for him. If he could see a good answer to the question asked of the spirit in the pen, he would make the pen write it. If not, he would make the pen write a mere scrawl. There was also a Shaowu man who had spent $1000.00 at Foochow in learning all the mysteries of locating lucky sites for houses and tombs; and Huoh-k'in had paid him fifty dollars for instruction in this art. Thus in it all he was part dupe and part deceiver.

When he came to the Blakelys he had about been the rounds of the various sects. He had bought live fish in the market and set them loose in the river. For over two years he had lived apart from his wife, and let her struggle on in poverty while he spent his earnings on Vegetarianism. But he had not found satisfaction; and one day as he was teaching Mrs. Blakely to read the Chinese Testament, he came across Peter's Vision; and this opened his eyes. At her invitation he ate animal food.

By and by he professed to become a convert to Christianity; and during our absence on furlough in 1881 he was received to the church. But he did not make a satisfactory convert. He showed no zeal in preaching the Gospel; and when called upon to make an address, his performance was weak and lame. Reports also reached us that he had told his friends outside that he had united with the church just as a matter of convenience and to please us, but that he did not believe our teachings. This state of things went on till, sometime in 1885, he was put in charge of our little Boys' School at Shaowu. It was an important part of his work to give the pupils daily instruction in the Bible; and he was not a man who shirked his tasks; and hence he studied the allotted lessons with care.

In the summer of 1886 we went down to Foochow to escape the summer heat and filth of Shaowu, and we took him with us to have as a teacher during our stay at the seaside. But our physician ordered us to Japan for the summer; and thus we left Mr. Huoh-k'in afar from his old associates and much dependent on the Foochow Christians for the society which he naturally craved. When we returned in the autumn we found him a changed man; and he made to me a surprising confession. He said that during the years that he had been a professed convert, he had remained at heart a Taoist, believing that the Taoist "Reason" was superior to the Christian "Gospel"; but he had come to see his error. On his return to Shaowu he had publicly confessed his past duplicity, comparing himself to the man without the wedding garment. He blossomed out at once into an earnest speaker and an effective worker. Once, when ~~we~~ he and I were touring together, we spent a night at a private house where he had been well known, and he told a little company, assembled for evening worship, how it was that he became a Christian. He said he had been a pretender till he came to teach that Boys' School; but every evening he would study over the Scripture

lesson for the next day, and as he did so, it was as if some one had stood at his elbow, and every little while had given his ~~elbow~~ sleeve a twitch, and asked him 'Now is not that good?' His was a case where the simple study of the New Testament without note or comment ~~did~~ began in his heart what all our preaching and reasoning had failed to accomplish; yet these had doubtless prepared the way. In the following years children were born to him and his wife, but died in early infancy, till a hint was given to our missionary physician that an evil disease was complicating the situation. He gave them both the proper treatment, and they now have a few healthy children.

The worst things that I have heard about The Vegetarians came from Chang Huoh-kin. As a preacher he was gentle but firm in dealing with the common ignorant idolator; but sometimes he was unsparing ~~with~~ of ridicule in dealing with a conceited Vegetarian. It depended on the bearing of the Vegetarian. His attitude toward them was something like that of Paul toward the Jews. He always welcomed the opportunity to converse with a Vegetarian, because he would probably find him a man interested in the subject of religion, and sometimes a man who was dissatisfied and seeking light.

The Rev. Chang HUoh-kin was ordained as an Evangelist in the spring of ~~1902~~ 1902; and he is now charged with the oversight of a large ~~part~~ portion the Shaowu field, especially the remoter parts. His varied experiences as Vegetarian, pretended convert, and real convert, fit him admirably for his work. But it requires much touring, a great deal of which he does on foot; and alas, both he and Pastor Iao are ~~aging~~ aging rapidly. Very many of the Chinese go to pieces physically soon after they pass their fiftieth birth day. At the very best, it is a sad thing to be born and reared anything but a Christian.

IV

FAN HING CHUNG.

We found at Shaowu a small community of Chinese Mohammedans whose presence was in some ways helpful to us. They were disposed to be friendly ~~to us~~; and as their religion forbade their eating pork, the authorities permitted them to butcher cattle privately; and we could quite regularly secure beef from them. But their religious scruples did not extend to opium. There was one leading man among them whose son had come near being educated for their priest; but this man became an opium fiend; and when the Blakelys sought for a youth to train as a servant, he ~~sought~~ secured the position for his son in order that he might have the money to buy opium. His son was a quiet, diffident youth, aged about 19, and attended faithfully to his business. It was below his natural station in life; but the needs of his besotted father left him no choice. It is a prevalent custom in missionary families in China to have morning prayers with their Chinese help in their vernacular. The Scripture lesson is "read round", and all who can take part in the reading. This was benefitial to Fan Hing-chung; and when the Blakelys broke down, Dr, Whitney took Hing-chung to train for a hospital assistant.

He became a sincere convert without opposition from the Mohammedans. But it is a striking illustration of their isolation from their Chinese neighbors, who dote on pork, that Fan Hing-chung had hard work to overcome his repugnance to "hog meat". But he developed no taste for medicine, and in the end became a preacher. He is not eloquent, yet has done good, solid work of permanent value.

Though diffident, he is no coward. Though usually very complaisant to our wishes, he knows how to quietly, firmly, dissent. At the time of the war with France in 1884, Mr. Woodin and I while in the interior met a brigade of Chinese soldiers bound for Foochow. They were not over friendly

and at one point several gathered about us with an air of hostile suspicion. But Mr. Hing-chung met their questions with such a calm, quiet bearing that they were soon satisfied to leave us alone.

At another time some settlers along the banks of the river, from 40 to 50 miles below Shaowu had a little war with the boatmen from a certain part of the Province next west of Fookien. In a quarrel over a quart or two of salt the boatmen had murdered three of the settlers; and then a swarm of the settlers had killed thirteen of the boat company, among them the head boatman and his whole family. This was in December, and the next May the boatmen quietly got together nearly a thousand men to swoop down on the settlers. Most of these men were opium fiends and other renegades going for hire and plunder; but the leaders went conscientiously as avengers of blood. Hing-chung and I were returning from a tour on a boat belonging to the same region at the war party when we met the fleet going down the river; and a small company of the boats turned aside to compel our boat to go with them. A worse looking set of men I never saw or want to see; but here again Hing-chung's quiet firmness so far restrained them that they only impressed two of our five boatmen. In the fight to which they were going, the boatmen at first swept all before them, killing, plundering, and burning; but they went too far, were driven back with great slaughter, burned all their boats which were heavily loaded with plunder, and sneaked away. Those settlers had settled in that region after the Tai-ping Rebellion.

Mr. Hing-chung had a mother and a little brother to provide for, and so could not lay up money to buy a wife; but there was the daughter of a Christian off in the country, and we hoped her parents would be willing to forego much of the extravagance connected with the marriage ceremony, and make it practicable for Hing-chung to marry their daughter. But she herself said "No, when once I am married it will be nothing but lug babies all the rest of my life; and I'll not abate one whit of my bridal parade." Later on, however, a young widow was found who has made him a faithful and fruitful wife. They have a fine family of five sons

and two daughters; and He has had to be very frugal. Recently rice became so dear that his income did not suffice to feed the family, and his speech for once lost somewhat of its calm composure. Yet his church was doing more for him than we had asked of them; and the money appropriated by the Board was all used up, while other preachers were also hard pressed. What could we do? We increased his salary with back pay. The Lord will Provide.

Fan Hing-chung's mother followed him into the fold, and his young brother, Sie-chung early entered our Boys' School. The word chung, which forms the second part of the names of the two brothers, means faithful. Hing means to do while Sie means minute; and the two names may be translated "Active Fidelity" and "Minute Fidelity".

(Note The Chinese have surnames, usually monosyllabic, which are handed down from father to son. But given names are not transmitted . It would be very improper for a junior to have the same name as a senior relative, or a pupil to have the same name as his teacher; and once in our Boys' School a lad had to change his name because it was the same as the teacher's. Names are dissyllabic. A clan will have a series of words which are to constitue one part of the names of succeeding generations; and all men in the clan who are of the same generation will have the same word for one half of the name. We had one preacher for whose sons the clan word would be Teh , to get. But in the Chinese New Testament Peter becomes Pe-teh; and so this man named two sons Teh-jen and Teh-ling, i.e. Get-men and Get-souls, in allusion to Christ's promise to Peter.)

Fan Sie-chung was a good boy and a diligent student, and did fairly well in his studies. He became a preacher; and a wife was provided for him in a peculiar manner. A Christian, a few years before his conversion, had sold a little daughter; and ~~in a few~~ after several years, a family who had bought her were about to resell her to a barber, against which trade there is a strong caste feeling. But they could not do this without first giving her parents

an opportunity to redeem her; and this they wished to do, but had not the money. So Mrs. Walker and I advanced the money, about $27.50, and received possession of the girl as security for the repayment of the loan whenever she should be married off. Mrs. Walker had her feet unbound, and put her in ~~Pastor~~ Mr. Yao's family where she had good Christian nurture and was taught to read. She was a girl of average intelligence, but small of stature and troubled with goiter. From documents which came to us with her we learned the history of her past life. While but a babe she had been sold off to be reared for a wife; but they had treated her so cruelly that the neighbors and relatives had interposed, and had her parents redeem her. Again she had been sold off, and again treated cruelly, and again redeemed; and this third time she had been redeemed by us. I suppose that her goiter and small stature had had much to do with all this. Each party in turn had discovered the defect only after they had bought her, and had vented their chagrin on the child till her parents were moved to rescue her. The last family seemed to be folks of a kindly disposition; they had not been cruel to her, only they sought to relieve the family of her by selling her to be a wife in a family of low caste; and when we took her away, they all shed tears as they bade her good by. She has made Sie-chung a good little wife, and has borne him several bright healthy children. Her husband was at first located in a town where there were some powerful adversaries, and only a few weak Christians. He had a real hard time of it; but now they are located in a town Vermilion mouth where there are a number Christians, and but little opposition. They are not bright, particular stars; but the time and money and prayers spent on them have not been thrown away.

VIII

TWENTIETH TOWNSHIP.

Each county is divided into townships, which vary in size according to the amount of rice fields in each particular section. The county of Shaowu has fifty odd townships; but these are rarely spoken of in naming localities. One exception to this, however, is the Twentieth Township. It is very mountainous, and consequently very large. Three peaks, each of which attain an altitude of fully 5000 feet above the sea, and a few others which come a few hundred feet short of this, all green to the very tip, tops, constitute the most striking feature of the scenery; but immense parks of bamboo cultivated for the manufacture of paper are another most beautiful feature ~~of the landscape~~, while dark forests of pine and deal also have a place in the picture. In the summer there may be seen such a solid, magnificent expanse of green of various shades as is rarely met with any where in the world.

Dr. C'hĕn's mother had come from this region which is about twelve miles west from Yang-chin K'ĕng. In this region there ~~were~~ are several villages inhabited entirely by families with the surname of Bear; and Dr. C'hĕn represented them to us as superior in morals to most country villages. In the spring of 1887 Mrs. Walker, our daughter, and I, made a tour of the region accompanied by Dr. C'hĕn and had a very interesting time. Soon after this Dr. Ch'ĕn induced an old man and his two sons to announce themselves as Christians, and this stirred up opposition. One of the head men of the largest village of the Bears (the one where they were to give so Bear a beating), put out a notice that anyone who became a Christian would be expelled from his clan; but the old man and his sons belonged to another branch of the Bears, and lived in another village. In that region the main business is the production of bamboo fiber for the manufacture of paper; and it passes through quite a a long process, so that it is rare to find two lots of fiber which are at exactly the same stage. Now it so happened that at about this time the

old man's younger son missed some of his fiber, and found it mixed up with that of another man, who was thereupon adjudged by the villagers elders guilty of theft, and fined forty dollars. But the father of the thief refused to believe that his son was guilty; and, besides, he was foster brother to a man who held a very influential position in the Yamen of the Shaowu magistrate. Here was a fine opening for the opponents of Christianity. They had the father of the thief lodge complaint of blackmail against the old Christian and his two sons; and thereupon the old man and his younger son backed out. But the older son stood firm; and then the old man and his younger son were dropt from the accusation, while all the adversaries combined against the older son.

At this time the missionaries were all away at the seaside for the summer; and when we returned in the autumn we found the older son in a pretty bad fix. More than one false charge had been lodged against him, but especially was he accused of relying on the power of the foreigner to impede the course of the law; and his accusers did imagine from his firmness that I was backing him up and inciting him, when all the while I had known nothing about it. In their efforts to egg on the Magistrate they went so far in calumniating me, that I took the matter to the Shaowu Prefect. I did not meddle with the Christian's case, but merely asked the Prefect to investigate the charge that I had been meddling in it. But in China one is never taken to mean just what he says; and the Prefect, who was a nice old gentlemen with some knowledge of foreign affairs, had the case promptly settled, the Christian released, and his accuser punished. This last was really too bad. He was a mere tool in the hands of the persecutors, and had mortgaged all he possessed to carry on the suit. A few years later, as the result of family quarrels growing out of these mortgages, he attempted to commit suicide by swallowing opium; but a Christian who had some foreign remedies, gave him sulfate of zinc, and made him throw up the opium. His foster brother in the Yamen lost his

lucrative and influential position in the magistrate's Yamen; but while this was ostensibly because of his connection with this case, it was in fact due to the efforts of men whom he had injured, and who had long been seeking an opportunity to pay him back. A few years after_ward he was about to regain his position; and I was asked to interfere to prevent this; but of course I declined to do so.

One quite valuable worker came to us from the Bears. The milk name by which he was first known to us was "Little Beggar"; but his clan name was Glory Effulgent. He was over-fond of wine and of cards, and his widowed mother had all but disinherited him, when Dr. Ch'ěn won him to Christ. At first his mother tried to win him away from us by promises of liberal treatment; but he stood firm, and in time won her over, with his brothers, so that they became a Christian family. Quarrels and law suits seemed to be the main fault of the Bear villages; and Glory Effulgent was very skilful as a peace maker. At one time we had a church there of twenty-four members, every one of whom was a Bear; but some of these have backslidden, and some are dead, while later additions have included persons of other surnames as well as the Bears. Glory Effulgent became a preacher and was stationed among his own people for several years. The region has its own dialect, and every village has its own private brogue; and he was the only man we had who was familiar with all this confusion of speech. But at length there grew up a split, and there was ~~much~~ complaint that he was spending too much time on business and outside affairs, and was partial to his own near relatives. So we removed him to another place.

The signal victory that we won in ~~the first~~ that case of persecution, had in the end a bad effect. There were many both in and out of the church who could not understand or appreciate our motive in rescuing the man from his enemies, nor ~~understand~~ comprehend why we were so successful; and other converts when they got into trouble ~~with others~~, expected us to do the same for them. When we refused, they were quite apt to jump at the conclus-

ion that the preacher, "who of course had our ear," had not heartily espoused their cause.

The Twentieth Township makes a beautiful summer resort. The nights are delightfully cool, and even the mid day heat is never oppressive. There are long winding walks among the bamboo groves, and deep glens and high peaks for mountain climbing. For a score of years the Sabbath services have been held around from village to village; and to attend these services when we were there in the summer, sometimes meant a delightful stroll of a mile or so, and sometimes a climb of a thousand feet or more. But now they have a chapel at the most central village.

At first we used to rent rooms in a Chinese house for a month or six weeks; and once we had the use of a new house offered to us rent free. The widow woman who had had the house erected, offended the carpenter who was building it, and he maliciously had the house hoodooed, she believed, by the use of evil charms at a critical point in its erection. The owner was sure that if we lived in the house for a while the evil spirits would leave it. But she was very anxious that she should move in before we moved out, fearing that if the house were left vacant for even a few hours, the evil spirits would slip back in again. But now the Blisses and Walkers have each a neat cottage where cleanliness as well as comfort can be secured.

But it is not well that we should remain too long at a stretch at Shaowu so isolated from our fellow workers; and now and then we must spend a summer with other missionaries near Foochow, though the going and coming consume at least three weeks, and must not be too late in June nor too early in September. It usually compels an absence of nearly four months. Alternate summers in Twentieth Township and at Kuliang near Foochow seem to be the best plan.

I IX

YANG K'OU.

This is the name of a market town about 80 miles below Shaowu with a heterogenious population from different parts of the Fookien Province, and from the eastern side of the province next west. It is at the head of navigation for the largest size of boats on the central branch of the Min River; a number of different dialects are spoken; social ties are very loose; and iniquity abounds.

When, in the spring of 1873 we sent three pairs of preachers into the interior, this was the first point at which they rented a chapel; and at the start we met with some encouragement. But, owing to the fluctuating nature of the population, and the evil surroundings, we secured little that was permanent. The Foochow preachers whom we sent there found it unhealthy; and we thus had great difficulty in keeping the stationed manned

But there was one cheering exception. ~~to this~~. One of the earliest converts was a tea farmer from the southwest part of the province, surnamed K'ueh, and bearing a name which might be translated as Flourishing Pine. His father had brought him to that region when a small boy, and he could speak a number of the different dialects heard on the streets of Yang-k'ou. At the time that he first heard the truth, and first read a Christian tract, he had begun the use of opium, and was also something of a gambler. But he broke square off from these things, and seemed to realize that he had been delivered from evil. During the tea season in April ~~May~~ to ~~June and~~ July he employed a number of men to pick and cure tea, and was prompt to preach the gospel to any who would listen. In this way he was the means of several conversions. When we found ourselves unable to man the place from Foochow, we first pursuaded him to leave his tea farm, and come to the Yang-k'ou chapel to assist the preacher; and when our last Foochow preacher failed us, we had to put Mr. K'ueh in full charge of the work. He was earnest and faithful; and yet it is doubtful

if he accomplished any more as a preacher than he had as a Christian employer of labor. His wife was a quiet little woman; but they had no children. After several years he bought a boy to rear as an adopted son, a thing which may strike us as very singular, but is not at all uncommon in many parts of China. It leads indirectly to kidnapping; but in the case of this boy the parties who sold him seemed to give a clear record of where he had been bought, together with his parentage, age, and birthday. Next he bought a little girl to bring up as a wife for the boy. Before the children were grown up the preacher's wife died;- died a triunphant Christian death. But after the boy reached his teens, he gave his father much trouble; and it seemed for several years as if he would go to the bad. ~~But~~ However, he is leading a consistent life, and is a good worker. He and his wife have two ~~or three~~ bright little children.

Sometime after the death of the preacher's wife he married a widow who proved anything but a suitable companion. She called herself a Christian and observed the forms of religion; but her influence on him was injurious. Divisions arose in the church which her temper did not help to heal; and a portion of the Christians withdrew and formed a church of another denomination. Yet this was not an unmixed evil; for those who withdrew all spoke the Foochow dialect, and their preacher did ~~the~~ so also, while the services in our chapel were conducted in the Mandarin dialect. About seven years ago we concluded that the needs of the work at Yang-k'ou required a better educated man; and we attempted to associate such a man with Mr. K'ueh. But he was utterly opposed to such a plan; he, or his wife, seeing nothing in it but an attempt to supplant him. We had a long and trying time with him. He seemed to be entirely under the influence of his wife, of whom Pastor Chang Huoh-k'in said, "She does not give the smallest shred of evidence that she is a saved person." In 1905 we superannuated him at Shaowu; and a year later we let him go back to the city of Shun-ch'ang about ten miles above Yang-K'ou. ~~The ya year~~'

The year spent at Shaowu had a good effect on Mrs. K'ueh as well as on Mr. K'ueh; and they conducted themselves quite well at their new post. Late in the autumn I went down the river to meet Revs. Beard and Hodous who were coming up to promote Y. M. C. A. work and hold revival services. I found Mr. K'ueh very ill, and in a day or two he died. The Yang-k'ou church had the body brought to that place and interred with unusual honors. In that part of China coffins are made of the butts of two trees, and very large trees are expensive, while the size of the coffin measures the amount of honor shown. On this occasion the trees were very large, 2 feet thick. Sixteen men carried the coffin through the two main streets of the town, and on to the foot of a hill on which in a very sightly spot the grave had been dug. At the foot of the hill ropes were brought; and with some pulling, and some lifting, and some pushing, about forty men forced the coffin up to the mouth of the grave. This was a horizontal excavation in the side of the hill into which the coffin had to be pushed endwise; but this part of the funeral was in the hands of a master workman. The hole fitted the coffin like a glove, and the coffin slipped in on bamboo skids without a hitch or any ungraceful exhibition of force. A number of banners with various honorary inscriptions on them were carried in the procession, three of which stated that an American D. D. and two American A. M. had honored the dead with their participation in the funeral exercises.

It sometimes seems that a Chinese convert who was very earnest and good in middle life, would in a measure retrograde in the second childhood of old age; and this is due to infirmity of the memory and not to any real backsliding.

Pastor Chang now makes Yang-K'ou his home. He found the church living on a low spiritual plane; but they received some very plain preaching in a teachable spirit, and have had some precious seasons of refreshing from on high. An earnest and able preacher is in immediate charge of the work; and the church has undertaken to raise all his salary this year (1907), beside doing much in other directions.

When Mr. K'ueh was a lad of about 14 or 15 the city of Shun-ch'ang was sacked by the T'aip'ing Rebels. At that time is was a rich and populous city surrounded by a good wall manned by a strong garrison of soldiers; and the people from all sides had taken refuge in it. The rebels tunneled under the wall and laid a mine, which was exploded one morning just at the break of day, and they came pouring in through the breach and sweeping every thing before them. The aged and the children were spared, but adult males were slaughtered without mercy. Women could be spared to be the temporary wives of the soldiers; but many of them chose rather to die. In that region one sometimes comes across a filled up well into which women had thrown themselves to escape from the rebel soldiers.

Young K'ueh was in a large temple crowded with refugees. The rebel soldiers appeared at the front entrance cutting down the men, who rushed to the back entrance only to meet other rebels; and, as they swayed back and forth, he threw his arms around a pillar, and clung to it till the carnage made a clear way for him to the door. He ran out through this, and hurried with others to the wall where they were jumping down from the top. But looking down he saw rebels there killing the men as fast as they came. He turned and ran and soon saw an elderly rebel to whom he fell on his knees and begged for mercy. The rebel raised him up and was starting off with him when a fierce young rebel claimed that K'ueh was too big to spare, and after some dispute gave him a slash on the forehead which felled him to the ground, but fortunately did not fracture the skull. They left him lying there; but he soon revived, and seeing another elderly rebel leading a cow as his part of the spoils, he knelt to him. The man tied his cow, and led the lad away to head quarters where his wound was carefully dressed, and made rapid recovery

In a few days the rebels having met with a repulse further down the river, started back into the next Province west. K'ueh and another lad were put in charge of an elderly man who treated them well, and urged them not to try to run away; but soon they dodged into the wayside bamboos and escaped

V

CHEN MING WANG.

by J. E. Walker, Shaowu

At the time we went to Shaowu Chen Ming-wang was a Chinese physician residing in the village of Yang-chin K'eng about 2o miles S. S. E. of Shaowu. He had learned how to vaccinate from Cantonese who came to Shaowu in connection with the tea trade, through whom also he secured the vaccine virus; and this was a source of considerable income. He was also what might be called a captain of hundreds. The people throughout that region are organized into ~~a Lien-chiah~~ Lien-chiah by tens and by hundreds, or by localities. It is theoretically a sort of militia for defense; and every important village has its Lien-shou or heads of the Lien-chiah. But in fact it is a part of the machinery for grinding money out of the people by fines, mulcts, and black mail, Dr. Chen had thus a good income; but it was a case of "easy come easy go;" or often a case of what the Chinese proverb says "Unrighteous come, unrighteous go".

When he heard that a foreign doctor had come to Shaowu to reside, he wished to visit him and learn more about Western remedies. But he heard frightful tales about how we enticed people into our houses and butchered them to make medicine of, and he feared to come. A relative, however, who lived a few miles from Shaowu told him " I have been all through their house; and there is no danger. Come with me, and I will take you there". One visit dispelled all his fears; and in time he became so frequent a visitor as to weary Dr. Whitney by his continual coming. But Dr. Chen was deeply impressed with the foreign doctors kindness and readiness to impart information. Among the Chinese knowledge is private property; and they expect pay for it just as much as for land or for labor; and Dr. Chen greatly admired the Western physician's generosity.

One day after considerable conversation about the healing of dis-

eases, Dr, Whitney exclaimed with much earnestness "All this concerns only the healing of the body. It is the soul that is important"! Dr. Chên hardly knew what to make of this remark. He was quite a religious man; but his religion referred only to supernatural help in this life, and in his case especially to such help in the healing of diseases;- their diagnosis and treatment. But this remark set him to thinking."What is the soul; and why is it more important than the body?" So he conversed with Mr. Yao, Jr. and others; and he bought Chrisitan tracts, and read and pondered, cautiously but steadily working his way toward the light.

A few months after this the Walkers were about starting home on a furlough; and our health was such that it was thought uncertain whether we would again return to China. When we were packing up, Dr. Chên came to purchase one of our foreign lamps &c, and he remained over the Sabbath to attend our worship. In my farewell sermon I remarked that "we might never meet again on earth, but this was a small matter; if we were faithful, we would all meet again in heaven." This made much clearer to his mind the import of Dr. Whitney's remark that the soul is the important thing. We bade him good by, promising ourselves that we would pray for him; but in the excitements of the home visit he slipt from our minds.

Late that summer, with the help of a Chinese dictionary I wrote Mr. Yao,Jr. a short letter, and in due time came his reply saying that "it was as if it had come from a second sky above the sky;" and then he went on to tell me of a wonderful work that had started up in a village 20 miles south of Shaowu. Later on Mr. Hartwell and Dr. Whitney made a tour of the Shaowu Field, and wrote us of the wonderful work at this village; but strange to say we could not recall the man or the place. However, a day or two after our return to Shaowu, we saw him coming into the yard and at once remembered who he was, we soon learned from him his re-

religious experiences. After our departure for America, he had decided to be a Christian; but he thought he must wait till Sunday when Christ would come down to be invisibly present with his worshipers. So on Sunday morning he put on his best clothes, ate his breakfast, and went into his bedroom to pray. But his mouth seemed sealed. He struggled and struggled till the perspiration rolled down his face; but not a word could he utter. He felt a good deal depressed, and got up and went out and sat around awhile. But he had been very slow and careful in making up his mind; had felt sure of each step; and now he was not going to give up in a hurry. So he returned to his bed room and knelt again in prayer; and this time the Spirit came down upon him. His mouth came open, and he poured out his soul in prayer to his Redeemer. From that time on it seemed just as natural for him to talk about the Gospel and the value of the soul as it is for most mortals to talk about food and dress and money. He freely sacrificed time and strength and means, and was the instrument of bringing in over fifty converts. One evening when we happened to be visiting at Dr. Chên's, and a few of the Christians had dropt in, and asked them each one "What evidence have you that the Holy Spirit has renewed your heart?" A cousin of Dr. Chên said "Before I became a Christian I was exceedingly afraid of evil spirits; I had charms and amulets all over the house; but still I felt no peace. But when I believed in Christ, that was all taken away. Dr. Chên said "I have one big evidence. Before I became a Christian I had little to say to anybody. If a man came to see me on business, I would transact it, escort him to the door, bid him good day, and that would be all. But now I want to talk with even the beggars about the importance of their souls; and if I can find a willing listener, I will talk to him half the night."

He sometimes ran the risk of violence in his zeal. Once he made an appointment for me to meet him at a certain village where were a few believers. I did not find him there; but the next fore noon he came along in a happy frame of mind. About a mile and a half away from the

V. 4

the village ~~where we were~~ to which I had come, was a much larger village of the same surname and ancestry who were angry with him for introducing foreigners and their religion into the region; and they had promised him a severe drubbing the next time he showed himself there. He had gone to this village the evening before and told one of the head men, "Here I am, ready for the beating." But to his astonishment this particular head man gave him a friendly welcome, said "The doctrine you preach is good," and spent the evening in conversation with him about it.

He had no children of his own, but had an adopted son named Chia-t'ai who seemed to be following in his footsteps. He was taken on as a theolog, but afterward changed to a medical student. He spent a summer with Dr. Whitney at Foochow, and then just as Dr. Whitney was returning to Shaowu, Chia-t'ai came down with typhoid fever. He was nursed carefully all the way on the slow voyage up, and turned over to Dr. Ch'ěn, with the worst past. But soon after we heard that Dr. C'hěn himself had a fever; and then in a few days came word that he was dead.

The next morning Mr. Yao, Jr. and I hurried off afoot across the country, and reached the house about 11 A. M., where we found the heathen relatives making a lot of trouble. They believed that Dr, Ch'ěn had been well paid for his success in bringing in converts, and that he had left a considerable sum of money, of which they were determined to have a share, especially as Chia-t'ai was only an adopted son. It was only after much pleading and protesting that we induced the heathen relatives to let the burial take place. Then the corpse, dressed in its best clothes, was laid out on a large board, inclined at an angle of 25 or 30 degrees; and when all was ready, a sister-in-law of Dr. CH'ěn went up to the head of the corpse and shouted to it that his cousin Deacon Ming-fung had embezzled money which should have come to Dr. Ch'ěn's widow; and then Dea. Ming-Fung went up to the corpse and shouted out his denial of the charge. After this we had the burial service, and carried the body out to the family hill. But even there we found that the heathen rela-

tives had made trouble, and had forced them to dig the grave lower down than where it rightfully should have been.

For a year or so after this Chia-t'ai seemed to do well; and then he got to running with a bad crowd, and went to the bad. Several times old friends of Dr. Ch'ěn came to us with plans for his reformation, when he was in straitened circumstances; but these always involved pecuniary help; and this we dared not give. There seemed to be rooted in his mind the idea that we were greatly indebted to his father for his fathers zeal and success in bringing in converts, and this vitiated all efforts for his reformation. We sometimes find this idea deeply rooted even in the minds of genuine converts. It is one of those inheritances from paganism, which all hinder us much in the nurture and training of converts from idolatry.

When we first knew Dr. Chěn he was a widower; and without our approval he married a widow who proved to be a thoroughly bad woman. He put her away, and married another widow who proved to be very stupid. At the time of his burial she was a very ~~handy~~ convenient puppet in the hands of the heathen relatives. She was persistent in charges of embezzlement against Chia-t'ai; and it may be that she had better cause of complaint than we had any idea of.

VI (& VII)

SOME OF DR. CH'EN'S CONVERTS.

As a result of the first revival following Dr. Ch'en's conversion ten men were received to the church at his village. Some of these turned out well and some did not; but in this respect they did not fall below the average of converts from raw heathenism.

Prominent among these was a cousin by the name of Ch'ěn Ming-fung who was a well-to-do farmer, and also a butcher by trade. He was very superstitious and rather too fond of liquor, besides being an inveterate tobacco smoker. But his conversion wrought a thorough change in him in all these respects. He lost his eldest son under trying circumstances; and his neighbors tried to frighten him with the idea that it was a visitation from the idols. But his answer was "God has taken my son home to Himself." (His son had passed away peacefully trusting in Jesus.) " If the Emperor had summoned him to Peking, we would all have had a feast and great rejoicing; but to be with Christ in heaven is far better than office in the Emperor's palace." His face wore a look of deep, quiet, peace fully in keeping with his words. He has always been a very active worker. He often accompanied his cousin the doctor in his visits to various villages near and far; and he has always pursued the same course with workers who have been stationed at his village.

In all that region each important village has a fair once in five days; and at Yang-chin K'ěng and another village, three miles away, Deacon Ming-fung and his younger brother, Ming-wu, regularly sold fresh pork. In fact most of their butcher business was in connection with these two fairs. Of course about once so often a fair day would come on the Sabbath which was very awkward. On such occasions Ming-fung would come to meeting the same as on other Sun days. Ming-wu also was a believer, but would not close up the shops on the Sabbath. Things went on thus for several years; but at last a change was made for the better, of which more anon.

Among Dr. Ch'ěn's old friends at Yang-chin K'ěng was an elderly man and his two sons, of the surname of Yang, whom he had almost persuaded to become Christians. But their friends and relatives said to them, "You have property, you have power, why should you jeopardize these for a foreign religion". This turned them back. But in few years the old man and one of his sons were dead, and the property all squandered on opium and gambling. The remaining son sold the family residence to Ming-wu, and went away to pick up a living where he could.

At this time one of the head men of the militia organization was a thoroughly bad man and an enemy of the church ingeneral, and of the Mings in particular. It so chanced that on a certain Sabbath when it was fair day at Yang-chin K'ěng, Ming-wu handed a few pounds of pork to a relative of this headman to deliver to a nearby neighbor of his; but the pork never was delivered. Ming-wu accused the man of theft, and he replied by going with some friends to the butcher shop to give Ming-wu a beating. But Ming-wu was a very powerful man, and with the help of a few friends who rallied to his defense, the attacking party got the worst of it. Then this head man took the matter up. He killed a chicken, smeared the blood about the mouth of his relative, and asserted that he had received internal injuries which were likely to prove fatal. Ming-wu was terribly alarmed, and allowed himself to be bled to the sum of nearly $400 in the settlement of the case. But from that on, he so arranged his business as to keep his shop always closed on the Sabbath.

A year passed by, and then the head man and his party got hungry for more black mail. When Mr. Yang sold out to Ming-wu, one room in the house was reserved for the use of Mrs, Yang. One Sunday afternoon when every body else had gone to meeting Mrs. Yang locked up the house, and went on a visit to a neighbor's, and soon afterward the house was discovered to be on fire. By the time the Chrisitans had reached it and broken in, the flames were beyond control, and ~~they~~ made a clean sweep of

~~everyth.~~

everything. The next morning Ming-wu laid the blame of the fire on Mrs. Yang; and when she denied any responsibility for it, he, as he asserts, laid hold of her to take her to the site of the fire, and prove to her that it originated in her bedroom. Then the head man saw his chance. He took possession of Mrs. Yang, asserting that Ming-wu had choked her, and so injured her throat that she could not swallow, and would starve to death. But he and Mr. Yang (who had been called home) offered to settle the matter for $100. Ming-wu refused to do this, and the head man accused him of murder, at the Shaowu Magistrate's ~~of murder~~. The next Monday it came in my way to visit Yang-chin K'èng; and I was taken to see the woman who was still in the hands of her husband and his party. They gave her a mouthful of water, which she pretended to try to swallow and then spued out. She had a brother there however who privately told us that they were forcing her to starve herself, and that they had a cup of poison ready to give her in case she broke down. We sent off in haste for Dr. Bliss who came early the next day accompanied by Mr. Yao, Jr.; and after examining the woman he informed us that ~~the woman~~ the was being starved, but that there was nothing the matter with her throat. Thereupon the Christians ~~took~~ got possession of the woman; and Mr. Yao took her to Shaowu, where they soon had her eating three good meals a day.

The case had to go to trial, and was of course decided in favor of the two Ming brothers, though they had to pay out about $40 in fees &c. But their adversaries never again attempted to black_mail them. Such cases of blackmail are fearfully common; and if we only would and could do for every one who needed it, what we did for Ming-wu and Ming-fung in this case, we would have hundreds of respectable people who wished to be Christians. Ming-fung was involved in both these cases because being the older brother he was held responsible for any criminal acts of his younger brother. This is the law in China. Parents and senior relatives have authority over their juniors, and are responsible for their good behavior.

VII

OTHER FRUITS OF DR. CH'EN'S LABORS.

Dr. Ch'ěn had a distant relative surnamed ~~Jewel~~ Vermilion and named Roof Beam, The Chinese give this name to the central timber in the frame work of the roof, which is about the largest and most important timber in the house. But almost every man is known among his neighbors and relatives by a baby name, or in Chinese phrase a "milk name". The name by which we first knew Mr. ~~Jewel~~ Vermilion was his "milk name" "Impish Dog." He kept a Chinese drug store about six miles from Shaowu, a little off the road to Yang-chin K'ěng, but on the direct main road to the southwestern parts of the Prefecture. He was addicted to gambling; but under the labors of Dr. Ch'ěn he became a believer, and wished to unite with the church. Dr. Ch'ěn told him, however, "When you have not gambled for a whole year I will recommend you for membership". He fulfilled this condition, and now for twenty years he has been a strong beam in the church. The Christians esteem him as having power in prayer for the sick, and especially in driving out evil spirits. Folks who think they know it all, may smile at this last. But when a man with the learning and culture of Dr. Nevius, as the result of long observation and thorough acquaintance with the Chinese, passes from disbelief in these diabolical possessions to a firm conviction that they do exist among the Chinese, we do well to suspend judgment in this matter; and those who know the dark and horrid experiences of the Chinese, must at least accord them profound pity.

Mr. ~~Jewel~~ Vermilion's drug store was for several years a place where Sabbath services were held regularly; and a few of his neighbors were won to the truth; but ~~its~~ the position of the village on the main road tended to make it a little center of iniquity; and ~~for some years now he has been a partner in the~~ Dr Whitney induced him to come to Shaowu and then a Christian drug store in the Shaowu East Gate Suburb, which ~~does~~ is now doing a large business in foreign medicines. His two daughters are the wives now of ~~the two~~ sons of Mr. Yao, Sr. who though such a poor Christian himself, left

~~us there~~

us three sons who have been a comfort to us. Of these two daughters, the younger, studied a few years in our Woman's college at Foochow; and they have a brother Job, who is one of the brightest and most promising of the advanced pupils in our Boys' Boarding School at Shaowu.

But a more unique convert was an elderly man also surnamed ~~Jewel~~ Vermilion, who lived about six miles from Shaowu on the direct road to Yang-chin K'ĕng. He was a simple hearted man, who, even as an idolator, seemed to have a desire to know and do what was true and right. He was a zealous Vegetarian idolator of the "Three Rulers" sect. These three are T'ien Kuan, Ruler of Heaven; Ti Kuan, Ruler of Earth; and Shui Kuan, Ruler of the Waters. In their worship certain days in the year are devoted to abstinence from animal food, and the reciting of prayers. The images of the Three Rulers occupied the place of honor in his house, which is a shelf at the back end of the "Guest Hall". They were about the size of an ordinary doll; and he had been carved ~~them~~ out of hard wood by his own hand. He had made many converts to this form of idolatry, while pursuing his voacation as a school teacher in various villages.

One day Dr. Ch'ĕn attempted to interest the old gentleman in his new found faith: but Mr. ~~Jewel~~ Vermilion replied "Foreign Spooks' religion;- what do I want of it"! But Dr. Ch'ĕn presented him with some Chrisitan tracts, and asked him to examine them. They lay on a shelf untouched for a while; and then one day Mr. ~~Jewel~~ Vermilion, having nothing to do, took one up, out of curiosity, and began to read it. But he soon became intensely interested, and for three days gave his whole time to those tracts; and then at the end of the third day he pitched his three idols out of doors. But an old lady came in and said to him, "It is for you to do as you please with your own idols; but if you leave them lying around out there, some child may play with them, and be visited with the colic." So next morning he gathered them up and made fuel of them to cook his breakfast. It is the common belief that if one treats an image with disrespect, the spirit

~~the spirit~~ which is supposed to inhabit the image will ~~visit~~ in which an attack of colic on the offender; and Mr. ~~Jewel~~ Vermilion could not have taken a stronger way to show his thorough conversion than he did by splitting up his idols, and cooking his food with them. Dr. Ch'ěn soon brought him to Shaowu to be baptized; but I found that while he had clear ideas about God, he did not understand about Christ and his Gospel. But Mr. Yao, Jr. and Dr. Chěn were so confident that he was a converted man and a fit candidate for church membership, that we admitted him; and in course of time he came to love and prize his Savior very much.

Once he went with me to visit a region where he had often taught school; and we went to a large farming village, where on Sunday a prosperous farmer invited us to his house to have meeting. This he did as being a leading man in the village where we were guests. I presented the truth in regard to God as the one source of all and the one proper object of worship; and he assented politely to every thing I said. Then my Chinese teacher, who had accompanied me, spoke along the same line for about forty minutes; and then Mr. ~~Jewel~~ Vermilion arose and gave his experience in renouncing idolatry and embracing Christianity. He was concluding his talk with a few simple, pointed words about the sin of idolatry, when suddenly our host started up with an astonished look on his face exclaimed, "What, is it wrong to worship idols?" My teacher replied, "Yes; Mr. Walker made that plain. Perhaps you did not understand him." "O yes", he answered, "I understood it all, but I wouldn't believe it."

Mr. ~~Jewel~~ Vermilion lived to be over eighty, and was quite feeble toward the last. But one morning he said "Jesus is coming for me", dressed himself, and soon after quietly passed away.

And now a word as to Chinese Idolatry. In 1871 I read in a standard work that the Chinese were not idolators; but when I went and lived in China, I found that among the masses Budhism was thorough going idolatry; while Taoism, though dealing more with invisible spirits, had much ~~given~~ of image worship. Again I am repeatedly told by persons who have never been in an idolatrous country that the image itself is not worshiped, but is used only as a symbol and a help in fixing the attention. This seems to be true of some thoughtful idolators; but some of the more intelligent Budhists of China say that they worship the spirit in the image. Some combine the two views, in a sort of Pantheism and say that spirit is present in everything, and anything might be an object to which worship could be directed, but that the images of Budha, or of other holy men of old, are best suited for the purpose.

But to the common people the images which they worship are persons. A mere doll or picture is not in and of itself an idol-god. If an image is intended for this purpose, there is a hole in its back in which are inclosed a sea-horse, a piece of silver (or pewter), a few strands of variously colored silk thread, &c. These represent the vital organs, the seat of the mind. Then a priest performs certain incantations over the image, dots its forehead with vermilion, and it becomes the body of some deity. In theory they distinguish between the image and the spirit in it, just as we distinguish between body and soul in a living person. In every day practice, however, they do not thus discriminate, but view the whole thing as a person, of which the image is the visible tangible part; just as we under ordinary circumstances do not discriminate between body and soul, but view the whole as a person of whom the body is the obvious and sensibly active part.

I have repeatedly heard Chinese preachers in addressing the common people assail the folly of image worship in the language of Ps. 135:16; and I have never yet heard any one in such an audience raise the objection

that the image itself was not worshiped, but was used merely as the seat or symbol of the being to whom the worship was addressed.

The case, related farther on, of the insulted image at Great-fount well reveals the confusion of ideas among the ignorant vilagers. The spirit in that case was thought to be so linked to the image as to be blinded by the dust thrown in its eyes, yet was able to stumble about apart from the image, and strike the cattle dead.

In the case of prolonged heat and drouth the images are taken from their dark cool temples, and set out in the scorching glare of the sun to make them suffer with the people and be moved to give rain.

At Foochow they have gigantic images the bodies of which are hollow frames covered with garments to fit. The heads also are hollow, and from the mouth with the horrid rows of white tusks, protrudes a long red tongue. One evening I was going along the street with a new chinese servant just arrived from the seaside, where such images are unknown; and when we met one, his terror was pitiable. I have heard of a raw mountaineer coming to Foochow, meeting one of these images, fleeing home, and dying from the fright. These images are especially carried about in time of cholera epidemics; and such a death as the above may be due to the fright precipitating an attack of this disease.

Once in a Budhistic temple I had paused to admire the very lifelike expression of a large image, and especially the manner in which the dim light, reflected from the black lacquer of his eye balls, imitated the beaming of a pair of wide awake eyes, when suddenly the image seemed to come alive and be leering at me. It required a strong effort of the will to dispel the illusion. The Chinese belive that dark groves are haunted by the spirits; and once when entering such a grove, there seemed to be thrust into my mind a fear of evil spirits. It was of the same blind, unreasoning nature as the fear of the dark which tormented me when I was a child; and any one who when a small child has been frightened by a

hideous mask, can thereby better judge of the effect which a hideous idol will produce on the mind of an ignorant idolator. But the child probably knows that behind the mask is a harmless human being, while the idolator sees in the idol a monster whose wrath is easily incurred, but whose pardon must be dearly bought. But suppose a wicked nurse has stuffed the mind of a child with horrible stories about witches and ogres; and when the poor little thing sees the mask, it imagines that it is one of these! In China we find educated men leading the people in the worship of idols; and they say "Of course we know this is all false, but we must do it in order to keep the people under due restraint."

As I grew up the fear of the dark clung to me till one evening I set my mind squarely against it, and was at once freed completely from it. But as the idolator grows up, everything about him tends to deepen and strengthen his superstitious fear and bondage; and it is simply impossible for his undisciplined mind and unaided will to thus free him.

The Chinese have a proverb which says "When consumption and leprosy are cured, gamblers and rakes will be reformed." But these words which have for ages expressed to the Chinese mind the hopeless condition of both patient and profligate, are being changed to a fulfilled prophecy by the Gospel of Christ. We do find the slaves of superstition, and opium, and gambling, and lust, becoming the freemen of the Lord, while consumptives and lepers are also being cured. We have seen too an ignorant villager completely freed from fear of the idols.

X
(XI)

AN EXPRIENCE MEETING.

In October of 1874 Dr. D. W. Osgood and myself were making a tour of the Shaowu field, dispensing medicines, selling tracts, and inspecting the work done by the Chinese preachers loacated at Yang-k'ou, Tsiang-loh, and Shaowu. There were a few converts at Yang-k'ou, and we had with us a medical student named Lin Ming-p'uan, a near relative of Mr. Lin Liu-siang who just at that time ~~was in charge of the work at Yang-k'ou.~~ ~~had been~~ was also with us at Yangkou. We were spending several days ~~at Yang-k'ou~~ there; the chapel was on a side street, and Sunday evening found us with only a few Christians assembled for meeting. At the suggestion of Dr. Osgood, instead of the usual service the Christians were requested to give their experiences in becoming converted to Christianity. No two were alike; and each was in keeping with the temperament of the man who related it.

First came Mr. Lin Liu-siang, a prudent man, cautious but never a coward. His motto might well have been "Be sure you are right; and then keep pegging away". His experience was in substance as follows.

"I was seeking to find some higher being to care for me and protect me from disease and misfortune. A certain god was recommended to me as potent and ready to answer prayer; and so I devoted myself to his worship. But I could not see that it made any difference. Then another idol was recommended to me by others; and I tried that one, but found no benefit. And thus I tried one after another; but all in vain. At last I heard from Christians about the Heavenly Father, and in Him I found what I had so long been seeking."

His Christian life which began thus with trust and gratitude as to this life, had a steady healthful growth upward to the higher truths of our religion. His faith in God as a present help in time of trouble, made him a very valuable assistant in our task of getting into Shaowu. He it was who rented the first chapel there. There was another preacher

with him;- an ex-pugilist, a little inclined to vaunting; and after the chapel had been rented, there were threats of violence. The ex-pugilist thought it wise to return to Foochow; but Liu-siang quietly staid at his post; and soon the excitement died out. He was the man who led Mr.Yao,Jr to trust in Jesus for deliverance from the gambling habit. His was a quiet, but practical type of religion. He was just the man we needed when we had to trust some one with considerable sums of money to be expended without our immediate supervision; and he always showed himself trustworthy.

Next after him came the medical student, Lin Ming-p'uan. He was naturally self-confident, quick-tempered, and headstrong; and his experience was in keeping with this. His home was in a village ten odd miles southwest of Foochow. To reach it one would have first to cross an island in the river five or six miles broad, and then take a ferry boat across a branch of the river, and up a ways into the mouth of the Yung fuh river, land on the western bank, and then walk nearly a mile. Mr. Ming-p'uan spoke about as follows.

"I was in the South Suburbs to Foochow learning a trade, and one day started home for a visit. On the ferry boat I met a neighbor who told me that my father had embraced the foreign religion. I replied that it was no such thing; but he brought forward other acquaintances who confirmed what he said. I was terribly chagrined; and when I went ashore my feet were exceedingly unwilling to walk. When I reached home my father greeted me, but I would not answer him. After a while, however, I broke loose on him and said 'If you had become a gambler or an opium fiend, I would have nothing to say; but for you to embrace this foreign Jesus doctrine is too deep a disgrace to be borne. I went off up stairs to my bed room and staid there, ashamed to be seen; and for a time I even refused to eat. At last I yielded to my mother's persuasions, and came down and ate with the rest. On the third day my father began to

reason with me.(His father was a strong man, and a teacher of pugilism.) "He said to me 'Before I became a Christian, you know I would have knocked you down had you given me one saucy word. You can see that I am a changed man.' I felt the force of this. By and by I was out strolling with a nephew; and he also began to reason with me, and commend Christianity.

'What', I exclaimed, 'are you also a Christian?'
'Yes, I am'.
'How do you go about becoming a Christian?'
'You must kneel down, shut your eyes,and pray.'
'Let me see you do it.'

So we knelt down and he prayed; and then I went and apologized to my father, and told him I also would be a Christian.

But we found him a difficult youth to ~~govern~~ manage. After a while he lef Dr. Osgood and entered the Foochow Boys' Boarding School, where he easily outstript all other pupils. His studies finished, he became a student preacher, and was located at Yang-k'ou; but he kept his wife closely shut up in a hot ~~room~~ attic all summer, and then they had to leave because she was s ill. He seemed discontented and sour about everything he was given to do and he left us, and led an unsettled life for a number of years. But at last he became thoroughly dissatisfied with himself; and then a new missionary got in touch with him. This was just at a juncture when there were several urgent calls for preachers at new points in the Foochow fie and as a last pinch, we tried him again. It was a success. For ~~several~~ ten years he did very good work, and filled important positions. In June of 1907 he went to his reward.

The next speaker was a clay and stone mason; and his best jobs had come from temples for the idols. His experience was about as follows.

"I was working on a temple when I heard that certain men from outsid lands had come hither, and were preaching against the idols. It made me feel very angry; and I wanted to be one of a crowd to go and drive them away. A few months after this came the New Year; and in the morning I

rose up early and worshiped the idols devoutely, and then went out to gam ble; but I lost money all day long. I thought that I must have failed in my worship in some particular. So the next morning I rose very early, and was very thorough and very careful in my worship; and then I went to try my luck again. But all the same I lost and lost till my pockets were empt and I felt very much discouraged. (The trouble was he gambled honestly.) But that night in searching through my clothes I came across a dollar; an the next day I tried again, only to lose my last cent. And there I sat in my lodgings brooding over the matter; and I saw there men who had not wor shipped the idols at all, and yet had won money, while I the devout one h lost a whole year's earnings. I said to myself, perhaps those foreigners are right about the idols ; I will look into this matter. So I went to th chapel, talked with the preacher, bought books and read them; and thus I learned the truth about God, His love to men, and His gift of His Son to be our Savior."

He was always a sincere, steadfast man, pure in his life and upright in his dealings. Once at Yang-k'ou two of us were examining an elderly man and his wife who wished to unite with the church; and when we asked this mason what he thought of their case, he replied "I fear the woman has not yet been renewed by the Spirit; she still scolds and uses bad language Events proved that he was right. He met with difficulty in carrying on hi trade, and tried gardening at a place about 25 miles below Shaowu. While he was there three of us passed by there on our way to Shaowu, and he getting word of it, walked to Shaowu the next Sunday morning to attend the Sabbath services. For a time we tried him as a chapel keeper and bookseller; but he was not well suited to such work, and went back to farming. Bu he once came and plastered a house for us. It was a bungalow finished in lath and plaster both inside and out; and the man who bossed the carpenter work on it asked me if I could tell genuine dollars from counterfeits; and contrasting this man's work with that of another near by he said "This is

xxx a good dollar and that is a counterfeit".

He rented land and farmed it a few miles from Ho-fong. He was in touch with the work there, and was much interested in the experiences of Kui-pao's mother. Not long after this our second furlough occurred; and when we return to our field, we learned that fever had carried him off. We had no further particulars as to his sickness and death. But during nearly twenty years he had lived a consistent life; and it was enough to know this.

XI

THE TRUSTY MILKMAN.

When we moved to Shaowu we found that cow's milk was almost an unknow thing. There were cattle, but no one knew any thing about milking them; and the cows gave such little messes that it was hardly worth our time to bother with them. A half dozen of them would ~~hardly~~ not equal one good Jersey cow. We found it difficult to get anyone to undertake the business of supplying us with a little fresh milk. After much urging the Mohammedan who usually ~~supplied~~ furnished us ~~with~~ beef made a half hearted attempt; but he got only about half a cupful, which however he watered up to one cupful. But finally Mr. Yao, Jr. bought a few head of cows, and hired a man to care for them, and learn how to milk them.

Now it so happened that he had a friend whom he had know for a long time, passably fair in his doings, yet guilty of two bad things. He was a gambler, and he was living with another man's wife. But Mr. Yao succeeded in winning him away from both these sins; and in due time he entered the church and proved to be a steady consistent member. He was always present at the Thursday evening prayer meeting, and always took part. The milk business was turned over to him; and during the few years that he lived we always had good milk - milk the good quality of which put it above suspicion.

Once he rented a cow to a farmer to do his spring plowing. After a few weeks he found a miserably poor cow hanging about his premises, a stray cow he thought her to be; and so he posted a notice, as he had heard was done in Christian lands, advertising the stray. But as the cow remained unclaimed, and began to pick up under decent treatment - lo, it was his own cow which he had rented to the farmer, but so disfigured by leanness and hard usage that he had failed to recognize it.

He and another brother in the church also engaged in raising greens for the market. But one of the drawbacks of this business is the danger

of theft at night by opium fiends. I once met a country man returning home from the city and carrying a bunch of greens in his hand. I inquired of him if he himself could not raise greens for his own use. His reply was, "No; they would all be stolen". I once heard of a case in another part of the country where an opium fiend slipt out at night to help himself to his neighbor's greens; and the next morning a few of his bones were found nearby; but the rest of him had gone away inside the stomach of a tiger. But, we have very few tigers in the Shaowu field, yet one day Mr. Yao Jr. told me gleefully how the night before these two faithful brothers had gone home from prayer meeting just in the nick of time to catch a thief breaking into their garden.

At Shaowu cholera and the plague are almost unknown. Travel up the rapid river seems not swift enough nor frequent enough to carry them so far inland; but in the late summer and autumn dysentery is very prevalent. It is a disease easily controlled when taken promptly in hand, and the physician's orders obeyed. Our foreign doctors have saved many lives; and their pupils are now doing the same. But the remedies are so simple, and the rules laid down by the physician so little to the liking of the Chinese patient, that many die who might have been saved. They will imagine that the foreign doctor is taking the case too lightly, and turn to their own drastic drugs that do harm instead of good. It is one of the evils of having to go to Foochow for the summer, that the physician is absent just when most needed; and thus it was that one autumn during the absence of all foreigners our trusty milkman passed away. Since then we usually get good milk; but the people about us ~~are getting to use~~ have got to using it in small quantities, buying it by the ounce, as a tonic medicine; and some times the supply does not equal the demand, and then sometimes a little dilution is resorted to to increase the supply. Human nature is human nature the world over'.

SHUI K'OU TSAI.

In the interior of Fookien, especially among the mountains, we sometimes come across a very compact strongly fortified village inhabited by one clan, and known as a Tsai; and occasionally we find the name remaining after the thing itself has disappeared. Such a place is Shui-k'ou Tsai, or Watermouth Fort on the Shaowu river about 45 miles below this city. This is one of the points at which a work sprang up and resulted in a permanent church. But it came about in a very indirect and unimaginable way.

In the spring of 1878 there came to us at Shaowu a sudden accession of "inquirers", i. e. persons who profess an interest in our teachings and begin to attend our Sabbath services. But they did not develop well; and after a few weeks one of them sent me a letter stating that he had been falsely accused of theft and imprisoned. I sent Mr. Lin Liu-siang to look into the matter; and his report was in substance about thus.

A firm dealing in tea had a number of men in their "hong" engaged in culling tea, i.e. picking out the stems from the leaves, and ~~they~~ this firm were the plaintifs in the case. The tea is picked by the ~~farmers~~ growers and sun-dried, and then delivered in the city to the "Tea Hongs", where it is more thoroughly cured by artificial heat, and the stems and so forth are culled out. Some of it is weighed out to persons who take it home for the women and children to cull; and some of it is culled by men and women who come to the hong premises to work. There are various attempts at fraud, as for instance by abstracting a little tea, and then dampening it to make up the weight. Those who work on the premises have to be searched when they leave at the end of the day. The culling rooms are usually in a loft over the firing rooms, are kept locked during the day, and have only one narrow exit. We heard of one case where ~~several tens of~~ sixty odd persons were burned to death in a culling loft by a fire which broke out in the curing

room below. But now as to this inquirer; he had been thus employed to cull tea, and at evening when he was searched, tea was found secreted on his person. This was the last we heard of him.

But there were two others among the new inquirers whose case seemed more hopeful. These were two cousins, Wen-kwi and Sui-siang by name, and silver smiths by trade. Both had been opium smokers, but both professed to have broken off the habit. Both could read some, and Wen-kwi seemed to be a man of some ability; but the other was not very bright. One day in conversation with him I detected the odor of opium, and he confessed that he had relapsed into the habit. He was not naturally a crafty person; and he made various efforts to really break off; but he was a man of little will power; and ere long he went into decline and died of consumption.

His cousin presented a fairer exterior. he could lead in prayer with some unction, and wished to be taken in training for a preacher to his own people, who were in the next Province west of us. But we were shy of him; for we had discovered the reason why he and others had so suddenly become interested in our religion.

At the time of the Chinese New Year which comes on the first new moon after Jan.21, and is a carnival of vice for two or three weeks, these men had been gambling, and had lost heavily. They had heard that we would pay two dollars a month, as much as twenty dollars would be to us, to any one who would embrace our religion and regularly attend our Sabbath services; and this seemed to them a good way to recoup their losses, and at the same time atone for their sins by being religious. The next year Wen-kwi went to a place called "Bridge Head" about forty miles south east of Shaowu, and ten miles West of Watermouth Fort, where he opened a shop, and where he also married. He soon claimed to have several inquirers there, and we made them a few visits ~~there~~, but did not find things satisfactory. But now came an overturning of our plans. The Bla-

leys broke down, and were sent home; at Foochow Dr. Osgood was killed by overwork and heat, and Dr. whitney took his place ~~at Foochow~~; while ~~Typhoid~~ fever &c compelled our return to America for a long furlough. Shaowu Station seemed broken up. When we got back again, two years later we had lost all track of Wen-kui. From the beginning of our work we had had a chapel at Tsiang-lo City 70 miles south of Shaowu, but with very little to show for it; and near the end of 1885 I was returning from ~~there~~ thence after having wound up our work there, which the sad fall of a young preacher had given a cruel wound. As I had cut short my stay ~~there~~ and so had a few days to spare, I came home by way of Bridge Head, and there I learned that Wen-kwi had opened a shop at a village about 8 miles farther down the valley, near Watermouth Fort. The next day I ~~the~~ met him on the road, and spent a day with him in a fine farming village; and I found that he had as an apprentice a young man from Shaowu City. The next spring he and nine other men came to Shaowu to buy Testaments and hymn books, and to be enrolled as converts. We began to visit them at this village; and we found that the Shaowu man, Kui-pao by name, had an aged mother with him, a gentle, kindly old lady whom we took to from the start. ~~But~~ Yet in the front entrance of their house we found an idol shrine with several images in it; but he informed us that this was the property of the owner of the house. The name of this village was Ho-fong.

Late that spring we were on our way down the river to Foochow, but timed the trip so as to spend the Sabbath at Ho-fong. Dr. Ch'ěn was with us, and our boat was at Watermouth Fort, one and a half miles from Ho-fong. We returned to our boat Sunday evening, intending to go on the next morning; but that evening Dr. Ch'ěn informed us that these idols were the property of Kui-pao himself. Next morning I went for him, and insisted on the destruction of his idols if he was going to be a Christian. They were of hard wood and six to eight inches high. He took them down, and he and I split them up; and then the other converts all brought back their books, and said they would have nothing more to do with our religion. Wen-kwi had told them that if they embraced our religion, there

would be profitable employment for them all; and they might keep on worshipping their idols, only they must not let us know about it. Soon after this we located the faithful Fan Hing-chung at this place, but later on changed his residence to Watermouth Fort; and there seemed to be a few genuine converts.

Several of the pretended converts became Vegetarians; and their teacher, who was not a native of that region, made about $100, net, out of them, and at the end of the year started home with it; but before he had gone a day's journey, he was robbed ~~of it~~.

In about a year, a Mr. Yang, a man of some education at Watermouth, became interested, and for a time seemed a very hopeful convert. On one of my tours I came unannounced to his house just after dark, and overheard him reading his Testament with evident relish. Early the next spring I was there again, and O what a sad change. There was his dirty old idol back in the place of honor, and the bright, happy look gone from his face. I went on out to Ho-fang, and Kui-pao pretended to be glad to see me; but it was manifestly all put on. Something that I said led him to suspect that Mr. Yang had been telling on him, and he exclaimed "Can Mr. Yang be a Christian? in the first moon he gambled and won money!" I went back and began to converse with Mr. Yang, when he suddenly broke out "Can Kui-pao be a Christian? he's been dealing in opium, and lost money!" Among the Chinese it is a very grave offense to injure a man by telling on him, while retaliation is a sacred privilege; and thus it was that these two men each told on the other because he thought the other had told on him.

Mr. Yang was the personal friend of Chang Huoh-k'in, who tried hard to win him back; but he only went on from bad to worse; took to dealing in opium, but sickened and died within a year. Wen-k'wi, who never had broken off the habit, became an opium fiend, and opened an opium joint at Watermouth Fort. There was a military officer stationed there who tried to keep his soldiers from smoking opium. One day he went to Wen-k'wi's ~~den and~~ p~~rotested agai~~n

den and ordered him not to let any soldier come there and smoke opium. Wen-k'wi protested that he did not do so; and the officer was just turning to go away when he caught a glimpse of a soldier in the back part of the den. He arrested Wen-k'wi and ordered him to contribute a certain sum of money to a public temple. But Wen-k'wi objected that he was a Christian and exempt from such things. "If you must punish me", he said, "punish me according to law." The officer inflicted a severe beating and said to him "Now have you been punished according to law?" ~~A week or so~~ Not long after this Wen-k'wi sickened and died.

Kui-pao's mother in her gentle yielding way followed her son in becoming a Christian; and we felt hopeful that she was a genuine convert; but we longed for some more positive evidence of it. Calling there on one of my tours, I found her very ill. I prayed with her, and went on my way praying that her mind might be more enlightened as to our blessed hope in Christ. She recovered; and the next time we were there, there was a new light in her face; and she met us with a certain eager delight which she had never before shown. We were told that in her illness she had become as dead, and they were preparing to bury her; but her son claimed that she was still alive, and she did revive. She told them that she had left her body, and was ascending heavenward when three shining ones met her and told her she must return to the earth for a little while longer. A few months after this her gentle spirit passed away in the hope of a blessed immortality.

But her son;- alas, alas! He went into consumption, and came to Dr. ~~Whitney, who was temporarily back in Shaowu.~~ Bliss Dr. B. told him that his case was hopeless; but he refused to believe this, and was very bitter against the doctor. He said that we had given him no financial help, but had hindered him from making money, and now that he was poor and sick Dr. ~~Whitney~~ Bliss refused to cure him; and in this bitter frame of mind he passed away.

After these old stumbling blocks were out of the way, the work made better progress; and great help came to it through the medical work. A young man belonging to a prosperous family at Ho-fong was in a very bad way with a diseased leg; but Dr. Bliss effected a complete cure, and his patient became an enthusiastic believer. He was naturally of a mercurial temperament, and at times seemed fickle; but he studied medicine under Dr. Bliss, married the oldest daughter of Pastor Chang Huoh-k'in, is now a prosperous physician and druggist, and pays the salary of one of our Chinese preachers who is a single man.

The dialect at Watermouth Fort is quite different from the Shaowu dialect, but closely resembles that of the county city of Tsiang-loh, the place where I had just given up the work when I hunted up Wen-k'wi; and now a trusty man from Ho-fong is preacher at Tsiang-loh.

God moves in a mysterious way
His wonders to perform.

XIII

HUANG LU NGAO.

The story of Mr Huang Lu-ngao, like that of the work at Watermouth Fort begins far back, and leads up through seeming disappointments to gratifying success.

Our work at Tsiang-loh City, which was one of the first points occupied by us, was very trying and disappointing. Two good workers died there, and a third went to the bad; and we abandoned it. But there were a few smouldering embers left; and we tried to visit there occasionally. In the mean time a work seemed to start up at a large village named Kang hee-shong about half way between Tsiang-loh and Shaowu. But it proved to be another case like that of the original ten at Ho-fong. In the autumn of 1890 I made a visit there, and found only one man to welcome me. He asked me what money there was for him in the business. I replied 'There is no money in this for you'. He turned on his heel and walked off; and I packed up and started back for Shaowu.

It was Saturday afternoon, and I had come to spend the Sabbath ; but here were my plans all upset. Yet I felt a singualr assurance that all was for the best; and after going back a few miles, I was told of a Christian living about a mile off from the road. I spent the Sabbath at his village, and made another visit there later on; and there seemed a good prospect of the word taking root. But by and by it transpired that the man had a little dispute about property in which he wished my assistance. Of course he failed to get this.

In the spring of 1891 Mr. Chang Huoh-k'in and I started out to visit Tsiang-loh; but for the sake of visiting also the above mentioned man we took the longer road, and then went a mile out of our way beside. We did not find him at home, while his family were not at all friendly. All this delay brought us to spend the night at a little village consisting of only a few inns. The one at which we put up was kept by a woman who

had lost her husband a few months before. He had known a little about us, and was talking of coming to Shaowu to break off the opium habit at the time that he took sick and died. The landlady seemed pleased to have us there, and in the evening when we wished to have a service, she very promptly got things ready for us, and though very busy would stop a moment to listen now and then. In the morning she refused pay for our entertainment, and even asked us to tarry there a day or two. But we went on; and in the after noon of the next day I had got out of my chair to walk when I was joined by a young man who by degrees told me a little, and then a little more about himself till it came out that he was the son of the above landlady. He told me that on the morning after our visit at his mother's he had felt a strange uneasiness, and had hastened home, ten mile to see if all was well with his mother. She had told him about us, and had sent him on after us to learn more about our doctrine. Her motives in this were not wholly disinterested; for he had been a Vegtarian of the strictest sect for nine years, and would not marry; and, aside from a general impression that Christianity was good, she hoped that her son would become a Christian, and so be willing to marry. This young man was Huang Lu-ngao. His name may be pronounced Loongow.

He continued with us on our journey to Tsiang-loh and back; was with us about a week, and Mr. Chang went over the whole subject of Vegetarianism with him, and brought him around to a belief in Christ. When we parted with him at his home on our way back, he had not yet broken his vegetarian vows; because, he said, he had some intimate vegetarian friends to whom he wished first to inform of his change of belief. But a week or so later he came on to Shaowu, and partook of animal food with the Christians. Then he came to me about a matter that troubled his mind. He was a dealer in cotton cloth and in opium; for those of whom he bought the cloth were also importers of opium, and regularly sold both to their retail patrons. For two years he had been working up a business, and had run in debt to the

wholesale dealers; but now he was just beginning to make money and pay off his debts. His enlightened Christian conscience condemned the opium trade; but what could he do? I urged him to do right, and leave the consequences with God. A few weeks after this I went home on a furlough.

Returning in the spring of 1893, I found him an earnest, happy Christian; and he gave me an interesting account of what he called his real conversion. After my departure for America he had had a lot of cloth stolen; but the cloth had his private mark on it, and he had traced the thieves up through a wild mountain pass by means of cloth which they had peddled along the road. He located them near a town about twenty five miles below Shaowu, and getting a few soldiers to help him, he arrested them and took them to the Brigadier General at Shaowu. This officer scolded him for using the soldiers without his permission, and then ordered him to take the prisoners into the city to the Shaowu Magistrate. There the jailer put them in prison, and him too, unbraiding his cue as he did so. For sometimes when a respectable man is thus imprisoned, he will choke himself to death with his cue, and this makes a lot of trouble. The old prisoners in the jail demanded that he as the last comer should give them all a feast; and when he did not do so, they crowded him off into the vilest part of the prison. In his distress he began to pray; and then they said, "You need not think you can frighten us by pretending to be a Roman Catholic"; and they began to beat him. But it was there and then that he made a full surrender to God. The next morning Mr. Yao, Jr, got word of what had happened, and went to see about it. The jailer at once braided up Loongow's cue, restored him his clothes, and escorted him out with an apology for the bad treatment he had received. He proved a very earnest Christian, and made some valuable converts.

One of these was an elderly man in the large village of Vermilion mouth, about six miles south of Mrs. Huang's inn. He was quite well to do, and had been a Vegetarian for 18 years. He was also a literary graduate; but we found him a modest, simple hearted man whose unostentatious hospitalit

was always refreshing. He seemed to receive the Gospel in a childlike spirit, and gladly change his cold merit making for a warm loving faith in Christ. At one time he was threatened with persecution; but a timely visit from us shielded him from serious trouble.

Mrs. Huang and her two sons moved to Vermilion mouth, and opened a shop for the sale of foreign medicines, and made it also a place of worship for the Christians. This latter aroused opposition. They were told that they could have a medicine shop if they wished, but must not make a chapel of it. Just about that time I made a long tour to the south west, and came back as far as Vermilion mouth, where Dr, Bilss met me, and spent a few days there dispensing medicines. Then we started back and were staying over night in a Chinese inn about half a day's journey from Vemilion mouth; but about three A. M. we were awakened by a messenger from that place. The evening before an attempt had been made to set fire to the drug store, with the intention of rushing in and looting it under pretence of extinguishing the fire. But it was in the rainy season, and things were too damp to burn. Then they sent some rude boys to start a disturbance, and someone smashed a glass kerosene lamp; and this furnished the pretext for stripping the shop bare of everything in it. Mr. Chang and I returned to the place, and tried to arrange some settlement with the village authorities. But failing in this, we went on ten miles further to the county city, T'ai-ning, and laid the matter before the Magistrate. He promised well, but did nothing effective. Chang went back to Vemilion mouth, while I remained in a Chinese inn at T'ai-ning. It was of course filthy; my books were all sold, my foreign provisions all eaten up, and the people about me spoke an unintelligable dialect. Loongow was with me, but he had become a feeble consumptive. On the afternoon of the fifth day, which was Sunday, he came to my room, very anxious about the trouble; and we had a good season of prayer together in that filthy inn. Just about that time an amicable settlement of the case was effected by Mr. Chang at Vemilion mouth.

I had been sending to the Christians at ~~Jewel~~Vermilion mouth a monthly Christian magazine published in Chinese at Shanghai. There were three of the gentry of ~~Jewelmouth~~ the place who had had the reading of these magazines; and these three men made the offenders promise to indemnify the drug store for its losses, and went security for the future good behavior of the people.

Loongow made a hard strugle for life; but at that time no remedy was known for consumption. He came to Shaowu; and Dr. Bliss did what he could for him. ~~But~~ He passed away in the house of Mr. Chang. But he left behind him a young man who had all of his zeal with abundant vitality to back it; and he carried the work far on into regions beyond where Loongow had gone.

HUANG TAO-CHEN.

Huang Tao-chen was the name of the youth upon whom fell Loongow's mantle. When we first knew him he was about ~~twenty~~ 18 years old, wide awake, impulsive, aggressive, doing with his might what his hands found to do. His mother, ~~a widow~~ was living in a village about twenty miles west of ~~Jewel~~ Vermilion mouth; and it was not long before he had Mr. Chang, Mrs. Walker and myself visit that region. We found it a wild ~~region~~ country abounding in forests of the Chinese deal tree. This tree is like a hemlock, but the needles are longer and terminate in hard sharp points like thorns. Great-fount was the name of the village where Tao-chin's mother lived; and a few miles beyond it was a long mountain ridge which forms the boundary between the provinces of Fookien and Kiangsi. Hundreds and thousands of the deal trees are felled, cut into lengths of about 7 feet each, and carrired on the shoulders of men up over the mountain and down the other side to running streams, down which they are floated to the vast treeless plains beyond. It is an interesting sight to see strings of young men, like strings of ants, each carrying a log weighing from 120 to 160 lbs, slowly and with frequent pauses to rest, up ~~over~~ a zigzag road over a mountain at least 1500 feet high. Each one has a strong stick over 4 feet long and ending in an iron trident; and when he ~~rests~~ halts, he lets the log rest near its center on the points of this trident. Thus he wastes no strength in laying down or picking up the log. But these tridents are ugly things in a row.

At our first visit we had a delightful time. A part of our way was through a red sand stone region, and the scenery was grand, lovely and unique. The people were friendly; and in the evening we went to their ancestral hall, and discoursed to them with the aid of a magic lantern.

This was in the spring. In the following autumn we went there again to baptize Tao-chin's mother; but we found the people very offish. Hardly

any one came near us; and when we went out for a stroll, several rude boys followed us at a safe distance, closely watching every move of our hands or glance of our eyes. One young man, however, not a native of the place, came and had a chat with us. Toward evening Mr. Chang came and advised us to retired to our room up stairs; and then our cook came and said we had better pack up as we might have to leave. For the people had taken Tao-chin to their ancestral hall and were beating him So we packed up our luggage, lighted our foreign lantern, as it was getting dark, and awaited developments. Soon there came the whang of a gong and a hubbub of voices; and the the room below filled with an angry crowd. Then the leader with two other came up to our door, pounded on it and demanded in loud voices that we com out. I opened the door and held up the lantern in their faces, and the leader tried to dodge behind the other two. The young man who had visited us in the afternoon also came to the foot of the stairs and shouted out in feigned anger "Come down"; and then added in a low friendly tone "and talk things over". So down we went, and were surrounded by a score or so of men and boys, like a pack of yelping curs, shouting at us "Leave here"; You can't stay here"; "Begone", &c. I quietly reasoned with them and protested to no purpose for a while. Prominent among them was an elderly man who looked like a superstitious but not an ugly person; and he demanded of me what it was that my wife had picked off from a small tree during our our walk. I replied "A twig", and went up and brought it down to him. He looked it over carefully, and had nothing more to say. Some of the gang however still kept up their yelping. Yet the bright light of our foreign lantern seemed to disconcert them; and the inn-keeper was legally responsible for our safety. But had they once got us out on the street into the dark, there is no telling what might have happened. Some of the crowd seemed to be armed with their tridents; and our cook overheard a plot to smash our lantern, and then hustle us out. So he took his stand at my side ready to do his best. But the Lord kept us in a calm and patient frame of mind;

and then things took a turn; the crowd rapidly thinned out, and only some eight or ten of the ring leaders were left. Then our host plucked up courage, and ordered them to go away, and leave us alone. He also invited us to return to our room. The men sputtered a little; but he stood firm. We went up to our room, and they slunk away. Then in about half an hour Mr. Chang and Huang Tao-chin and his mother came up into the loft where we received her into church fellowship, and had a communion service. The cause of the dispersing of the crowd was singular enough. On our way to Great-fount one of our burden-carriers had thrown up his job, and we had picked up a man by the way to take his place. This man had a friend in that crowd, who came from a nearby village; and he was on the point of going to his village to bring reinforcements. But the burden bearer told him we were folks of high rank, and he had better let us alone. And this word was passed along from one to another till all were stampeeded except the ring leaders.

The next morning we left in peace, and returned to the county city, where we reported the matter to the Magistrate. As the people had done us no harm, we requested that no punishment be inflicted, but that they be instructed so as not again blunder through ignorance.

But what was it that had made such a change in the minds of the people Tao-chin, on a dare from some other youths, had turned a smallish idol upside down and thrown dust in its face. Soon after this, cattle plague broke out in the village; and the leader in this trouble had brought a message from the idol saying "Turning me upside down confused my mind, and throwing dust in my eyes had blinded me; and in my confusion and blindness, I fumbled on to the cattle and killed them". It had also been reported that we could see into the ground just as they could see into the water, and that we went round spying out precious things and secretly carrying them off. These two things were what had made them so hostile.. Six months later I dined at the village, and the ringleader apologized for his bad treat of us.

Six months later again, I spent a night at Great-fount, and went from there on a tour to Kien-nen City which is some eighty or ninety miles southwest of Shaowu. Kien-nen County is the most distant part of the Shaowu Prefecture; and at that time it had not been visited by a foreigner for many year The following summer came the Hwa-sang massacre which caused the recall of all missionaries of that part of the country to Foochow, and kept us there till the next spring. Late in February Mrs. Walker passed on to her rest; and the next summer (July,1896) I was sent home on a furlough, and was away ~~nearly~~ three years. During this time much had happened. The station had been without foreign supervision for nearly 18 months when I returned to it in Nov. of 1899. But, however, it had been a time of much activity on the part of the Chinese workers; we are concerned now with Huang Tao-chin. His mother had moved to a larger and more accessible village named New Bridge which was a central point among a number of smaller villages. Huang Tao-chin had won several converts to Christ; and his mother's house became their place of meeting. He was also well acquainted in Kien nen City, and had interested several men there in Christianity. He was not originally a literary man, but he now devoted much time to the study of Christian books as well as the improvement of his scholarship; and as most of his studying was done in the evening by the dim light of a Chinese rush light, he seriously injured his eye sight. His heart was set on the Christian ministry.

In November of 1899 Rev. and Mrs. Hinman, Dr. Lucy P. and Miss Franc K. Bement, along with myself, went up to Shaowu; and early in 1900 we organized a theological class of thirteen members, of which Huang Tao-chin was the leading spirit. But in April we returned to Foochow where the Boxer troubles detained us till early spring of 1901. There had been mob violence at Shaowu, our houses had been looted and partly wrecked, many of the Christians had been plundered, and Pastor Yao and Mr. Chang Huoh-k'in had been compelled to withdraw to other parts for a time. But when most of us returned in

March of 1901 the scale had turned; and when two years later the class graduated there were many important points where companies of professed converts were badly in need of efficient oversight. In some of these places the work was genuine, in some half good and half bad, and in others very dubious. But they were all styling themselves American Board Christians. It was a hopeful but critical situation.

The most important point of all these was the county City of Kien-nen, four days' journey to the south west of Shaowu. For a few years there had been several men there who called themselves Christians; ~~and~~ they had endured ~~some~~ persecution, and some of them gave good evidence of being sincere; but all had crude ideas of Christianity, and were badly in need of instruction. Here on the other hand was Huang Tao-chin who could discourse elequently and persuasively in ~~half~~ a dozen dialect, and was especially familiar with the Kien-nen language. So we located him at that important center.

He was capable, original, energetic, pushing, but a mite self-confident and head strong; and he asked no advice of us as to how he should manage things at Kien-nen. At that time the Kien-nen Magistrate was an easy-going man and inclined to let Mr. Huang have full control of all matters pertaining to the Christians; and this for a time produced a situation that threw him off his balance. Had he not been a man of sterling worth and well grounded in the faith, it might have spoiled him.

At that time quasi Roman Catholics were numerous in Kien-nen, and far removed from priestly supervision. Among them were many worthless fellows whose abuse of the name Catholic had brought much opprobrium upon. But there were many persons, suffering real or imagined wrongs, who wanted something like the R. C. intervention, but purged of this evil element; and this they sought in our preacher Huang Tao-chin. A man in trouble with parties stronger than himself would enroll himself as an adherent, and ask for help in settling his dispute.

Mr. Huang's method of handling such cases was a good one. He would talk matters over with both parties, and induce them to make mutual concessions. Owing to the Magistrate's attitude toward Mr. Huang the stronger party would not dare to refuse a settlement which was usually fair.

And now for a time things were booming. Adherents increased to over 400, and Tao-chin was kept busy day and night settling disputes; plans were made for a large church and parsonage combined, hundreds of dollars were subscribed, a site secure, timber bought, and work begun. Then came a blight. He had kept several fat lawsuits out of the Yamen; and then the friendly magistrate was succeeded by one of a very different temper- grasping, capable, and withal the friend of a man who had been magistrate at Kien-nen a few years before, and had been fined because of harm done to a Christian. Just then a dispute arose between a well-to-do widow and another party, with the advantage on her side; and so the weaker party took the case to Mr. Huang. He had nearly secured an amicable settlement when somebody pursuaded the widow to appeal the matter to the Magistrate; and he had her opponent beaten with great severity, imprisoned him, and would neither let him be bailed out nor ministered to. He flatly said that he was thus severe becaused the Christians had meddled in the case.

Then came a slump. The Sunday audiences fell from 130 to about 35; and many refused to pay their subscriptions to the church building fund. The change was in the main a relief to Mr.Huang, who had found himself overwhelmed by a swarm of men with no real interest in the truth; but on the other hand it left him in a bad fix financially. After a time Pastor Chang Huoh-k'in and I visited Kien-nen, interviewed the Magistrate, and by moderation as well as firmness tempered his illwill. In the end he acknowledged that his friend had misled him; and he ceased to vent spite on the Christians.

But there still remained that half built chapel. Inadequate appropriations from Home for our general work cut off all help from the Mission funds; but

we (in reckless disregard of the rule to give one tenth of our salary) rendered him substantial aid, while well-to-do Chinese friends helped him liberally. He himself, with Yankee-like versatility, did various kinds of manual labor with his own hands; and the Misses Bement, who were home on a furlough secured some gifts for him. The building was finally, completed with a debt on it of about $120, siver, ($65. gold), which rests on his shoulders
The total cost was about $1770 silver ($800 gold).

Mr. Huang is very thorough in his religious work; and the church is having steady growth. One remarkable case of conversion was that of a woman who was called the worst scold in the city, and had a nick name which might be loosely translated "Hell Fire Granny". She suddenly surprised every body by becoming a regular attendant at the church services, stopt her scolding, and now uses her powerful voice to proclaim the gospel to her neighbors.

Mr. Huang thought he was doing right in attempting to settle disputes as he did at the beginning of his work; and he did accomplish much transient good. But he found, as others have found, that it did not win men to repentence toward God and faith toward our Lord Jesus Christ, and accomplished little of pernanent value. The new birth is what he now works for. But what with malaria and worry and overwork his health has been quite precarious. "The sword is too sharp for the scabbard".

In the spring of 1906, March 31 to April 3, we had a gathering of all our workers at Kien-nen; and on April 1 the combined church and parsonage was dedicated. Rev. Charles L. Storrs and myself went thither to attend the gathering; and on our way back we stopt over night close to the village of Kang-pee Shong; and as I was taking a little stroll, a man working in a garden called me by name in a very friendly tone. It was one of the old professed converts of 1890, the best appearing one at that time, but hindered by his family. There is hope of him yet.

THE CHILDREN OF THE FIRST CONVERT.

Mr. Yao, Sr. left four children, one daughter and three sons. His mother and his wife both gave good evidence of being genuine converts, while his ~~the~~ younger brother, now Pastor Yao, had the bringing up of the three boys; and all this has been much to their advantage in every way.

But with the daughter every thing seemed to go in a bad, sad way. At Shaowu they have a local superstition which demands that a child be born in the same house in which it was conceived; and this sometimes works great hardship to an expectant mother. If by fire or any other mischance she is forced out of her home, no one will take her in; and not even a pig pen would be allowed her. Yao's daughter, named Ha, was born during the unsettled state of ~~mhhhn~~ things ~~immediately~~ following the ~~sack of the city by~~ inroad of the T'ai-p'ing Rebels; her parents home had been destroyed, and an abandoned hovel was her birth place.

Again, in this same Shaowu region, while infanticide is rare, they have other ways of disposing of daughters. Sometimes two friends with sons will, on each being presented with a daughter, exchange the babes, and they will be reared as daughters-in-law. This is of necessity a rare occurrence; and much more frequently the unwelcome little Miss will be given or sold for a small sum to a friend, or even to a stranger. For in this "Central Glory Realm" women are property. In truth it can hardly be said that any one belongs to himself. His relations to the family and the clan have much in them that savors of being owned. But this is very much more the case with the females; and every woman is some body's property. Among the common people "Buy a wife" is heard more frequently than "Marry a wife". A debtor may be compelled to sell a daughter or even a wife to pay his creditors, though this is done by force of custom and not by process of law.

Ha ~~was~~ had been sold into a family that had been respectable, but as events proved, was going to ruin. Her parents kept her with them for a few

years after the sale, and then the boy to whom she belonged took her to his house. He was one of those youths whom Wendal Phillips describes as "rotten before they are ripe"; and her stay with him was very miserable. Though none too good herself, even she was too good for such a husband. After sometime her parents got her back again, and by and by married her to a fairly good man. But this time she herself proved unworthy. The guilty man in the case paid her husband damages, and took the woman off his hands. Her case was not so extreme as that of the Woman of Samaria, but it gives a revolting glimpse of what that case might have been. She died in middle age.

The first and second sons were baptized as "Large Water" and "Small Water"; but they commonly went by the names of "Water" and "Bubbie". The former inherited his mother's quiet disposition, and was always a comfort to her. When about grown he was apprenticed to his sister's second husband who was a silver smith; but after her disgrace, this arrangement had to be abandoned. Just at this juncture Dr. Whitney found it very handy to take him on as a medical student and assistant in the hospital where his fidelity and steady habits made him a valuable man. ~~About ten years ago Dr. Bliss urged him to open~~ He became partner with Mr Vermilion in a drug store for the sale of foreign medicines; ~~Others joined in with him~~, but they charged too much, and could not make a living. Then Dr. Bliss had them sell for him on commission, ~~in~~ charg~~ing~~ only enough for a moderate profit on the drugs. Then they made so much money that they were glad to get the business back into their own hands again. As time went on ~~he~~ Water prospered in business; but he was a liberal giver , and this saved him from the blight which so frequently befalls a Chinese Christian when large ~~gains~~ profits whet his sensuality or his inborn greed for gain. The firm had a branch store about five days' journey distant at Ho-k'ou in the province of Kiang-si, to which he removed a few years ago. Here there were some young ladies of the China Inland Mission who were doing a very good work; and they soon came to prize him very highly as a help to them in their

heavy burdens. About three years ago he received a wonderful baptism of the Holy Spirit; and when he came to us again on a visit, his life and his discourses were a ~~wonderful~~ startling revelation to all our Chinese workers of what it ~~was~~ is to be Spirit-filled. "Can any good thing come out of Nazareth? Come and see!"

The family name of the Yao brothers was Shi, Time. Dr. Yao was known as Shi-yung (Time-Glory) and the second brother as Shi-Sù (Time~~&~~ ~~Consumation~~ Order). He in his youth was favored with a much easier lot than had fallen to Dr. Yao. He had time for a regular course of study, and never any need of manual labor. In due ~~course~~ order he was sent to our Foo-chow College , where he took only the Chinese course. This included some of the Western sciences, but all in the Chinese language. It is a sad fact that a good Chinese student will memorize such text books in Chinese, and make good recitations without understanding what he is reciting. The same may be true when he studies English; but it is far less likely to occur. The Chinese scholar inherits certain "brain connections" which study of the Chinese language will only strengthen, but which the study of English breaks up. Hence Mr. ~~Consumation~~ Order's bearing as a student was not wholly satisfactory to his teachers. There was a certain dignified sluggishness in gymnastics and such like innovations ~~that~~ which ran counter to the old Chinese conceptions of what was becoming to a scholar. After his graduation he returned to Shaowu, and competed at the Literary Examinations for the first degree. There was some bitter opposition to this because his father had not been a Shaowu man, but more because of jealousy at the superior advantages for study which he had enjoyed; and a friend of his who was especially active in his behalf was assaulted and beaten. But Mr. ~~Consumation~~ Order took the examinations, and stood well toward the head of the list of successful candidates. He now became a preacher and was located at an important point about ten miles below Yang-k'ou. Here his

standing as a scholar as well as his connection with us gave him much importance; and he was ~~much~~ sought after by men who thought themselves wronged and oppressed, and quite ready, he was, ~~enough~~ to respond to such calls. A missionary of another denomination who had work near by there complained to us of this, and also said that there were rumors in circulation against his morals. As to this last we discovered no proof of wrong doing; but he himself resigned and became a partner in the drug store at Shaowu. He preaches regularly on the Sabbath, and sometimes supplies for his uncle, Pastor Yao, who is getting to be quite feeble. His sermons are of a mild but spiritual type. Once at one of our meetings with our Chinese fellow workers he made an interesting confession. We were discussing with them the matter of interposing in law cases and the like; and he said "I used to think that it was my duty to give help in such cases, but I have learned by experience that it will not do."

He is now taking a course of study in English in our Shao-wu Boys' Boarding School , and is a growing man. The third brother is a pleasant, attractive man;- a nice man to have in the church and the community - but not an aggressive worker.

The two older brothers are both blessed with good Christian wives. These are the two daughters of Mr. ~~Jewel~~ Vermilion the druggist. The older daughter was married to the older brother a number of years ago, and they have a very interesting family of children. The younger daughter was sent to our Girls' Boarding School and College at Foochow, where she studied for a few years. She did not excel as a scholar, but endeared herself to both teachers and pupils. It had been hoped that she might filled an important position at Shaowu as teacher in the Girls' Boarding School; but her talents and temperament better fitted her for a gentle loving matron, and it was proposed that she become the wife of Mr. ~~Consumation~~ Order. We found it rather contrary to Chinese ideas for brothers to marry sisters; but he was progressive enough to not lose so good a help meet.

SOME OF OUR SERVANTS.

Chinese servants are good, bad and indifferent like the servants of other races. Among the Chinese we find just as great varieties of face form, temper, and disposition as in other parts of the world, while customs and habits and temperament differ just as widely in different parts of the Empire as they do in different parts of Europe. During our first four years in China our home was in Foochow, and good servants seemed to come to hand almost as a matter of course. The demand was small, the supply large; and two good well trained men were glad to be employed at a few dollars a month.

One of these deserves more than a passing notice. His name was Chai, "Ability"- The pronunciation of this word may be represented by Chigh or Chy; and the name was ~~always~~ usually repeated, Chai-chài, with the accent on the second Chai. Sometimes he was called Chai-ko or Chai Brother. He was one of three brothers, all cooks in missionary families, and all highly esteemed by those who employed them. Chai-chai however was the brightest and best of the three. He was long in the employ of the Rev. J. Doolittle, author of "Social Life of the Chinese"; and Mr. Doolittle found him so intelligent, well-informed and reliable, that he often went to him for information. The other missionaries used to joke Mr. D. about his making a teacher of his coolie. But no doubt this same coolie contributed to the fullness and accuracy of that thesaurus of the old "Chinese customs as they were found at Foochow." Mr. Doolittle lived for a time at Shanghai before his final departure for America; and in Shanghai Chai-chài made the acquaintance of a man from North China who taught him to speak the Mandarin dialect. After the Doolittles left for home, Chai-chài came back to Foochow just in the nick of time for us to secure him as cook.

After I had acquired a little use of the language, at Mrs. Hartwell's suggestion, I used to gather the Chinese help of both families around a

table Sunday night and question them about the Sabbath services which all had attended; and when I would be stumbling along trying to express myself in broken Chinese, Chai-chai had a delightful way of quietly letting drop some terse idiomatic phrase that would tell the whole thing in a few words.

He had not been with us long when he asked to be received to the church; and at his examination he gave a very interesting account of his conversion. He said that when he was cook for the Doolittles, Mrs. D. would sometimes come down into the kitchen and talk with him about his soul, and about Christ, the Savior: but he did not enjoy it, and wished she would stay in her place in the parlor and leave him alone in his place in the kitchen. But one day he got to thinking "Why should Mrs. Doolittle trouble herself about my welfare? It is just her kindness of heart; and if she is so concerned about my future welfare how much more ought I to be concerned. I will profit by her kindness and believe on the Savior".

When it came to our long tours in the back part of the province his services were of great value. On one especially long and trying tour which Dr. Osgood and I took, we had to call him in to act as interpreter between us and a not over friendly Mandarin. It was quite out of good form for a common man in a short jacket come in among long-robed dignitaries; but he took his position behind us with a blushing modesty that told in his favor; and when he interpreted for us, his ready, well-toned Mandarin commanded respectful attention. We encountered snow and frost, things almost unknown at Foochow; and we had various disagreeable experiences; but through it all he went without a murmur, anxious only that we should pull through with whole skins and in good health.

When it came to our moving up to Shaowu, the Foochow servants of the two families asked for higher wages, and we all ~~hands~~ left it for Chai-chai to say what the increase ought to be. Soon after our arrival at Shaowu

he became somewhat ill, and we treated him for malaria with seemingly good results. But the attacks kept recurring with increasing severity; and he informed us that he had had a like experience ~~several~~ some years previous in an attempt to do business in the interior. So we reluctantly concluded that he must return to Foochow; and I was all ready to start with him, and take him part way there by boat, when he became much worse and two days later, after a night of much suffering, fell asleep in the Lord. His death was due to some internal cause- perhaps heart disease, perhaps cancer. Only a skilful physician could have told.

Near the close of my studies in the seminary I was considering the call to the Foreign Field, and I felt peculiarly unfitted to cope with the cunning and duplicity in money matters which I would surely encounter; but something seemed to tell me "Go, and the Lord will provide." Brother Chai-chai was the first instalment on this promise; and soon after his death I found the next instalment in Mr. Yao, Jr. under new conditions with which Brother Chai would not have been familiar.

Brother Chai left a son who followed in his father's footsteps, and was much prized both as a cook and as a pillar in the church at Foochow. But he seemed fitted for something better than a cook; and when in the beginning of 1896 there came urgent calls for preachers, which we could not fill, this man was sent to one distant point. At first he met a cool reception. They said "What do the missionaries take us to be that they send us a cook for our instructor"! But they soon discovered that he was a man who in education and ability was quite competent to fill the place.

But when it came to ~~finding~~ securing another servant to ~~take the place of~~ succeed good Brother Chai, we found that Shaowu was a very different place from Foochow. The sparser population, the tea trade, and the dislike of any thing like a menial occupation, made it very difficult to secure any one who was half satisfactory. We tried many different ones with but indifferent results. After our first furlough ~~of two years~~ we began again with two

Foochow men; but we were only spending the winter months at Shaowu. Each year, however, we lengthened the time of our stay at Shaowu to seven eight and nine months of the year; and then our Foochow cook asked me why the American Board Mission did not change its members about, the same as the Methodist Mission did? Had we not had our full share of the rougher work? But we were the only ones who had the Shaowu dialect. He regretfully left us for a good position at Foochow. The other man, who was his younger brother remained with us through thick and thin so long as Mrs. Walker lived. He it was who was with us when the mob threatened us at Great Fount, and faced the crowd with us at the most critical point. He had neither the ability nor the honesty of Chai-chai; but after that display of fidelity to us, we felt disposed to wink at a good many little things that we could not approve of. He finally married and settled down at Shaowu, and was again cook for my daughter and myself, during the last two years of our present stay in China.

Every family that has gone to Shaowu during the last 3o years could tell its own interesting story of experiences both pleasant and unpleasant with Chinese help; but will add a brief account of "Run-for Life". (or Flight Born)

He was but a few days old when the T'ai-p'ing Rebels came to Shaowu, and all who could, fled to the mountains. His plucky little mother fled too, with her precious baby boy, and brought him safely through it all. During the flight some babes cried too lustily and were drowned in the mountain torrent lest their cries should betray the whole company to the rebels. He first became coolie for the Blakelys, and afterward worked in succession for other families. He was quick and capable, though not very reliable. He became a Christian, and changed his name from Run-for-Life (Flight Born) to Way-of-Life (Truth Born). At one time he seemed very worldly to be getting, but of late has appeared to be much revived.

We have experiences with our Chinese help that seem to us anomalous. A man will carefully guard our interests in our dealings with others, and at the same time practice on us what we would call fraud and pilfering. But in it all he is going according to ~~local~~ custom. An employee must be loyal to his master, and not betray his interests in dealing with outsiders; but the ox that treadeth out the grain must not be muzzled. At Shanghai a man had his Chinese "boy" arrested on charge of fraud in purchases made; but the "boy" proved that he had never added more than 15 per cent to the purchase price; and the Chinese magistrate decided that anything under 15 per cent was legal. The editor of an English Daily at Shanghai, commenting on this said that a "boy" who was not smart enough to make fifteen percent off of his employer was not smart enough to make a good servant.

Dr. D. W. Osgood had a real smart cook who got more money out of his place than did most cooks in mission families. When the doctor died he shed genuine tears of grief; but in later years too much money and too much opium were the ruin of him. He left a son, however, in whom the father's abilities were joined to Christian principle with much happier results. Rev. Nathan Sites D.D. of the Methodist Mission had a Chinese servant who clung to him most loyally; and when the good doctor passed on to his reward, various parties wished to secure the services of this man; but he declined them all. He said that "the wages did not suffice for the needs of himself and family. He had worked at current rates for Dr. Sites, but he would not do it for anyone else."

OUR BOYS' BOARDING SCHOOL.

After our Shaowu work had been running a few years, Dr. Whitney started a school for the boys of our Christians and Chinese workers, which amid all the vicissitude that befel us maintained a fitful and not always efficient existence. Sometimes it had good supervision, instruction and attendance; some times it lacked every essential of a good school. But when the Bement sister came to Shaowu, and in due course of time were putting up a fine brick building for a flourishing Girls' Boarding School, some of our bright lads thought it was time that like things were done for them; and one day some six or eight of the biggest and brightest of them lined themselves up in our front yard, and asked for Miss Walker. When she appeared, they presented a formal and urgent request that she should teach them English and Western Sciences. Some thought the boys forward and conceited; but their request was granted.

At that time the school was located in a large loft above where several Chinese families were living, and the noise of babies and dogs and chickens and the odor and smoke from the kitchens were all very much in evidence. After a few months it was transferred to two small buildings somewhat more suitable but inadequate for its growing numbers. We were badly in need of a good and commodious building; but there seemed to be no prospect of our getting money from home to build it. Then Miss Frances Bement, Miss Walker, and Rev. G. W. Hinman all simultaneously and independently conceived the idea of appealing to the Chinese themselves to contribute toward funds for a building. The school appealed to them in three ways: (1) It would benefit the Church: (2) it would benefit the Country: (3) it would benefit themselves financially; and many gave liberally without urging. The missionaries also gave about $25.00 apiece, gold; Money left over from indemnity for damages to buildings in 1900 paid for a site; materials were purchased , and a foundation and basement were

constructed for a brick edifice which would contain a chapel and recitation rooms in the first story and a dormitory for sixty pupils in the second story. The basement would afford ample room for dining hall and gymnasium. We also reported home what the Chinese were doing, and asked for funds to complete the structure; and soon word came that some one had given $2000.00 for this purpose. ~~But we never knew who the donor was~~. Miss Walker was architect, while the illustrations in college catalogues furnished patterns for study. Dr. Bliss let the contracts and supervised the work; and the business moved steadily forward in the slow fashion of "Far Cathay"; all, like ants doing every thing by hand.

In the mean time the school went on prosperously. None of us could really spare the time that the work called for; but we secured a graduate of our Foochow College, the son of a devoted Christian mother. He was a thoroughly reliable man, could live much nearer the pupils than we could, and could also do a good share of the teaching in English and Western Sciences. But in June of 1905 he had to leave us; and as the new building was not yet ready for occupation, while we were short of funds for running expenses, we dismissed the school for six months. But our Chinese schools have to go by the Chinese year, and the Chinese year goes by the moon. Chinese New Year, like Easter Sunday, is a variable date in our calendar. We may say that aproximately it occurs on the new moon preceding the 19 of Feb. or the first following Jan. 21. The first 2o days of the New Year are holidays. But in 1906 the new moon preceding Feb. 19 fell on the 25th of Jan.; and on the 15 Feb. we began again with another graduate of the Foochow College, and an enrolment of about fifty pupils. Then there followed one grand good year in our fine new building. Rev. Charles L. Storrs, who had been a member of the Foochow Mission, Shaowu Station, for about 15 months, had general supervision, and also taught a large class of beginners in English, though his own studies of the Chinese absorbed th e best part of his time and strength. Mrs. Bliss also took 2 classes, and I gave five or six hours a week, while Miss Walker did much more than this.

Toward the close of the year there was good prospect of quite an increase in the number of our pupils in 1907; and so we engaged another man from Foochow College, a graduate of the Chinese course, while an old Chinese house which stood in the way of other building operations was torn down and rebuilt on the school premises as an additional dormitory. But word went forth about this time that the Government would not recognize graduates of missionary schools; and this frightened away ~~most of~~ the pupils who were not from Christian families. Hence in ~~Hopu~~ 1907 we opened with only about forty pupils. They were indeed a choicer lot; but we had depended on the increased tuition from a larger attendance to pay the salary of the additional taecher. Then too a decided rise in the price of silver made a ~~decided~~ corresponding cut in the current value of the money granted us by the Board for our GeneralWork; and we were already giving about all we could spare from our own salaries. This was depressing. But the good work goes on. Did you every see a poor, fast growing boy wearing his old clothes of two years before, the sleeves three inches above the ~~elbows~~ wrists, and the bottoms of the pants six inches above his ankles. Such a lad would well typify the financial status of our Shaowu Boys' Boarding School. Yet it is far removed from any rival schools; it lies at the very heart of our Shaowu work, is filling a place that no other school can fill, and is meeting a great and pressing need.

But spiritually it has received rich gifts from on high. The men who have come to our help from our Foochow College have been men of high Christian character, and many of the pupils have been youths of decided piety. Toward the close of ~~Hopu~~ 1906 almost all were members of the C. E. Society; and in addition a flourishing Y. M. C. A. was organized. Then in December we had a visit from Rev. Lewis Hodous ~~who came~~ coming in company with Rev. W. L. Beard who has oversight of the College Y. M. C. A. work at Foochow, and a Mr. Wong who was in training for a Chinese Y. M. C. A. secretary. At the same time we had a gathering of all our Shaowu pastors,

preachers, and colporteurs; and Mr. Yao Shi-yung also came over from Ho-k'ou. All in all it was such a gathering of Christian workers as had never before been seen at Shaowu. The preaching was of a type new to most of the assembled workers; it was very plain and faithful, and many were moved to humble and tearful confessions of past short coming. Especially was this the case at some meetings conducted entirely by the Chinese at our Boys' Boarding School. We saw the whole school down on their knees, and some prostrate on the floor, confessing their sins and crying to God for forgiveness. Lest any one should misjudge this latter posture, it should be noted that prostration has its place in Chinese etiquette as a marked form of self-abasement and appeal for mercy. In it the suppliant acknowledges himself to have no place or standing except as it is granted to him in compassion.

The pupils in our school are gathered from many different places and speak a variety of dialects. At an examination for admittance one bright lad did so poorly in writing from dictation that it was feared he could not pass. But it was suggested that his dialect was the cause of the failure. So an advanced pupil who was from the same locality was asked to ~~read~~ dictate the exercises ~~to the pupil~~. He took the book and rolled out a series of sounds that bore a distant and almost laughable resemblance to the Shaowu sounds. But the little pupil did some nice work to his dictation.

Previous to the revival in the school there had been much friction and quarreling among the pupils with a tendency to form cliques along the line of differences of dialect and locality. But after the revival there was a marked improvement in this respect.

Such have been some of the beginnings in the Shaowu Field. But there, even as every where else in China, a new state of things is coming in which calls for new workers, young and fresh, to make new and brighter, better, chapters of history.

XVIII

OUR CHINESE WORKERS.

Thirty years ago our Chinese workers were our "Native Helpers". We had gone to China to win men to Christ, and had employed some of the converts to help us. But of late years we are coming to assume a very different attitude. They are working for the salvation of their own people, and we are helping them. It is now fully a score of years since this view of the situation was first set before the Shaowu "helpers", and it did not meet with a hearty welcome; but being the true view it has grown much in favor with the true converts.

In the establishing of mission schools for boys the first and chief aim was the raising up of theologs who could be more thoroughly trained for the ministry. But at Shaowu the paucity of material and the lack of continuous oversight greatly retarded the realization of this aim. In the earlier years of ~~the work~~ our undertaking we could use only men who had had providential preparation for their work, but little of special training. Now there is no question but that providential preparation is the more important of the two; but the problem is how to combine the two. In fact, situated as we are, the very right kind of special training must come through God's good providence.

In the autumn of 1889 we were reinforced by the coming of Rev. G. Milton Gardner and Mrs. Mary Dewey Gardner; and as soon as Mr. Gardner had acquired a sufficient knowledge of the language, he gave special attention to the Boys' School, and also formed a small class of theologs. This was our first Shaowu class of theological students. But he was hampered by ill health, and much of the time was burdened with all the general oversight of the whole field; and when, in 1898 he was obliged to take a furlough for recuperation, the good beginning which he had made came to a halt.

But now, in this new era which is upon us, the teaching of English in our mission schools changes their character with reference to the production of theologs. These seem to become in a measure a by-product. Yet there is now great and growing needs and opportunities for educated ~~and~~ Christian men in all the walks of life, mercantile and professional, civil and military, in order that the Gospel of Christ may go side by side with Western Arts and Sciences. The first great lesson which Christendom forced on the Far East was the need of learning how to fight; and Japan learned this lesson thoroughly, more thoroughly than anything else.

And this is now the first thing that China is waking up to. The ten thousand and more students who have gone to Japan are there to learn first of all how to fight; and the military spirit pervades even our Christian schools and colleges. At Foochow, in May, 1907, all the students in a college attended a special meeting in a body clad in semi-military uniforms; and at the close of the service they marched out in pairs to the music of a cornet. After they had gone, about twenty boys from a day school formed in the aisle. They too wore a semi-military uniform, and marched out in pairs like little soldiers with a tramp and a bearing which showed that they were not going through a mere school drill. Thirty-five years ago I heard a Japanese student in America argue with much earnestness that the soldier is more important than the statesman, because the soldier must make and maintain the opportunities for the statesman. This is the theory on which Japan has gone, and China will go.

In our secluded Shaowu field we are not so strongly affected by these things; yet even there the importance of the new birth, both for state and church, both for this life and the next, and the vital need of the pastor and the religious leader, are in danger of being undervalued. Shaowu may never be a great city; but it is all the more favorably situated for producing preachers and pastors; and perhaps in the 20th century it may

give China some of her religious leaders, even as it gave the nation some of her statesmen in the 10th century. And while strong bodies of well equipt workers at the great centers may be the prime need of the hour, it is well not to overlook or neglect the "Little Bethlehems".

REC'D OCT -7 1916

SHAOWU

THE KINDERGARTEN HELPS BEFORE IT IS TOO LATE

MISS FRANCES E. BEMENT

In Shaowu the W. B. M. I. supports a Boarding School for Girls, a Hospital, a Training School for Women. Missionaries: Miss Frances K. Bement, Dr. Lucy Bement, Miss Josephine C. Walker, Miss Grace A. Funk.

Three of our Bible-women are studying some in the Woman's School this year, to better prepare them for their work. Over sixty of our school girls are doing regular Christian work and some are doing a wonderful amount. Our new Sunday Schools that we have started this year are in different parts of the city and reach many homes otherwise unreached by the Gospel message.

Our kindergarten is being most useful. Poor Miss Funk, though she has only a very small Woman's School, thinks that it is next to impossible to teach with from six to eight babies hanging to their mothers. This happened the few days before the kindergarten opened. Now I have my kindergarten teacher and two other girls take the children in the morning as well as all the afternoon. The morning class is really a day nursery. I am glad the kindergarten is proving such a useful addition in so many ways. The girls who teach are really learning a great deal. If I only had more time to give to them, and if I knew a little more in that line! But you know we have two hundred and twenty pupils enrolled in the Girls' School for the year, including all from the Kindergarten through High School. It is surely a most interesting work.

We are also very happy this year in the plans for having most of the Bible-women from the out-stations come to Shaowu with three or four of the most earnest women, their pupils, from each place for our special evangelistic meetings and for a two weeks' study of the Bible together, here at the Woman's Bible School.

Pray for all of these women whom we long to help. Pray for all of our Sunday Schools. It is my desire to help forty different ones in our Station get a good start this year. I long to see everyone of the three hundred girls who have studied in the Girls' School become a good Sunday School teacher. But you know one needs to be many other things to be that.

One of our girl graduates is doing all of the teaching of instrumental music in the school this year. This is a great relief to Dr. Bement.

If we had money enough we could hire a Chinese to teach the first and second reader and beginning lessons in grammar in English and relieve Miss Funk of all teaching in the Girl's Boarding School except one Bible class and let her be free for other work which the Chinese do not do so well, but you know we have a heavy cut. This is not so hard for us as war is for the world, but with such a large school it makes us all work much harder to save here and there. And I do trust that we may have an appropriation for our Kinder-

garten this next year. If you could see the little ones gathered in from the street you would say it is what we must do, save the little ones.

February 16, 1915.

Oh, such good luck as has come to us! That great big house facing our property, across from our church, used for a house of ill fame, we have just bought, and now I can have my kindergarten and social settlement work. Yes, it can be a laboratory for social science and political economy for the Girls' School.

The house is said to be four hundred years old. You remember that I asked the official to close this house or stop the business going on in it. He started at once, and made it so uncomfortable that they were eager to sell, and we are now cleaning it up. We hope to see this house of unrighteousness turned into a house of great blessing to young and old alike. May its walls forget the evil they have witnessed and see hundreds start on the road to joy and usefulness. Wonderful are the opportunities in that plant! May it indeed be true that a "Little putty and a little paint will make a sinner into a saint."

I am told that the kindergarten is one of my enthusiasms. It may be, for I am teaching every girl in school some kindergarten songs and games as well as how to tell good stories. They will everyone find use for them all and wish they had learned more. We find children everywhere always ready for a good story. We are glad to see all the ragged little urchins gathered together to play, to sing about good mother hen and the chicadees and to hear some beautiful story; yes, to look at a beautiful picture helps too. How they do enjoy the grass in our front yard! Yes, the kindergarten does us all good. We see evil, pauperism, vice and crime everywhere, all slow to remedy, but the kindergarten prevents before it is too late. It starts the little folks in the right road. Pray for the little ones, yes and for the older ones, too! We want millionaires in the line of prayer, and do not forget our house we have just bought. May it become just what the women of Shaowu need!

Dr. Lucy is working very hard now on the foundations of the hospital, for she does not intend that the walls shall fall down. She has mostly unskilled masons so that she is the boss, going down into the trenches seven feet deep to see if the stones are loose or firm. The foundations are made of hard heads weighing about fifty hundred pounds each, with small ones in the center. No woman ought really to do this work.

I take her place sometimes while she teaches music, and she looks after the patients between times.

Rec'd JUN 2 1924

政國通用書棧

SOME LUXURIES AND HARDSHIPS DURING TWENTY-FIVE YEARS IN CHINA.

Frances K. Bement.

A luxury, we are told, is a satisfaction, or enjoyment, or delight. Our school cook, then, has been a luxury. To have a family of nearly one hundred, and to keep them always happy, and in harmnoy may be easy,—or it may not be. The cook has much to do with it. Our school cook with her eighty pupils as helpers, is a psychologist, so the girls say. She has had her eyes and her ears open during her seventeen years of service here, as she has broken in green, awkward country girls, as helpers, and watched them until they left, proudly carrying their diploma. She has learned girls. Her's is no easy task. To provide food, nourishing and pleasing to the taste, at one dollar gold a month, per pupil, requires some planning. I ask you, Could you do it? Well, everyone says, "She does it." And they add, "She saves wood, and always sees to it that there is plenty of warm water for each one of the eighty. "And her meals are always on time," another adds. "And she is able to put things together so that a little looks like a plenty." "And it is always good to eat." Yes, everything that she cooks is good to eat. Now I ask you, Is she not a luxury? Surely she has saved me many a troublous time in managing the girls. They carry the water, only a few feet, to be sure, but even so they get careless, or in a hurry. "Perhaps the cook is in her bedroom, and will not see if this pail is not full for we are late." But as it is emptied, a well-known voice is heard, "That water sounds light weight." And the word goes around that the cook out of sight is not out of hearing. Yes, she surely is a luxury. For we have had others for a short time, during her few absences, and we know the delight and satisfaction that comes to us when she arrives.

愛國通用書棧

Speaking of cooks, our own cook has been a luxury. He has worked for us for twenty-five years. He has helped us build our house, our school, our hospital, our church. Were we ever starting on a long journey, he bargained for the boats and had everything in readiness. To help buy him a wife,—we did not choose her however—and she was so ignorant and homely. But to watch her grow and learn, until she has been able to help with thousands of treatments in the hospital. Yes, she added to the luxury. To watch their children grow; to have them clap their hands with joy and see them run all over the place shouting, "She's come! she's come back!—when we returned from a trip. Is that not a luxury? To have been able to give to one of the girls a high school diploma, and to watch another teaching little children,—these were not hardships.

My co-workers have been luxuries. To have had one for sixteen years than whom I do not hope to have a better in heaven, surely was a delight. And to have another her equal, is a satisfaction. But I see I cannot finish enumerating all my luxuries, there is room enough to say that I do not remember one dull, common, monotonous, uninteresting day in all these twenty-five years. Yes, life on the Mission field is a luxury. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

But some of you are asking, "Did you not nearly drown in that awful shipwreck?" "Yes, and the Chinese said that to be wrecked in that rapid and in that stage of the high water—well, there could be no hope. But there could be a miracle, and there was.

"And were you not attacked by two hundred brigands?" Yes, but the cook with a carving knife, and we with our bamboo poles, kept them off from our boat, until we persuaded them to be our friends and rescue us. And some one adds, "At the time of the Boxer Uprising they burned all of your things,—wasn't

國家通用書機

that a hardship?" Oh well, most things can be replaced and most of us have far too many.

"And how did you feel when the bandits shot at you?" Well, I would rather not be shot at, but we are immortal until our work is done.

"Didn't you live in a woodshed for a while?" Yes, but see what a beautiful home our friends helped us build. Even to a nice little white bathroom, where one can carry a pitcher of water and a lantern, at any time. What more could one want? We do hope for electric lights some time. A Delco was brot here by an enterprising merchant, but it was ruined by the flood. We still hope to have one of our own some day.

"And never to have had a daily paper nor a telephone?" These are no hardships, but rather luxuries. "Three months without a letter?" But how much longer some of our friends wait, and that was only once for us.

A Chinese woman greatly desires to have a son, but a grandson, one who will mourn and carry a banner at her funeral—there is no joy greater. And have I not four hundred grandchildren of my daughters in the school? Can you compute this joy?

More of this another time. There are carpenters, masons, and painters, to be looked after, besides four hundred guests who have come to see the Life of Saint Paul illustrated by some pupils.

My friends are my great luxury. To feel welcome in a thousands kitchens, to sit down before the open fire and talk while the mother prepares the evening meal,—it is a luxury. And then my many friends in the home land—they make life worth living.

O yes, life on the mission field is a luxury. I have just been to the home of one of my former pupils. She has just lost her first born. To think of her grief and loss—he would have had the best training a Christian mother could give. To think of the loss of

愛國通用書棧

scores of others—it is my hardship. Oh for a trained nurse!! No wonder my doctor sister is near the end of her labor. To have waited *twenty-five long, long years* for a trained nurse, and still to be waiting! Some times when death is near, to have to wait—it is a hardship. How much a nurse could help! One week later the mother I visited took the four kinds of medicine I took her, and she is well. Her mother-in-law says I treated her with "a fragrant hand." To have her well,—it is a joy. What luxury could bring a greater? She has more gratitude than those twice her age. Two doctors at death's door and still waiting for a trained nurse! How long? It is a hardship. To have a hospital put in one's care with all the other work, and no trained nurse! How long?

200

The Pilgrim Herald

VOLUME VI REDFIELD, SEPTEMBER, 1927. NUMBER 1

THE MISSIONARY TEAM

The plan which has been found so successful the past two years, giving our people a vivid knowledge of missionary work through the visits of missionaries to churches and associations, will be followed again this year. Miss Frances K. Bement, who had an unusual experience in China, will be in South Dakota from September 25th to October 18th. Dr. Frank L. Moore, of the Extension Boards, will be in the state from the 27th of September to the 6th of October. Rev. George Williams and Rev. Rudolph Hertz will make up the second member of the Missionary Team to represent the Home work for the visits to the Yankton, Rosebud and Black Hills Associations.

We are glad to be able to present a cut of Miss Frances K. Bement and a brief write-up of her life and work.

MISS FRANCES K. BEMENT

Miss Bement graduated from Oberlin College and taught a year in the schools of that village It was during this time that a call came from Shaowu, "there is no school for girls here."

It took 28 days for Frances and her doctor sister to reach Foochow, and 28 more to travel the 250 miles up the Min river to Shaowu. The city of Shaowu is the center of operations for the mission because it is centrally located.

When Miss Bement came to Shaowu, not one woman in all that district could read. There was no home for the new missionaries or for the school or for the hospital, but there was consecration, a cheerful outlook and a spice of fun in their nature; so they began work. Think of the discomforts in their first home, surrounded by pig-yards. For five years they lived in Chinese houses; built a school building and a dispensary, then nearly a dozen years after their coming to China they built a home

Besides the school work, Miss Bement has always done touring throughout the outlying country for this, snatching scraps of time so as not to interfere with school

Here are some pictures of life and service:

"The past eighteen months she traveled over 1500 miles, by walking or riding in a river boat or carried by men. During this she arranged for and conducted thirteen Bible conferences and visited their thirty churches two or three times, encouraging their Bible-women as they worked in lonely Christian homes and the homes of many of their pupils."

Think of an evangelistic meeting that brings out 900 women at a single service. More than 30 of these women came in from the country. Some of them walked over a hundred miles. There were enough women for forty-five Bible classes which classes were to last for three months.

OUR ASSOCIATION MEETINGS

Special interests centers in the Association meetings of this fall Plans for the fall program will have careful attention. Also the question of the best means of Missionary Eucatiaon and of organization under the Merger for the whole missionary task of the church will be considered in its different phases.

All pastors should attend these meetings and bring delegates, both men and women. Our people need to know more about the church in its larger relationships.

The schedule of places and dates is as follows:

Northwestern Association, Eagle Butte, Sept. 27-28.
Northern Association, Columbia, Oct. 3-4.
Central Association, Huron, Oct. 5-6.
Yankton Association, Armour, Oct. 10-11.
Rosebud Association, Millboro, Oct. 13-14.
Black Hills Association, Edgemont, Oct. 17-19.

A CALL AND A CHALLENGE

Issued by the Executive Committee of the Commission on Missions of the National Council of the Congregational Churches in the United States.

The Executive Committee of the new Commission on Missions, meeting for the first time and considering the status and outlook of Congregational work throughout the world, desires to congratulate the churches which it has been chosen to represent upon the splendid prospects which confront us at home and abroad as under new conditions we seek to advance the historic mission enterprises of our fellowship.

As the result of four years of intensive study and negotiation our denomination has carried to completion the process of unification whereby eleven separate organisations engaged in mission work under the Am-

erican flag and in foreign lands, have been reduced to two comprehensive groups of boards, the one operating at home and the other abroad. With administrative machinery reduced to a minimum, hereafter Congregational churches, in so far as denomination benevolent work is concerned, will be asked to familiarize themselves with and contribute to only three lines of work—the state, the nation, the outside world

These radical changes in organization have been brought about with a degree of harmony and co-operation which is most gratifying

While these changes have been in process, the call for missionary work along both spiritual and humanitarian lines has become increasingly insistent Possibly as never before our country is calling upon the churches of the Pilgrim faith, working in co-operation with other branches of the Church of Christ, to take a noble part in the task of making and keeping America Christian in ideal and life The moral and social problems of our day have taken on a distinctly religious character; they are nationwide in their scope; they cannot be solved by churches working in isolation. In these days America should feel the helpful impact of the Congregational body as a whole.

In the foreign field we stand at centers of crisis and opportunity. Throughout areas like Mexico, southern Europe, Japan, China, India, Africa, Turkey, Greece and Syria, our workers have awakened the hope of vast populations; they are recognized as "the inner statesmen" of the world. Our foreign work deserves and must have the steady loyalty of the Congregational host.

What shall be our answer as a denomination to the situation as we find it today? As a committee we are troubled to find that our mission boards are staggeding under the weight of the present load. The early reduction of the scope of work is being forced upon our consideration. Shall this be allowed? As an alternative shall we be content with such a moderate increase in our gifts as well enable us to maintain the work on the present basis? Or, shall we respond to enlarged opportunity by undertaking a distinct and effective advance.

It is for this last proposal that the Executive Committee of your Commission on Missions pleads, and pleads with the insistence of a deep conviction. We believe that this should be a matter of conscience and of joyful privilege with every Congregational pastor and every Congregational member during the months when the church budget of benevolence is being raised. We appeal for a denomination advance in our giving when the Every Member Canvass is made in each church,

We ask our state superintendents and state boards of drectors at the earliest possible moment, to consider proposals looking to advance in giving and in suitable ways to bring these proposals to the attention of the churches and the organizations within the churches. We ask our pastors with courage and faith to press this matter upon the attention of their people by means of sermons or addresses which shall tell the story of missionary achievements and needs

We ask the women of our churches, whose zeal and efficiency for their own lines of mission work have been so noteworthy in the past, to throw themselves into the new situation and to seek to inspire the entire church with their own spirit of vision and sacrifice.

We challenge the young people of the churches to undertake their full share of world service at home and abroad The kingdom of Christ needs their enthusiasm expressed in personal service and in discriminating giving. In this day of advance in Christian world friendship we need their real partnership in state, national and foreign projects; and we look with eagerness to having them assume a definite share of responsibility as part of the Congregational fellowship.

We ask the layman of the church to aid their pastors in lifting the giving of the local church of which they are members to a new level of generosity and devotion.

Above all, we appeal to all true friends of Christ's kingdom in our midst to engage in earnest and persistent prayer to the end that the Congregational churches may not be disobedient to the vision and call which God is offering to us in these days.

By vote of Committee, June 21, 1927.
Charles Emerson Burton, general secretary
Oscar E. Maurer, chairman
Charles C. Merrill, secretary

BLACK HILLS ASSEMBLY

The biggest and the best to date. One hundred and sixty registrations and the entire equipment pushed to capacity. The next problem is enlargement.

Placerville is fortunate in its clientele. This year twenty-five registrants were college students. Nine summer student workers attended. This makes for a high standard in the various activities.

The Hills were never more beautiful, the flowers more abundant and the weather more delightful. Being remote from the towns, these features of environment add greatly to the success and enjoyment of the assembly.

The faculty measured up to the standard of previous years, though to Rev. Harold Kingsley, of Detroit, must be given the palm for popularity. We were a little doubtful in regard to his reception. The problems of the negro are somewhat alien to Western interests, but the delightful personality of Mr. Kingsley and his delicious sense of humor won everybody. His lectures were followed with intense interest clearly demonstrating that it is not necessary to talk down to young pople. Miss Taylor, of Chicago, gave splendid satisfaction, and the sufferings in the Near East, the aftermath of war, were made very real to us by Miss Elliott. The Bible study, superintended by Rev. A. M. Fairbank, of Brooklyn, New York, maintained the high efficiency of other years.

D. South China Mission

1. Estimates, 1909-1921
A.B.C.F.M. and W.B.M.I. 202-214

2. Appropriations, 1909-1922
A.B.C.F.M. and W.B.M.I. 215-228

3. Appropriations, W.B.M.I., 1923,1925 229-231

4. Canton Missionary Conference 1929
Resolution on Recruits 232-233

5. Education

a. American-Chinese Educational
Commission, Printed Matter 234-236

b. Re Proposed School for Western
Children 237-241

c. Re Property of Lo Tak School
(see also Letters; C.A. Nelson) 242-245

6. Tributes

Bridgman, Dr. and Mrs. E.C.
Centenary Memorial, 1930 246

Lowry, Edna; 1929 247

ESTIMATES - SOUTH CHINA MISSION - 1909

AMERICAN BOARD

SALARIES

C. R. Hager:			
Personal salary	$1000.		
Two children	200.		
Health fund	50.		
Carrier	50.		
Medicine	50.		
Teacher	50.		
Rent	500.		$1900.gold
C. A. Nelson:			
Personal salary	1000.		
Medical aid	50.		
vacation allowance	50.		
Personal teacher	70.		
Gate-keeper	50.		
Incidentals	20.		
Insurance	20.		
House fund	40.	1300.	$3200. gold

GENERAL WORK

Under care of C. R. Hager:			
Preachers	$1800.		
Chapel keepers	500.		
Rents	200.		
Chapel expenses	150.		
Traveling	125.		
Medical expenses	50.		
Books, etc.	50.		
General expenses	50.		
Building	800.		$3725.gold
Under care of C. A. Nelson:			
Evangelistic: Shek Ki	200.		
(To be opened) Sha Kai	160.		
Lam Pin	160.		
(To be opened) Tai Chung	160.		
Bible-women	120.		
Student aid	100.		
Travel expense	100.	1000.	
Educational:			
Land and Building for the proposed Training School		5000.	6000.	$9725. gold

Total, American Board $12925. gold

ESTIMATES - SOUTH CHINA MISSION - 1909

WOMAN'S BOARDS WBM I

SALARIES

Miss Edna Lowrey:			
Personal salary	$500.		
Medical aid	25.		
Vacation allowance	25.		
Personal teacher	50.		
House fund	10.	$610. gold	
Miss Vida Lowrey:			
Personal salary	500.		
Medical aid	25.		
Vacation allowance	25.		
Personal teacher	50.		
House fund	10.	610.	$1220.gold

GENERAL WORK

Ruth Norton School for Girls:			
Chinese Department:			
Teachers salaries	$100.		
Aid to students	50.		
Cook's wages	30.		
New Books	30.		
Incidentals	25.		
Printing	20.		
Repairs	20.		
Insurance	15.		
Watchmen	40.		
Medical aid	20.	$350.	
English Department			
Teachers		150.	
Need for painting inside the school		50.	$550.
Total, Woman's Board			$1770. gold

SUMMARY

	American Board	Woman's Board	
Salaries	$3200. gold	$1220.	$4420. gold
General Work	9725.	550.	10275.
	$12925. gold	$1770.	$14695. gold

ESTIMATES - SOUTH CHINA MISSION - 1910

AMERICAN BOARD

SALARIES*

C. R. Hager:

Personal salary	$1000. gold		
House rent	500.		
Children's allowance	250.		
Teacher	50.		
Medical aid	50.		
Health allowance	50.		
Carrier in the country	70.	$1970.	

C. A. Nelson, expects to be home on furlough in 1910, and asks for "Allowance for missionary on furlough" per Hand-Book. ------ $197

GENERAL WORK

Under care of Dr. Hager:

Preachers, teachers, Bible-women	$4200.		
Chapel-keeper's wages	1400.		
Rents	400.	not Gold	
Chapel expenses	500.		
Traveling expenses	300.	U.S. Currency (?)	
Medical expenses	150.		
Books and printing	200.		
General expenses	100.		
Building expenses	2000.	9250. = 4500. gold	

For the up-keep of the Compound in Canton, during absence of Mr. Nelson:

Gate-keeper	$50.		
Incidentals	20.		
Insurance	20.		
House-fund	40.	130. gold	

For evangelistic work:

Station and out-station	1000.		

Educational:

For land and building for training school	5000.	6000.	6130. gold	10630

Total, American Board $1260

*Note Not knowing whether the Prudential Committee has conferred with Rev. O. S. Johnson as to salary, and not knowing whether he finally comes single or not, we make no estimates for him, but assume that he will receive the usual salary and prerequisites.

ESTIMATES SOUTH CHINA MISSION - 1910

WOMAN'S BOARD

SALARIES

Miss Edna Lowrey:			
Personal salary	$500.		
Medical aid	25.		
Vacation allowance	25.		
Personal teacher	50.		
House fund	10.	$610. gold	
Miss Vida Lowrey: ditto		610. "	$1220.00 gold

GENERAL WORK

South China Girls' School:		
Mrs. Chang, Eng. Dept.	$500.	
Mr. Tsang, teacher	100.	
Pupil teachers	60.	
Cook woman	40.	
Janitress	40.	
Watchman	50.	
Insurance	10.	
House fund (repairs)	25.	825.00

TOTAL, WOMAN'S BOARDS $2045.00 gold

S U M M A R Y

	American Board	Woman's Board	
Salaries	$1970. gold	$1220. gold	$3190.00 gold
General Work	10630.	825.	11455.00
	$12600. gold	$2045. gold	$14645.00 gold

ESTIMATES - SOUTH CHINA MISSION - 1911

AMERICAN BOARD

GENERAL WORK

For Evangelistic Work under C. A. Nelson	$500.	
For Evangelistic Work under Dr. Hager, in care of Mr. Johnson	1000.	$1500.00

ESTIMATES - SOUTH CHINA - 1912

WOMAN'S BOARD

SALARIES	Personal Salary	Medical Aid	Personal Teacher	Vacation Allowance	House Fund		
Miss Edna Lowrey	$500.	$25.	$50.	$25.	$10.	$610.	
Miss Ruth Mulliken	500.	25.	80.	25.	10.	640.	
Miss J. Davis	500.	25.	80.	25.	10.	640.	$1890.

GENERAL WORK

South China Girls' School:

English Department	$500.	
Men Teachers	100.	
Pupil Teachers	60.	
Cook	40.	
Janitress	40.	
Watchman	50.	
Insurance	10.	
House Repairs	25.	$825.
Total, Woman's Board		$2715.

SUMMARY

	American Board	Woman's Board	Total
Salaries	$2765.00	$1890.00	$4655.00
General Work	1590.00	825.00	2415.00
	$4355.00	$2715.00	$7070.00

ESTIMATES - SOUTH CHINA - 1912

AMERICAN BOARD

SALARIES	Personal Salary	Children	Medical Aid	Teacher	Vacation Allowance	House Fund	Carrier for Country Work	
C. A. Nelson	$1100.	$50.	$50.	$70.	$50.	$40.	$50.	$1410.
O. S. Johnson	1100.		50.	135.	50.	20.		1355.
								$ 2765.

GENERAL WORK

Care Mr. Nelson;-

Gate-Keeper	$50.	
Incidentals	20.	
Insurance	20.	$90.
Evangelistic and Educational	$1500.	$1590.

Total, American Board $4355.

ESTIMATES - SOUTH CHINA - 1913

AMERICAN BOARD

SALARIES

Mr. and Mrs. O. S. Johnson:			
Personal salary	$1100.		
Medical aid	50.		
House fund	20.		
Language teacher	135.		
Vacation allowance	50.		
House-rent	400.	$1755.00	
Mr. C. A. Nelson:			
Personal salary	1100.		
One child (in China)	55.		
Medical aid	50.		
Vacation allowance	50.		
Personal teacher	70.		
House fund	75.		
Gate-keeper	50.		
Carrier for country	50.	1500.00	$3255.00

GENERAL WORK

C. A. Nelson and O.S.Johnson		$1800.00	
" " "	trav.expenses	200.00	2000.00

Total, Salaries and General Work, Am.Board $5255.00

For Work under Mrs. Nelson, see Woman's Board sheet

Notes:

1. The House fund is proving quite insufficient, hence the increased estimate.

2. The appropriation for gate-keeper has been granted till this year. He is a necessity when there is a girls'school in the compound, and the allowance should be made, since the night watchman is paid by the W.B.M.I.

3. We have added $400 to the Estimate for General Work, and $200 for traveling expenses, as the Specials are falling off and we are short of funds. Then the work is to be divided, Mr. Johnson taking a part, hence we need traveling expenses for two, and these should not be taken out of the allowance for General Work.

ESTIMATES - SOUTH CHINA - 1913

WOMAN'S BOARD

SALARIES	Personal Salary	Teacher	Health Allowance	Vacation Allowance	House Fund		
Miss Ruth E. Mulliken	$500.	$80.	$25.	$25.	$10.	$640.	
Miss S. Josephine Davis	500.	80.	25.	25.	10.	640.	
Miss Edna Lowrey	500.	50.	25.	25.	10.	610.	$1890.

GENERAL WORK

South China Girls' School:

Matron and teacher	$150.	
Head man teacher	150.	
Second man teacher	120.	
Other teachers, (Chinese Dept.)	180.	
Music teacher	70.	
English teacher	90.	
Repairs	100.	
School cook	40.	
School servant	40.	
Night watchman	60.	1000.

Mrs. C. A. Nelson:

Teachers' salary for the Primary Boys' School	$300.	
Bible-woman, salary	50.	350.

(Mrs. Nelson is now taking up regular mission work, and she therefore asks for the above, and trusts that it will be granted.)

Total, Woman's Board $3240.

NOTE: If the Chinese school building, the Kwan Wai, next to our South China Girls' School, is available next year, as people say it will be, we want an extra allowance, sufficient to pay the rent of the building which would probably be about $50 per month.

ESTIMATES - SOUTH CHINA - 1913

SUMMARY

	American Board	Woman's Board	Total
Salaries	$3255.00	$1890.00	$5145.00
General Work	2000.00	1350.00 (?)	3350.00
	$5255.00	$3240.00	$8495.00

ESTIMATES - SOUTH CHINA MISSION - 1914

AMERICAN BOARD

SALARIES

Rev. and Mrs. C. A. Nelson:			
Fixed salary	$1100.		
One child	55.		
Health and Medical	50.		
House Fund	75.		
Teacher or writer	70.		
Vacation	50.		
Gatekeeper	50. 60		
Carrier	50. 60	$1500.00	
Rev. and Mrs. O. S. Johnson:			
Salary	1100.		
Health and Medical	50.		
House Fund	20.		
Teacher	135.		
Vacation	50.		
House Rent	400.	1755.00	$3255.00

GENERAL WORK

Under care of Mr. Nelson:			
House Insurance	$20.		
Touring expenses	100.		
Evangelistic work	800.		
Theological Students aid	80.	$1000.00 (**)	
Under care of Mr. Johnson:			
Evangelistic Work	$600.		
Traveling expenses	100.		
Students' aid	80.		
Books	20.	800.00	1800.00
Total, Salaries and General Work, American Bd.			**$5055.00**

(**) See opposite page

ESTIMATES - SOUTH CHINA - 1914

WOMAN'S BOARDS

SALARIES	Personal Salary	Teacher	Health	Vacation	House Fund		
Miss Ruth E. Mulliken	$500.	$80.	$25.	$25.	$10.	$640.	
Miss S.Josephine Davis	500.	80.	25.	25.	10.	640.	
Miss Edna Lowrey	500.	50.	25.	25.	10.	610.	$1890.00

GENERAL WORK

South China Girls' School:

Matron and teacher	$150.	
Head man teacher, salary	250.	
Second man teacher "	240.	
Other Chinese teachers	270.	
Repairs for school	100.	
School cook	40.	
School servant	40.	
Night watchman	60.	
Insurance on building	10.	1160.00

Total, Salaries and General Work, Woman's Board $3050.00

SUMMARY

	American Board	Woman's Board	
Salaries	$3255.00	$1890.00	$5145.00
General Work	1800.00	1160.00	2960.00
	$5055.00	$3050.00	$8105.00

(**) "By way of explanation, permit me to state that for the year 1912 my gatekeeper's allowance was cut off, but I had to have one just the same, and have been paying him for years, not $50 but $60 a year. I am getting $50 for Carrier when touring, but I have to pay $60, and have used my own money with which to purchase the 'pony' which I can only use for touring and not for pleasure.

I would like to be reimbursed $50 for the year 1912, and also to have the $50 for Gatekeeper be increased to $60, also the carrier from $50 to $60.

In regard to Insurance, no provision has yet been made by the Board to take this off our hands, and as our Specials are on the decrease, I am asking for

Insurance - - - - - - - - - - - -	$ 20.
For the same reason, I ought to have a touring allowance of at least - - - - - - - - - - - -	100.
Then for my nineteen out-stations I need at least - - - - - (see special letter)	800.
Again, we are short of preachers, as some are getting too old or resigning, and therefore ask aid for two Theological students for the year, or - - - - - - -	80.
	$1000.

As the Evangelistic work is divided, the above estimates do not include Mr. Johnson's.

The way is about to be opened again to us and to other Missions to unite with the present Union Theological School (formerly Presbyterian) but can write nothing definite now, as the Presbyterian Mission Meeting began today. If this opportunity should be given us, we should accept it, and begin work, but that would mean another man to prepare for evangelistic work. Send us one at an early date.

(Signed) C. A. Nelson

In further explanation of amount needed for General Work, see letter to Prudential Committee, July 5, 1913, - Nelson and Johnson

ESTIMATES - SOUTH CHINA MISSION - 1915

AMERICAN BOARD

SALARIES

Mr.& Mrs.C.A.Nelson:

Fixed salary	$1100.		
Children	55.		
Health,Medicine	50.		
House Fund	75.		
Teacher or writer	70.		
Vacation	50.		
Carrier	60.		
Gatekeeper	60.	$1520.	

Mr.& Mrs.O.S.Johnson:

Fixed salary	$1100.		
Health,Medicine	50.		
House Fund	420.		
Teacher or writer	80.		
Vacation	50.	1700.	$3,220.

GENERAL WORK 1,400.

TOTAL SALARIES AND GENERAL WORK AMERICAN BOARD $4,620.

("The Estimates are same as last year with the exception of appropriation for teacher or writer which has been reduced $55.")

ESTIMATES - SOUTH CHINA MISSION - 1915

WOMAN'S BOARD

SALARIES	Salary	Teacher	Health	Vacation	House Fund	
Miss Ruth E. Mulliken	$500.	$80.	$25.	$25.	$10.	$640.
Miss S. Josephine Davis	500.	80.	25.	25.	10.	640.
						$1280.

GENERAL WORK

South China Girls' School:

Matron and Teacher	$100.	
Head man teacher	250.	
Second man teacher	240.	
Other Chinese teachers	270.	
Repairs for building, etc.	100.	
School cook	40.	
School servant	40.	
Night watchman	60.	
Insurance on building	10.	$1110.
TOTAL SALARIES AND GENERAL WORK WOMAN'S BOARD		$2390.

SUMMARY

	American Board	Woman's Board	
Salaries	$3,220.	$1,280.	$4,500.
General Work	1,400.	1,110.	2,510.
	$4,620.	$2,390.	$7,010.

From Minutes Meeting South China Mission,
July 6, 1915:

"It was moved and carried that Mr. and Mrs. Johnson's House Fund should be changed from $420 to $100, as by the beginning of 1916, the Johnsons expect to be in their new house, hence, only enough for upkeep needed."

"We would very much like to have a raise in appropriation for General Work, as we are not able to make any real advance with the little we get, and we must raise salaries."

ESTIMATES - SOUTH CHINA MISSION - 1916

AMERICAN BOARD

SALARIES	Fixed Salary	Children	Health Medicine	House Fund	Teacher	Vacation	Carrier	Gatekeeper	
Mr.& Mrs.Nelson	$1100.	$55.	$50.	$75.	$70.	$50.	$60.	$60.	$1520.
Mr.& Mrs.Johnson	1100.		50.	100.	80.	50.			1380.
Mr.& Mrs.Miller	1100.		50.	420.	135.	50.			1755.
								Salaries - - -	$4,655.
GENERAL WORK									1,400.
TOTAL SALARIES AND GENERAL WORK AMERICAN BOARD -*- -									$6,055.

WOMAN'S BOARD

SALARIES	Fixed Salary	Teacher	Health	Vacation	House Fund		
Ruth E. Mulliken	$550.	$80.	$25.	$25.	$10.	$690.	
S. Josephine Davis	550.	80.	25.	25.	10.	690.	
Helen Tow	550.	80.	25.	25.	10.	690.	$2,070.

GENERAL WORK

South China Girls' Boarding School:

Matron and teacher	$100.	
Head man teacher	240.	
Second man teacher	230.	
Other Chinese teachers	270.	
Repairs	60.	
School cook	40.	
School servant	40.	
Watchman	60.	
Insurance	10.	1,050.
TOTAL SALARIES AND GENERAL WORK WOMAN'S BOARD - --- -		$3,120.

SUMMARY

	American Board	Woman's Board	Total
Salaries	$4,655.	$2,070.	$6,725.
General Work	1,400.	1,050.	2,450.
	$6,055.	$3,120.	$9,175.

ESTIMATES - SOUTH CHINA MISSION - 1917

AMERICAN BOARD

SALARIES	Salary	Child.	Med.	House Fund	Writer	Vacation	Carrier	Gate Keeper	
C. A. Nelson	$1100.	$110.	$50.	$75.	$75.	$50.	$60.	$60.	$1580.
W. C. Miller	1100.	55.	50.	75.*	135.	50.		50.	1515.
									$3095.

July 7. 1916 Johnson

GENERAL WORK**- Evangelistic, etc.	1700.
Total Salaries and General Work American Board	$4795.

* As Mr. Miller is occupying Mr. Johnson's house he will need extra for rent after Mr. Johnson's return.

**On account of Mr. Johnson's absence, and my work in the Union Theo. College, the Mission has set aside our native pastor, Leung Man Shan, as Field Superintendent, and has called another man to take the pastor's place at Shek ki, This increases our budget for the year, and the country is too disturbed, and the times are too hard to expect the scattered Christians to do more than they are doing, hence our request for an additional $300. May the Prudential Committee see its way to grant it.

SUMMARY

	American Board	Woman's Board	Total
Salaries	$3,095.	$2,700.	$5,795.
General Work	1,700.	1,050.	2,750.
	$4,795.	$3,750.	$8,545.

ESTIMATES - SOUTH CHINA MISSION - 1917

WOMAN'S BOARD

SALARIES	Salary	Teacher	Health	Vacation	House Fund		
Miss Edna Lowrey	$535.	$80.	$25.	$25.	$10.	$675.	
Miss Ruth E. Mulliken	535.	80.	25.	25.	10.	675.	
Miss S.Josephine Davis	535.	80.	25.	25.	10.	675.	
Miss Helen Tow	535.	80.	25.	25.	10.	675.	$2700.

GENERAL WORK

South China Girls Boarding School

Matron	$ 100.	
Head man teacher	240.	
Second man teacher	230.	
Other Chinese teachers	270.	
Repairs	60.	
Cooks	40.	
Servant	40.	
Watchman	60.	
Insurance	10.	1050.
Total Woman's Board		$3,750.

ESTIMATES - SOUTH CHINA MISSION - 1918

WOMAN'S BOARD

SALARIES	Fixed Salary	Teacher	Health	Vacation	House Fund		
Miss Edna Lowrey	$535.	$80.	$25.	$25.	$10.	$675.	
Miss S. Josephine Davis	535.	80.	25.	25.	10.	675.	
Miss Helen Tow	535.	80.	25.	25.	10.	675.	$2025.
(Miss Mulliken on furlough)							

GENERAL WORK

Educational

South China Girls' School:

	makes 100(?)	100
First man-teacher	$240.	
Second man-teacher	230.	
Other Chinese teachers	270.	
Repairs	60.	
Cook	40.	
Servant	40.	
Watchman	60.	
Insurance	10.	$1050.
Total Woman's Board		$3075.

SUMMARY

	American Board	Woman's Board	Total
Salaries	$4,975.	$2,025.	$7,000.
General Work	2,500.	1,050.	3,550.
	$7,475.	$3,075.	$10,550.

ESTIMATES - SOUTH CHINA MISSION - 1918

AMERICAN BOARD

SALARIES	Salary	Children	Medical	House Fund	Writer	Vacation	Carrier	Gatekeeper		
Mr.& Mrs.Johnson	$1100.	$55.	$50.	$50.	$75.	$50.	$60.	$60.	$1500.	
Mr.& Mrs.Miller	1100.	110.	50.	450.	135.	50.	60.		1955.	
Mr.& Mrs.Nelson	1100.	110.	50.	75.	75.	50.		60.	1520.	$4975
GENERAL WORK										2500
Total Salaries and General Work American Board										$7475

For General Work we ask an increase from $1400 to $2500, as we are steadily losing on the Special Votes, as these are cashed at current rate of exchange.

Mr. Miller's "House Fund" includes rent. Mr. Miller will not require a Gate keeper. Mr. Nelson has no need for a carrier, but both Mr. Johnson and Mr. Miller do.

SALARIES

Mr.& Mrs.Johnson
Mr.& Mrs.Miller
House Fund (E

GENERAL WORK

Miss Lowrey
Miss Mulliken
Miss Davis
Miss Tow
Miss Daniels

Rent (payable

Canton July 26.1919.

Hester T Babson,
Boston ,Mass.,
U.S.A.

REC. SEP 2 1919

ANS'D. _____

Dear Miss Babson:-

In the estimates that I send the other day I made a mistake in one item which I wish to correct.Under A.B.C.F.M. General Work, Educational, Unit in Union High School the amount should be $600.00 rather than$1200.00. The total for the A.B. C.F.M. general work should,therefore,be $9700.00 and total estimates for the AB.C.F.M.$15280.00. The unit is $1200.00 Mexican.

Yours truly,

W.C.Miller

ESTIMATES - SOUTH CHINA MISSION - 1919

American Board

SALARIES	Salary	Children	Medical	House	Teacher	Vacation	Carrier	Gatekeeper	Trav. Exp.	U.S.Gold
Mr.& Mrs.Johnson	$1100.	$55.	$50.	$100.	$110.	$50.	$60.	$60.	$60.	$1645.
Mr.& Mrs.Miller	1100.	110.	50.	450.	135.	50.	60.			1955.
House Fund (Residence occupied last year by Mr.& Mrs.Nelson)										75.
										3,675.
GENERAL WORK										3,100.
Total, American Board										$6,775.

Letter Johnson July 1, 1918

Woman's Board

	Salary	Medical	House	Teacher	Vacation		
Miss Lowrey	$535.	$25.	$10.	$80.	$25.	$675.	
Miss Mulliken	535.	25.	10.	80.	25.	675.	
Miss Davis	535.	25.	10.	80.	25.	675.	
Miss Tow	535.	25.	10.	80.	25.	675.	
Miss Daniels	535.	25.	10.	120.	25.	715.	
Rent (payable to A.B.C.F.M.) (Residence formerly occupied by Mr.& Mrs.Nelson, but now occupied by the young ladies of the W.B.M.I.)						420.	$3,835.

GENERAL WORK

South China Girls' School

Matron	$100.	
Chinese teachers	740.	
Repairs	60.	
Cooks	40.	
Servants	40.	
Watchman	60.	
Gate Keeper	60.	
Insurance	10.	1,110.
Total, W.B.M.I.		$4,945.

SUMMARY

	American Board	Woman's Board	
Salaries	$3,675.	$3,835.	$7,510.
General Work	3,100.	1,110.	4,210.
	$6,775.	$4,945.	$11,720.

South China Mission Estimates for 1920

	Fixed Salary	Child	Health	House	Teacher	Vacation	Carrier	Gate Keeper	Travel	Total
O.S.Johnson	$1200-	$120--	$50--	$100--	$110--	$50--	$60--	$60--	$60--	$ 1810-
W.C.Miller	1200-	120--	50--	500--	135--	50--	60--		60--	2175-
C.A.Nelson	1200-	120--	50--	100--	75--	50--				1595-
								Total		$ 5580-
W.B.M.I.										
E.Lowrey	600-		25--	10--	80--	25--				$ 740-
R.Mulliken	600-		25--	10--	80--	25--				740-
H.Tow	600-		25--	10--	80--	25--				740-
M.E.Daniels	600-		25--	10--	80--	25--				740-
S.J.Davis	600-		25--	10--	80--	25--				740-
								Total		$ 3700-

GENERAL WORK.

A.B.C.F.M.	Evangelistic	$ 3100--	
	Educational		
	Unit in Union High School	~~1200~~ 600-- ⊗	
	Union Theological College	5000--	
	Building- Union Hostel	1000--	~~$ 10300--~~ 9700 ⊗
W.B.M.I.	South China Girls School.		
	Matron	$ 100--	
	Chinese teachers	765--	
	Repairs	60--	
	Cooks	40--	
	Servants	40--	
	Watchman	60--	
	Gate Keeper	60--	
	Insurance	10--	
	House Rent	360--	$ 1195--

A.B.C.F.M.	Total estimates	~~$15880--~~ 15280
W.B.M.I.	" "	5195--

Miller July 28 1919

⊗ Correction in later letter
"The Unit is $1200 Mexican"

South China

TREASURER OF THE
SOUTH CHINA MISSION
AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS
CANTON, CHINA.

Estimates 1921

	Fixed Salary	Children	Health Incidental	House	Teaching	Vacation	Gate Keeper	Travel	Carrier	Total.	
A.B.C.F.M.											
O.S.Johnson	$1500.	$150.	$50.	$100.	$ 90.	$50.	$60.	$60.	$	$ 2060.	$
C.A.Nelson	1500.	225.	50.	100.	150.	50.		30.		2105.	
W.C.MIller 1/2 yr	750.	150.	25.	500.	75.	25.		30.	30.	1585.	5750.
General Work											
Canton											
Evangelistic										275.	
Educational										300.	
Sz Yap District											
Evan. Ed. Misc.										5380.	
Heung Shaan Dist.										400.	6355.
Institutions.											
Union Theo.Col.Unit										600.	
" " " on Gen'l Plan										3000.	
Union Middle S.Unit										600.	
Student Aid										675.	
Board Primary Ed.										100.	4975.
Missionary Residence											
Mr.&Mrs.W.C.Miller											10000.
Total A.B.C.F.M.										$27080.	$27080.

W.B.M.I.	Fixed Sal.	Health	House	Teaching	Vacation		
Edna Lowery	$ 750.	$25.	$ 10.	$ 80.	$25.	$ 890.	
Ruth Mulliken	750.	25.	10.	80.	25.	890.	
M.E.Daniels	750.	25.	10.	80.	25.	890.	
S.J.Davis	750.	25.	10.	80.	25.	890.	$ 3560.
Union Normal S.Unit							600.
South China Girls S.							
Matron						100.	
Teachers						765.	
Repairs						60.	
Cook						40.	
Servants						40.	
Watchman						60.	
Gate Keeper						60.	
Insurance						10.	1135.
Total W.B.M.I.						$5295.	$ 5295.

Copied for 1921-22

Regular Business
Meeting of Foulk Chinese
Mission. June 26. '30

Estimates 1931

APPROPRIATIONS - A.B.C.F.M. - 1909.

SOUTH CHINA MISSION

SALARIES:

Rev. and Mrs. C. A. Nelson		$ 1,300.00
Rev. and Mrs. C. R. Hager		1,900.00
	Total-------$	3,200.00
General Work		1,000.00
	Total American Board-------$	4,200.00

(Note)

It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, annual meetings, and insurances, except as the latter is otherwise provided for in Turkey and China.

APPROPRIATIONS - W.B.M.I. - 1909.

SOUTH CHINA MISSION

SALARIES

Miss Edna Lowrey:			
Personal salary	$500.00		
Medical aid	25.00		
Vacation allowance	25.00		
Personal teacher	50.00		
House fund	10.00	$ 610.gold	
Miss Vida Lowrey:			
Personal salary	500.00		
Medical aid	25.00		
Vacation allowance	25.00		
Personal teacher	50.00		
House fund	10.00	610.	$1,220. (gold

GENERAL WORK

Ruth Norton School for Girls: (Chinese dept.)			
Teachers salaries	100.00		
Aid to students	50.00		
Cook's wages	30.00		
New books	30.00		
Incidentals	25.00		
Printing	20.00		
Repairs	20.00		
Insurance	15.00		
Watchman	40.00		
Medical aid	20.00	$ 350.gold	
English Department:			
Teachers		150.	
Need for painting inside the school		50.	550.00

TOTAL W.B.M.I. $1,770.00 (gold)

APPROPRIATIONS - A.B.C.F.M. - 1910.

SOUTH CHINA MISSION

SALARIES:

Rev. and Mrs. C. A. Nelson (1 mos)	$ 130.
Rev. and Mrs. C. R. Hager	1970.
Rev. O. S. Johnson	650.
	$ 2,750.
General Work	1,000.
Total A.B.C.F.M. ---	$ 3,750.

(Note)

It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, annual meetings, and insurances, except as the latter is otherwise provided for in Turkey and China.

APPROPRIATIONS - W.B.M.I. - 1910

SOUTH CHINA MISSION

SALARIES:

Miss Edna Lowrey:

Personal salary	$500.		
Medical aid	25.		
Vacation allowance	25.		
Personal teacher	50.		
House fund	10.	$610.00	

Miss Vida Lowrey:

Personal salary	500.		
Medical aid	25.		
Vacation allowance	25.		
Personal teacher	50.		
House fund	10.	610.00	$1220.00

GENERAL WORK

South China Girls' School:

Mrs. Chang, Eng. Dept.	$500.		
Mr. Tsang, teacher	100.		
Pupil teachers	60.		
Cook woman	40.		
Janitress	40.		
Watchman	50.		
Insurance	10.		
House fund (repairs)	25.		825.00

TOTAL W.B.M.I. - - - -$2,045.00

APPROPRIATIONS - A.B.C.F.M. - 1911

SOUTH CHINA MISSION

SALARIES:

Rev. and Mrs. O. S. Johnson	$1300.00
Rev. and Mrs. C. A. Nelson (10 mos.)	1137.50
	$2,437.50

GENERAL WORK: 1,000.00

TOTAL A.B.C.F.M. $3,437.50

(Note) It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, annual meetings, and insurances, except as the latter is otherwise provided for in Turkey and China.

Appropriations 1912

APPROPRIATIONS - W. B. M. I. - 1911

SOUTH CHINA MISSION

SALARIES

Miss Edna Lowrey:

Personal Salary	$500.00	
Medical aid	25.00	
Vacation Allowance	25.00	
Personal teacher	50.00	
House Fund	10.00	$610.00

Miss Ruth Mulliken:

Personal salary	$500.00	
Medical aid	25.00	
Vacation allowance	25.00	
Personal teacher	50.00	
House Fund	10.00	610.00

GENERAL WORK

South China Girls' School:

Mrs. Chang, English Depart.	$500.	(foreign trained)
Mr. Tsang, teacher	100.	
Pupil teachers	60.	
Cook woman	40.	
Janitress	40.	
Watchman	50.	
Insurance	10.	
House fund (repairs)	25.	$825.00

	$2,045.00
Less	50.00
TOTAL W. B. M. I.	$1,995.00

A.B.C.F.M.

Appropriations 1912

SOUTH CHINA

		Children	Health	House Fund	Teacher	Vacation	Carrier	
Rev.& Mrs.C.A.Nelson	$1100.	$55.	$50.	$40.	$70.	$50.	$50.	$1415.00
Rev.& Mrs.O.S.Johnson	1100.		50.	20.	135.	50.		1355.00
								$2770.00
GENERAL WORK								1400.00
					TOTAL A.B.C.F.M.			$4170.00

(Note) It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. I. - 1912

SOUTH CHINA MISSION

SALARIES

Miss Edna Lowrey:				
Personal salary	$500.			
Medical aid	25.			
Personal teacher	50.			
Vacation allowance	25.			
House fund	10.		$610.	
Miss Ruth Mulliken:				
Personal salary	$500.			
Medical aid	25.			
Personal teacher	80.			
Vacation allowance	25.			
House fund	10.		640.	
Miss S. Josephine Davis:				
Personal salary	$500.			
Medical aid	25.			
Personal teacher	80.			
Vacation allowance	25.			
House fund	10.		640.	$1,890.00

GENERAL WORK

South China Girls' School:				
English Department	$500.			
Men teachers	100.			
Pupil teachers	60.			
Cook	40.			
Janitress	40.			
Watchman	50.			
Insurance	10.			
House repairs	25.	825.		
	Less	50.		775.00

TOTAL W.B.M.I. $2,665.00

APPROPRIATIONS - W. B. M. I. - 1913

SOUTH CHINA MISSION

SALARIES	Personal Salary	Teacher	Health Allowance	Vacation Allowance	House Fund		
Miss Ruth E. Mulliken	$500.	$80.	$25.	$25.	$10.	$640.	
Miss S. Josephine Davis	500.	80.	25.	25.	10.	640.	
Miss Edna Lowrey	500.	50.	25.	25.	10.	610.	$1,890.00

GENERAL WORK

South China Girls' School:

Matron and teacher	$150.			
Head man teacher	150.			
Second man teacher	120.			
Other teachers (Chinese Dept.)	180.			
Music teacher	70.			
English teacher	90.			
Repairs	100.			
School cook	40.			
School servant	40.			
	$940.			
Less	165.	$775.		
Night watchman		60.	$835.00	
Bible Woman, salary			50.00	885.00
TOTAL W.B.M.I.				$2,775.00

A. B. C. F. M.
Appropriations 1913

SOUTH CHINA

						Vacation	House Rent	
Rev.& Mrs. O.S.Johnson	$1100.		$50.	$20.	$135.	$50.	$400.	$1755.00
Rev.& Mrs. C.A.Nelson	1100.	55.	50.	75.	70.	50.		
					Gatekeeper,	50.		
					Carrier	50.		1500.00
								$3,255.00
GENERAL WORK								1,400.00
					TOTAL A.B.C.F.M.			$4,655.00

Note It is understood that these appropriations for the General Work in each mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

a. B. C. F. M.
Appropriations 1914

SOUTH CHINA

	Personal Salary	Teacher	Children	Health	Ht. Fund	Teacher	Vacation	Carrier	
Rev.& Mrs.O.S.Johnson	$1100.			$50.	$420.	$135.	$50.		$1755.00
Rev.& Mrs.C.A.Nelson	1100.		55.	50.	75.	70.	50.	60.	
						Gatekeeper---		60.	1520.00
									$3,275.00
GENERAL WORK									1,400.00
					TOTAL	A.B.C.F.M.			$4,675.00

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

Granted $150 more than last year.

APPROPRIATIONS - W. B. M. I. - 1914

SOUTH CHINA

SALARIES:	Personal Salary	Teacher	Health	Vacation	House Fund		
Miss Ruth E. Mulliken	$500.	$80.	$25.	$25.	$10.	$640.	
Miss S. Josephine Davis	500.	80.	25.	25.	10.	640.	
Miss Edna Lowrey	500.	50.	25.	25.	10.	610.	$1,890.00

GENERAL WORK:

South China Girls' School

Matron and Teacher		$150.	
Head man teacher, salary		250.	
Second man teacher, "		240.	
Other Chinese teachers		270.	
Repairs for school		100.	
School cook		40.	
School servant		40.	
Night Watchman		60.	
Insurance on building		10.	$1160.00
	Less		125.00	1,035.00

TOTAL W. B. M. I. $2,925.00

Granted $150 more than last year.

a. B.C.F.M.
Appropriations 1915

SOUTH CHINA

						Vacation	Carrier	Gatekeeper	
Rev.& Mrs.C.A.Nelson	$1100.	$55.	$50.	$75.	$70.	$50.	$60.	$60.	$1520.00
Rev.& Mrs.O.S.Johnson	1100.		50.	420.	80.	50.			1700.00
Mrs.& Mr. W.C.Miller	1100.		50.	420.	135.	50.			1755.00
									$4,975.00
GENERAL WORK									1,400.00
TOTAL A.B.C.F.M.									$6,375.00

Note It is understood that these appropriations for the General work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. I. - 1915

SOUTH CHINA MISSION

SALARIES:

	Fixed Salary	Teacher	Health	Vacation	House Fund		
Miss Ruth E. Mulliken	$500.	$80.	$25.	$25.	$10.	$640.	
Miss S. J. Davis	500.	80.	25.	25.	10.	640.	
Miss Helen Tow	500.	80.	25.	25.	10.	640.	$1,920.00

GENERAL WORK:

South China Girls' Boarding School

Matron and teacher	$100.00		
Head man teacher	250.00		
Second man teacher	240.00		
Other Chinese teachers	270.00		
Repairs	100.00		
School cook	40.00		
School servant	40.00		
Night Watchman	60.00		
Insurance on building	10.00		
	$1110.00		
Less	75.00	$1035.00	1,035.00
TOTAL W. B. M. I.			$2,955.00

a. B. C. F. M.
Appropriations 1916

SOUTH CHINA

		Children	Health	House	Teacher	Vacation	Carrier	Gatekeeper		
Rev.& Mrs.C.A.Nelson	$1100.	$63.25	$50.	$325.	$70.	$50.	$60.	$60.	$1778.25
Rev.& Mrs.O.S.Johnson	1100.		50.	325.	80.	50.			1605.00
Mr.& Mrs.W.C.Miller	1100.	55.	50.	420.	135.	50.			1810.00
									$5,193.25
GENERAL WORK									1,400.00
				TOTAL	A.B.C.F.M.				$6,593.25

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings, and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. I. - 1916

SOUTH CHINA MISSION

SALARIES, etc.

Miss Edna Lowrey	$675.00	
Miss Ruth E. Mulliken	675.00	
Miss S. Josephine Davis	675.00	
Miss Helen Tow	675.00	$2,700.00

GENERAL WORK:

South China Girls' Boarding School

Matron and Teacher	$100.00	
Head Man Teacher	240.00	
Second Man Teacher	230.00	
Other Chinese Teachers	270.00	
Repairs	60.00	
Cook	40.00	
Servant	40.00	
Watchman	60.00	
Insurance	10.00	1,050.00

TOTAL W. B. M. I. $3,750.00

a. B. C. F. M.
Appropriations 1917

SOUTH CHINA

	Children	Health	House	Teacher	Vacation	Carrier	Gatekeeper	
Rev.& Mrs.O.S.Johnson (last 4 mos)	$366.67	18.33	16.67	75.	25.	16.66		$518.33
Rev.& Mrs.W.C.Miller	1100.	55.	50.	140.	135.	50.		50. 1580.00
Rev.& Mrs.C.A.Nelson	1100.	110.	50.	75.	75.	50.	60.	60. 1580.00
								$3,678.33
GENERAL WORK								1,400.00
						TOTAL A.B.C.F.M.		$5,078.33

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings, and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. I. - 1917

SOUTH CHINA MISSION

SALARIES	Salary	Teacher	Health	Vacation	House Fund		
Miss Edna Lowrey	$535.	$80.	$25.	$25.	$10.	$675.	
Miss Ruth E. Mulliken	535.	80.	25.	25.	10.	675.	
Miss S.Josephine Davis	535.	80.	25.	25.	10.	675.	
Miss Helen Tow	535.	80.	25.	25.	10.	675.	$2,700.

GENERAL WORK

South China Girls' Boarding School

Matron	$100.	
Head man teacher	240.	
Second man teacher	230.	
Other Chinese teachers	270.	
Repairs	60.	
Cooks	40.	
Servant	40.	
Watchman	60.	
Insurance	10.	1,050.

TOTAL W.B.M.I.---$3,750.

a. B. C. F. M.
Appropriations 1918

SOUTH CHINA

						Vaca-tion	Car-rier	Gate-keeper	
Rev.& Mrs.O.S.Johnson	$1100.	$55.	$50.	$50.	$75.	$50.	$60.	$60.	$1500.00
Rev.& Mrs.W.C.Miller	1100.	110.	50.	450.	135.	50.	60.		1955.00
Rev.& Mrs.C.A.Nelson (1st 6 mos)	550.	55.	25.	75.	37.50	25.		30.	797.50
									$4,252.50
GENERAL WORK									2,200.00
						TOTAL	A.B.C.F.M.		$6,452.50

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings, and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. I. - 1918

SOUTH CHINA

SALARIES	Salary	Teacher	Health	Vacation	House Fund		
Miss Edna Lowrey	$535.	$80.	$25.	$25.	$10.	$675.	
Miss Josephine Davis	535.	80.	25.	25.	10.	675.	
Miss Helen Tow	535.	80.	25.	25.	10.	675.	
Miss Mabel E. Daniels	535.	80.	25.	25.	10.	675.	$2,700.

GENERAL WORK

South China Girls' School

Matron	$100.	
Head man teacher	240.	
Second man teacher	230.	
Other Chinese teachers	270.	
Repairs	60.	
Cooks	40.	
Servant	40.	
Watchman	60.	
Insurance	10.	1,050.

TOTAL W. B. M. I. $3,750.

A. B. C. F. M.
Appropriations 1919

225

SOUTH CHINA

						Vacation	Carrier	Gate Keeper	Trans. Exp.	
Rev.& Mrs.O.S.Johnson	$1100.	$55.	$50.	$100.	$110.	50.	60.	60.	60.	$1645.00
Rev.& Mrs.W.C.Miller	1100.	110.	50.	450.	135.	50.	60.			1955.00
Rev.& Mrs.C.A.Nelson	550.	55.	25.	75.	37.50	25.				767.50
										$4,367.50
GENERAL WORK										2,200.00
						TOTAL A.B.C.F.M.				$6,567.50

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. I. - 1919

SOUTH CHINA MISSION

	Salary	Teacher	Health	Vacation	House	Total
Miss Edna Lowrey	$535.	$80.	$25.	$25.	$10.	$675.
Miss Ruth Milliken	535.	80.	25.	25.	10.	675.
Miss Helen Tow	535.	80.	25.	25.	10.	675.
Miss Mabel Daniels	535.	80.	25.	25.	10.	675.
						$2,700.

General Work

South China Girls' School

Matron	$100.	
Chinese teachers	740.	
Repairs	60.	
Cooks	40.	
Servants	40.	
Watchman	60.	
Gate Keeper	60.	
Insurance	10.	1,110.
TOTAL W.B.M.I.		$3,810.

A. B. C. F. M.
Appropriations 1920

SOUTH CHINA

	Base	Children	Health	House	Teacher	Vacation	Carrier	Gate Keeper	Travel	20
Rev.& Mrs.O.S.Johnson	$1200.	$240.	$50.	$100.	$110.	50.	60.	60.	60.	$1930.00
Rev.& Mrs.C.W.Miller	1200.	240	50.	500.	135.	50.	60.		60.	2295.00
Rev.& Mrs.C.A.Nelson	1200.	120.	50.	100.	75.	50.				1595.00
										$5,820.00

GENERAL WORK 9,200.00

TOTAL A.B.C.F.M. $ 15,020.00

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

APPROPRIATIONS - W. B. M. I. - 1920

SOUTH CHINA MISSION

SALARIES

	Salary	Teacher	Health	House Fund	Vacation	Total
Miss Edna Lowrey	$535.	$80.	$25.	$10.	$25.	$675.
Miss Ruth Mulliken	535.	80.	25.	10.	25.	675.
Miss Helen Tow	535.	80.	25.	10.	25.	675.
Miss Mabel Daniels	535.	80.	25.	10.	25.	675.
Miss S.Josephine Davis	535.	80.	25.	10.	25.	675.
						$3,375.00

GENERAL WORK

South China Girls' School

Matron	$100.	
Teachers	765.	
Repairs	60.	
Cook	40.	
Servants	40.	
Watchman	60.	
Gate Keeper	60.	
Insurance	10.	1,135.00

TOTAL W. B. M. I. $4,510.00

a. B. C. F. M.
Appropriations 1921

227

SOUTH CHINA

	Base	Children	Health	House	Teacher	Vacation	Carrier	Gate Keeper	Travel	
Rev.& Mrs.O.S.Johnson	$1350.	$135.	$50.	$100.	$90.	50.	60.	60.		$1895.00
Rev.& Mrs.W.C.Miller (1st 6 mos)	675.	135.	25.	500.	75.	25.		30.	30.	1495.00
Rev.& Mrs.C.A.Nelson	1350.	202.50	50.	100.	150.	50.		30.		1932.50
										$5,322.50
GENERAL WORK										9,200.00
				TOTAL	A.B.C.F.M.					$14,522.50

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

Exchange at the rate of two dollars, Mex. to one dollar, gold is guaranteed on the above appropriations for Salaries and General Work.

APPROPRIATIONS -- W. B. M. I. -- 1921

SOUTH CHINA MISSION

SALARIES

	Salary	Health	House	Teacher	Vacation	
Miss Edna Lowrey	$700.	$25.	$10.	$80.	$25.	$840.
Miss Ruth Mulliken	700.	25.	10.	80.	25.	840.
Miss Mabel E. Daniels	700.	25.	10.	80.	25.	840.
Miss Josephine Davis	700.	25.	10.	80.	25.	840.
Miss Helen Tow (4 mos)	233.33	8.33	3.33	26.67	8.34	280.
						$3,640.00

GENERAL WORK

South China Girls' School

Matron	$100.	
Teachers	765.	
Repairs	60.	
Cook	40.	
Servants	40.	
Watchman	60.	
Gatekeeper	60.	
Insurance	10.	
		1,135.00
TOTAL		$4,775.00

a. B. C. F. M.
Appropriations 1922

SOUTH CHINA

	Base	Children	Health	House	Teacher	Vacation	Gatekeeper	Travel	
Rev.& Mrs.O.S.Johnson	$1350.	$270.	$50.	$100.	$110.	$50.	$60.	$60.	$2050.
Rev.& Mrs.C.A.Nelson	1350.	202.50	50.	100.	150.	50.		30.	1932.50
									$3982.50

GENERAL WORK 7200.00

TOTAL A.B.C.F.M. $11,182.50

Note It is understood that these appropriations for the General Work in each Mission are to cover all items of work, including taxes, repairs, annual meetings and insurances, except as the latter are otherwise provided for in Turkey and China.

Exchange at the rate of two dollars, Mexican, to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

APPROPRIATIONS --W. B. M. I. -- 1922.

SOUTH CHINA MISSION.

SALARY.

	Salary	Health	House	Teacher	Vacation	
Miss EDna Lowrey	$700	$25.	$10 .	$80.	$25.	$840.
Miss Ruth Mulliken	700	25.	10.	80.	25.	840
Miss Josephine Davis	700	25.	10.	80.	25.	840.
Miss Helen Tow	700	25.	10.	80.	25.	840.
						$3,360.00

General Work.

South China Girls' School

Matron	$100.		
Teachers	765.		
Repairs	60.		
Cook	40.		
Servants	40.		
Watchman	60.		
Gatekeeper	60.		
Insurance	10.		
		$$1,135.00	
Room for Miss Lowrey		150.00	$1,285.00

W. B. M. I. Total $4,645.00

Exchange at the rate of two dollars, Mexican, to one dollar, gold, is guaranteed on the above appropriations for Salaries and General Work.

APPROPRIATIONS -- W.B.M.I. -- 1923

SOUTH CHINA MISSION

SALARIES

	Salary	Health	House Fund	Teacher	Vacation	
Miss Edna Lowrey (4 mos)	$233.34	$8.33	$53.33	$26.67	$8.33	$ 330.00
Miss Ruth Mulliken (6 mos)						420.00
Miss Josephine Davis (6 mos)						420.00
Miss Helen Tow (6 mos)						420.00
						$1,590.00

General Work

South China Girls' School

2/3 1922 Appropriations	756.67
TOTAL	$2,346.67

1925 -- APPROPRIATIONS -- W.B.M.I.

SOUTH CHINA.

Union Normal School.

SALARIES:

Miss Edna Lowrey:	Salary	$700.	
	Health	25.	
	Teacher	80.	
	Vacation	25.	
	House	160.	$990.

TOTAL----------$990.

HAMMERMILL BOND MADE IN U.S.A.

232R

Canton Missionary Conference

RECEIVED
FOREIGN DEPARTMENT
MAR 5 1930
Ans. Answered
Dr. Strong

CANTON.

16th December, 1929.

The Secretary,
American Board of Foreign Missions
14, Beacon St. Boston, Mass.U.S.A.

Dear Sir:

At a meeting of the Canton Missionary Conference held early in the year, Dr. C.Y. Cheng, General Secretary of the National Christian Council of China, in speaking on "The Forward Looking Church", emphasized the fact that the task of evangelisation before the Chinese Church was so great that it could not be carried out without the active co-operation of the Western Churches. He made special reference to the decrease in foreign missionaries during the last few years and asked that the missionaries on the field should articulate the voice of the Chinese Church in seeking for more helpers from the West.

In response to Dr. Cheng's appeal. the matter was taken up at the November meeting of the Missionary Conference, when there was present a large and representative body of missionaries belonging to American, British and German Missions. After discussion the enclosed resolution was passed unanimously, and we are forwarding it to your Board as an expression of the well considered opinion of the missionary body in Canton, in the hope that it may be used in an appeal to the young people of your Church to give their lives to the service of Christ in China.

With every good wish for the continued success of the missionary operations of your Board,

We remain,

Yours in Christian bonds,

H. Davies Chairman, Canton Missionary Conference.
Dorothy C. Mackeown Secretary.

RECEIVED
FOREIGN DEPARTMENT
MAR 5 1930
Ans.

Resolution re Missionary Recruits

The last few years have seen a great decrease in the number of Foreign Missionaries in China. The Christian Movement has been shifted from being Mission centric to (Chinese) church centric. Is there a place for the foreign missionary in this new emphasis of the work of the Christian forces? If there is a place what is the task of such a worker? What type of worker is wanted or needed? These are questions that confront Missions Boards and especially the recruiting agencies.

Chinese Christian leaders say that there is still a place for the Foreign Missionary. Various organized bodies have sent out strong appeals for more foreign workers. The work of foreign missions in China is not yet finished. The Christianization of China is a task too great for the Christian forces in China to carry out alone. It can only be done on the basis of the use of international forces.

Therefore be it resolved.

That we as a Missionary Conference appeal to our home constituencies and to the youth of our home lands for the continued and increased cooperative support of the Christian Movement in China.

The call from China is for men and women who are willing to work with the Chinese as fellow workers, they should be men and women of large vision and spiritual power. The problems that will confront them may be great but the challenge is to the big, brave souls who wish to make a contribution to the greatest potential Christian adventure of today, and themselves to grow, by varied experiences, into spiritual greatness.

That a copy of this resolution be sent to the Chinese Recorder, to the N.C.C., and to the Mission Boards represented here.

For information only.

235

A REMINDER

From the American-Chinese Educational Commission

President, T. W. Graham, Ph. D.,
Dean of Graduate School of Theology,
Oberlin College, Oberlin, Ohio.

Treasurer, H. B. Thurston,,
Treasurer of Oberlin College
Secretary, Mary E. Elmore, Oberlin, Ohio.

History

The Commission was organized in 1919 to carry on educational work in Canton, China. The Chinese in Canton organized a board of trustees, bought fifteen acres of land, built a large school building, which was ready for use in 1923. This is the Mei Wa School. The property is now valued at $100,000. Local, or $50,000. H.S.C.

In 1923 the American Board of Commissioners for Foreign Missions, decided to close Lo Tak, their school in Canton. The A. C. E. C. rented the building and have since carried on both schools.

Purpose

To develop elementary and secondary schools and train teachers who shall go to their own communities and teach in the native schools.

Plan

First, that there shall be the largest measure of responsibility placed upon the Chinese, both in providing land, buildings and equipment, and in supporting the native teachers. The American Commissioners are responsible for the support of the four American teachers only.

Second, that all teaching shall be done in the Chinese language. The Mei Wa and Lo Tak schools, by insisting on the use of the Chinese language in all classes, and the carrying of responsibility by the Chinese themselves, are providing a method of education which will not put the students out of sympathy with their own people, but will enable them to teach in their own language and thus reach the common people.

Success

During all this period of unrest in China, when many mission schools have been closed, these two schools have continued their work without interference from the government, proving the wisdom of this plan of close cooperation with the Chinese. The total enrollment at the opening in September, 1927 was 150. (Febr. 1928, 180 in the two schools.

Appreciation of the Chinese

Mr. Ai, a native of Cheun Shan, a village about sixty miles from Canton, writes as follows to Mr. Nelson: "Some of the students in my village are desirous of higher education. I have advised them to go to your school to get the normal training so that they can go back to the village and teach school in the future. If they come to you, I wish you would accept them, and as for their expenses, you may send the bill to me. I will take care of them."

Professor Au Yeung said the other day at devotional exercises, "There are so many pupils who are out of school, like the lame man at the Beautiful Gate, and we must try to get them into Mei Wa, the beautiful school, where God is known."

Needs

C.A. Nelson –

234

廣州美華中學

The American-Chinese School, erected in 1922-23.

廣州美華中學之佈告書

本校宗旨注重德育並授以人生應有之智識技能使成爲高尚之國民且可以直接升入大學

校舍建築在城西之美華岡上山水明媚有益衛生且最爲脩學適宜之地

本校採用新學制分高中初中小學三部

本校開辦已滿三學年現有初中一班畢業

初辦時僅招初中生今年決議添設高中一班

九月中旬開學至一月下旬爲上學期二月初旬開學至六月下旬爲下學期

學膳各費比之省城別校徵取較廉茲畧列如下

高中八十五員　初中八十員

高小七十員　國民小學五十五員

上列各費以一學期計且概以大洋爲本位

本校另有詳細章程函索當照奉

Another building is to the left, and our home facing it to the north - Campus 15 A.

PRINCIP
Re
Se

A Profitable Investment in Chinese Education

THE STORY OF THE MEI WA AND LO TAK SCHOOLS

For five years, the American-Chinese Educational Commission has been conducting a successful experiment in education in Canton, China. Our aim is to establish Model Schools in co-operation with the Chinese educational leaders, in which Chinese leadership shall be trained in modern methods, in their native language. The Chinese furnish the buildings and equipment; we furnish teachers and administrators until the Chinese are able to take responsible control of the schools as units of the Modern Chinese System of Education. The story of our success thus far is thrilling, and augurs well for the future of the movement. The response of the Chinese is unmistakable.

We have recalled Principal C. A. Nelson from the field for a few months to tell the story and raise up new friends for the rapidly growing work of the model schools. We commend Mr. Nelson to you; the story of the schools is the story of the crowning life-work of Mr. and Mrs. Nelson.

THE AMERICAN-CHINESE EDUCATIONAL COMMISSION

Personnel: Dr. Thomas W. Graham, Oberlin, O., President.
Mrs. W. T. Upton, Oberlin, O., Secretary.
Mr. H. B. Thurston, Oberlin, O., Treasurer.
Mr. N. T. Bacon, Peace Dale, R. I.
Mrs. H. H. Bacon, Peace Dale, R. I.
Mrs. H. F. Chaffee, Amenia, N. Dakota.
Miss Mary E. Elmore, Brooklyn, N. Y.
Dr. Whitelaw R. Morrison, Oberlin, O.
Dr. Wm. E. Mosher, Syracuse, N. Y.
Rev. Chas. A. Nelson, Canton, China.
Prof. S. R. Williams, Amherst, Mass.
Prof. Herbert A. Youtz, Oberlin, O.

October, 1924.

Rec'd JAN 1 6 1926

ACCOMPLISHMENTS

1. The Mei Wa School for Boys
(American-Chinese School)

Under the superintendence of the veteran teachers, Principal and Mrs. C. A. Nelson, a well located site of seventeen acres has been bought and paid for, and a modern school for boys erected. The plant, valued at $125,000, represents the Chinese coöperation. They raised the money under Mr. Nelson's leadership.

This school has a capacity of 200 boys and is being conducted by six American teachers skilled in the Chinese language and in imparting modern educational ideals. Ten well equipped Chinese teachers are also on the staff of assistants.

* A $125,000 plant and a live school of about 150 boys is the accomplishment of less than five years, and the work is growing vigorously.

2. The Lo Tak School for Girls

This modern school plant, with its Principal, Miss Ruth Mulliken, and her staff, has recently been acquired, and is being conducted according to the ideals of the A. C. E. C. This school has an attendance of 175 girls, with ten teachers, American and Chinese. This plant, worth $75,000, has not yet been paid for, but is held on a lease, with option of purchase by us at a much lower figure.

THE IDEAL FOR THE FUTURE

Our ideal is that of a central training plant to supply teachers, for widely distributed common schools, who shall be capable of carrying out the higher standards of scientific and cultural education now being planned for by the Chinese government. We are planning to supply teachers as the call comes, and as fast as the Chinese furnish the buildings. Already calls are coming in for our coöperation. A growing constituency of country and village schools are coördinating their courses of study with ours, so that they become feeders for our higher grades. Our ambition is to meet this enlarging opportunity and make the A. C. E. C. a great international service to China in her time of critical educational need. We appeal to men and women of vision to help us to bring this ideal to pass; An American-Chinese Teacher-Training School in South China.

* Real Estate is not in a flourish-condition at present, therefore the above figures ought to be reduced-

INFORMATION

The American-Chinese Educational Commission is not an ecclesiastical or denominational movement, but an incorporated group of educators who seek to make a contribution toward the solution of China's educational problem.

We are not propagandists, but educators, carrying the best modern ideals of education in the Christian spirit.

We are trying, preëminently, to serve the great Chinese Civilization and bring it to its own fulfillment, and are not trying to Americanize that civilization.

Our whole aim is coöperative, helping the Chinese to help themselves. We seek to develop the schools to the point where they shall be competently administered without American aid.

Our administration is economical as we have no paid officials; all contributions go directly to the work. Our teachers are all serving for a minimum salary; but we hope to diminish this self-sacrifice by paying our teachers better, as soon as funds are provided.

The work thus far has been supported by a very small group of contributors. But the growing work demands a great increase in the number of our systematic annual givers. Moreover, we cannot effectively and economically face the future growth unless we can provide a maintenance fund for a definite period of several years, as well as a fund for the purchase of Lo Tak. We are proposing, therefore, the budget found on the following page as an annual budget.

Our treasurer is also the treasurer of Oberlin College, and our field representative, Mr. Nelson, has the confidence of those who know him in America and those who have known him for thirty years in China. Money invested in our schools will be more than ordinarily productive, because it is practically doubled by Chinese contributions.

ESTIMATE OF ANNUAL BUDGET

Salaries of ten American teachers at $1,000	$10,000
Increase of salaries of American teachers	3,000
Traveling and Furloughs of American teachers	2,000
Repairs and upkeep of buildings	1,000
Rent for the Lo Tak buildings	2,000
Margin for incidentals and expansion	2,000
Total	$20,000.

We require a budget of $20,000 a year for five years: $100,000.

Our treasury is practically empty, but we have no debts. We have annual pledges on hand of approximately $5,000. We need additional pledges of $15,000, annually. Mr. Nelson is in America to help raise this, which amounts to $75,000, for the conduct of the schools for the next five years.

Whether you pledge a small amount or a teacher's salary, your gift will yield large returns in influence, and in the education of the youth of China.

In the preparation of the above budget, it is assumed that the tuition from the pupils of the schools shall be applied to the salaries of Chinese teachers and to extension work; therefore this item does not appear.

Form of Agreement

I agree to coöperate with the American-Chinese Educational Commission in carrying on the work in China, by paying to its treasurer the sum of $....., annually, for five years.

Name .....

Address .....

Date .....

My payments are payable.....

Treasurer,
H. B. Thurston,
Oberlin, Ohio.

PRINCIPAL'S OFFICE

TRUE LIGHT MIDDLE SCHOOL

PAAK HOK TUNG, CANTON

廣州白鶴洞眞光中學校

May 2, 1923

Rev. W.E.Strong,D.D.,
Secretary, A.B.C.F.M.,
14 Beacon St.,
Boston, Mass.,U.S.A.

My dear Dr. Strong:-

Enclosed you will please find (1) a copy of a"School Subscription " and (2) minute of the Executive Committee of the A.P.M. on the question of A School for Western Children. On the basis of sections #6 and #7 of minute 305 I wish to present briefly this project.

The School Subscription was signed by a number of interested persons, largely missionary, and presented to the Am. Pres. Mission. The result was the adoption of minutes 305 and 306 , which mean that the school is to be made a certainty. The subscriptions were liberal representing a very great amount of self sacrifice.

The Presbyterian Mission is already receiving a grant from its Home Board for a school but we are asking that this amount be increased so as to constitute a minimum grant based on twenty children at the rate of one hundred and fifty dollars Mex. per year per child. This grant is applicable to the tuition of Presbyterian children, though the parents must supplement it. In fact, Presbyterian families are by the terms of this action called upon to pay 40% of the tuition charges of their children even though the minimum grant from the Board of $150.00 should be more than 60% of the tuition. This is to secure adequate support for the school.

It is understood that this grant takes no account of furloughs. In case a Mission has no children on the field at any one year the grant still remains due.

Our committee (#306) has decided to ask from you an annual grant for from three to five years,as you deem best, of $150.00 Mex. This means a provision for one child. This is based on the fact that you are continuing to provide a representative at the Union Theological College.Mr. Johnson and his family are just leaving on furlough but on their return they will have two children for the school. A grant beginning now for one child would seem fair. You will readily see that a school must be planned and financed for a constituency that is not always on the field in its entirety.

The Union Theol. College Board of Directors has granted the request for land (305, # 9) voting to furnish the land at a nominal rental. We are now engaged in working out building plans with a view to occupying it this year. One teacher has already been engaged. Everything points to a successful school provided we can rally interested organizations in the support of a permanent budget.

Our request then, in brief, is that you begin now with an annual grant of $150.00 Mex. which is applicable to the tuition of one child at any time.

Yours faithfully,
J.W.Creighton
J.W.Creighton

Rec'd MAY 29 1923

305. **School for Western Children.**

A communication having been received outlining a general plan for the administration of a school for western children whereby the American Presbyterian Mission is asked to take the responsibility of the administration and control of the school and to hold the land and building secured by the signatories it it voted:—

1. That a school for western children be located at Paak Hok Tung, Canton.

2. That land and buildings, whether received now or acquired later, be held in trust by the Presbyterian Board for the use of the school.

3. That full responsibility for the maintenance and administration of the school rest with the South China Mission of the Presbyterian Board.

It is understood that in accepting responsibility for holding in trust the property and for the maintenance and administration of the school the Presbyterian Mission and Board do not thereby assume responsibility for providing additional property for the school, though this does not preclude assistance in securing property later.

4. That fees be fixed at a sum adequate to cover the entire running expenses of the school including teachers' salary and travel to the field and return, current expenses, etc.

5. That the same fee be charged all pupils regardless of the occupation or affiliation of the parent. (This does not prevent missions, business firms or other organizations paying the tuition for their children either in whole or in part.)

6. That in order to assure stability in financing the school, Mission Boards and other organizations be urged to make a guaranteed minimum grant. Tuition of children connected with a Board or other organization making such a grant,—less the parent's share,—is to be made a charge against the minimum grant up to the limit of the grant beyond which the charge is to be made against the Board, or organization.

7. That while the South China Mission and Presbyterian Board assume responsibility for the maintenance and administration of the school financial contributions from Mission Boards, other organizations, and individuals toward either property, equipment, or running expense will be welcomed.

8. That while the appointment of teachers, along with other administration, remains under the control of the South China Mission of the Presbyterian Board the Candidate Department of that Board will be asked to serve in securing teachers.

9. That the Board of Directors of the Union Theological College be asked to release from their property (already purchased or proposed for purchase) a sufficient amount of land, at the southeast corner, facing the main road, for a day school building.

300. **Nominations for Woman's Secretary Work.**

The following nominations were made and sent in to t
China Council for Woman's Work Secretary:

Dr. H. Allyn, Mrs. Thurston, Dr. Leonard and M
Lingle.

and to hold the land and building secured by the signatories it it voted:—

1. That a school for western children be located at Paak Hok Tung, Canton.

2. That land and buildings, whether received now or acquired later, be held in trust by the Presbyterian Board for the use of the school.

3. That full responsibility for the maintenance and administration of the school rest with the South China Mission of the Presbyterian Board.

It is understood that in accepting responsibility for holding in trust the property and for the maintenance and administration of the school the Presbyterian Mission and Board do not thereby assume responsibility for providing additional property for the school, though this does not preclude assistance in securing property later.

4. That fees be fixed at a sum adequate to cover the entire running expenses of the school including teachers' salary and travel to the field and return, current expenses, etc.

5. That the same fee be charged all pupils regardless of the occupation or affiliation of the parent. (This does not prevent missions, business firms or other organizations paying the tuition for their children either in whole or in part.)

6. That in order to assure stability in financing the school, Mission Boards and other organizations be urged to make a guaranteed minimum grant. Tuition of children connected with a Board or other organization making such a grant,—less the parent's share,—is to be made a charge against the minimum grant up to the limit of the grant beyond which the charge is to be made against the Board, or organization.

7. That while the South China Mission and Presbyterian Board assume responsibility for the maintenance and administration of the school financial contributions from Mission Boards, other organizations, and individuals toward either property, equipment, or running expense will be welcomed.

8. That while the appointment of teachers, along with other administration, remains under the control of the South China Mission of the Presbyterian Board the Candidate Department of that Board will be asked to serve in securing teachers.

9. That the Board of Directors of the Union Theological College be asked to release from their property (already purchased or proposed for purchase) a sufficient amount of land, at the southeast corner, facing the main road, for a day school building.

In order to make the foregoing operative for the school year of 1923-24, Resolved:—

(1) That the Board be requested to appropriate the sum of $1,500 G. as its guaranteed minimum grant for the fiscal year 1923-24.

(2) That the Board select and send out in time for the opening September 1923, one well qualified woman teacher (Mrs. Miller at present teaching in the school would be engaged as second teacher) for a three year term.

10. Voted to request the China Council and Board to increase the item in Column D (C.C. 1922 P. 84) from $308 G. to $808 G. in the Estimates for the fiscal year 1923-24.

Voted further to request the China Council to grant from any possible increment or to make a loan from the Emergency Fund of the equivalent of $808 G. in order to enable the school to open in September 1923.

~~306.~~ **Notes:—**

A. The Presbyterian children are about 60 per cent. of the school constituency and the $1,500 G. represents approximately 60 per cent. of the entire budget less the tuition fees by the Presbyterian parents, the parents' share is to be 40 per cent. of the full tuition.

B. The sum requested includes the salary, travel, housing of the two teachers.

C. The present grant of $792 G. (C. C. 1922, P. 84) is applicable toward the $1,500 G. requested. Moreover there may be saving in travel and tuition in Shanghai obviated by the opening of the local school, virtually a transfer for the Board from Class 1 to meet this request.

306 School for Western Children adapted as follows:—

That School Committee be appointed to draw up a constitution for the school and carry out the proposals in the above project we appoint Rev. John W. Creighton, Ph.D., Mrs. Hoffman, Mrs. Fisher, Mr. McMillen and ask Mrs. George E. Lerrigo to serve.

307. Report of the True Light Seminary Commission.

The report of the True Light Seminary was adopted as follows, and the commission was continued with instructions to carry out the provisions of the recommendations:

S C H O O L S U B S C R I P T I O N.

.....

We, the undersigned, guarantee the payment of the sums set opposite our names for the purpose of providing at Paak Hok Tung a school building for missionary and other western children that can be best served at that site.

In promising these amounts we understand

That the American Presbyterian Mission will be asked to administer the school.

That land and building will be held by the said Mission.

That said Mission undertakes to supply two regular full time teachers doing work through the sixth, and perhaps the eighth, grade.

That a near-river site at Paak Hok Tung will be secured.

That subscriptions are payable when the said Mission accepts this responsibility and the sum of five thousand dollars($5,000.00) Hong Kong Cy. is assured.

That this guarantee allows payment by ourselves or that gifts may be secured from others outside of Canton.

That this money is an unqualified gift and the subscribers do not secure thereby reduction in tuition or any other preferential treatment.

That, while the American Presbyterian Mission accepts responsibility or the administration and control of the school, it will welcome the financial support of other organizations and individuals.

Names	H.K.Cy..	Names	H.K.Cy.

PROPOSED SCHOOL FOR CHILDREN OF MISSIONARIES

Local Official Action

The following Missions have taken formal action asking their Home Boards for support in establishing and supporting a school at Paak Hok Tung, Canton, for the children of the members of said Mission s:

The American Presbyterian Mission
The American Board Mission.
The United Brethren Mission.
The Canadian Presbyterian Mission.
The Young Men's Christian Association.

Need

The need for such a school is shown by the fact that those Missions have at present forty two families and seventyseven children.

A.P.M.	has	25 families	and	41	children
A.B.M.	"	3 "	"	5	"
U.B.M.	"	5 "	"	9	"
C.P.M.	"	4 "	"	10	"
Y.M.C.A.	"	5 "	"	12	"
TOTAL		42 "	"	77	"
ADDITIONAL		24 "	"	50	"
		66		127	

(The additional families and children (Largely American) ~~xx~~ represent those who while not belonging to the contributing Missions yet would be likely to patronize the school)

(Note. The above does not include the families of the Southern Baptist Mission, the children of the CANTON CHRISTIAN COLLEGE nor the children in Hainan).

Many of these families have been on the field for several years and their children are growing up. This often Acts as a distracting factor, dividing their allegiance between the field and of work and the feeling of ~~x~~ responsibility for the education of their children.

If these children could be educated here and ~~xxx~~ Thus be kept at home during their tender years it would make for the efficiency of the cause. Indeed there is grave danger in not proving proper schools, for their lack will hinder the permanent staffing of our missions.

LOCATION

Paak Hok Tung has been chosen as the site. (See enclosed paper.)

Present Status

At the present time six men, realizing the imperative need for a school at once, have underwritten the contract for a small building ~~xx~~ and three mau of land. On this building a small school of eleven pupils with volunterr teachers is now in operation.

PROPOSED SCHOOL FOR CHILDREN OF MISSIONARIES

Local Official Action

The following Missions have taken formal action asking their Home Boards for support in establishing and supporting a school at Pak Hok Tung, Canton, for the children of the members of said Mission s:

The American Presbyterian Mission
The American Board Mission.
The United Brethren Mission.
The Canadian Presbyterian Mission.
The Young Men's Christian Association.

Need

The need for such a school is shown by the fact that those missions have at present forty two families and seventyseven children.

A.P.M.	has	25	families and	41	children
A.B.M.	"	3	" "	5	"
U.B.M.	"	5	" "	9	"
C.P.M.	"	4	" "	10	"
Y.M.C.A.	"	5	" "	12	"
TOTAL		42	" "	77	"
ADDITIONAL		24	" "	50	"
		66		127	

(The additional families and children (largely American) ~~xx~~ represent those who while not belonging to the contributing Missions yet would be likely to patronize the school)

(Note. The above does not include the families of the Southern Baptist Mission, the children of the CANTON CHRISTIAN COLLEGE nor the children in Hainan).

Many of these families have been on the field for several years and their children are growing up. This often Acts as a distracting factor, dividing their allegiance between the field and of work and the feeling of a responsibility for the education of their children.

If these children could be educated here and ~~xxx~~ Thus be kept at home during their tender years it would make for the efficiency of the cause. Indeed there is grave danger in not providing proper schools, for their lack will hinder the permanent staffing of our missions.

LOCATION

Pak Hok Tung has been chosen as the site. (See enclosed paper.)

Present Status

At the present time six men, realizing the imperative need for a school at once, have underwritten the contract for a small building ~~xx~~ and three mau of land. On this building a small school of eleven pupils with volunteer teachers is now in operation.

Proposed School for children of missionaries

School Proposal 2.

PERMANENT PLANT

Present house and land(3 rooms,Bathrooms, servants rooms, well trees, 3 mau of land)	$6,900
Dormitory for two teachers, ten students	12,000
Equipment and furnishing dormitory	1,000
Additional land 15 mau	5,300
Equipment present building	200
TOTAL	$25,400

PERMANENT BUDGET (Based on permanent plant)

One teacher,Principal	$1,200
One teacher,Assistant	1,100
Travel, based on three year contract	600
Supplies	100
Launch hire (Special trip of launch for children)	200
Servants	200
Extra teachers	150
TOTAL	$37,500

BASIS OF SUPPORT

The contributing Mission Boards shall support the school proportionately on the basis of the number of families in the several Missions.

The Boards shall underwrite the budget for each year.

The tuition of children from contributing missions shall be $50.00 per year. All others shall pay $150.00 per year. Tuition shall include launch fare from convenient points

COMMITTEE ON TEACHERS

The committee to choose the teachers shall be Mr.T.H.P.Sailer and Mr. Jenkins of the Y.M.C.A.(Chairmon)and Mrs.P.C. Speer.

BOARD OF CONTROL

A broad of Control shall be chosen by the contributing missions and shall be answerable to said bodies for the conduct of the school.

PEMPORARY WORKING PLAN

1. Boards to take over property already contracted for.
2. Miss Christine Hammer be invited to be Principal
3. That the group of men underwriting purchase of building serve as Board of Control until election of regular body.
4. That the school-year be from Oct.1st to June 1st.
5. Budget for year as follows:-

Preferred		Minimum	
One teacher	1200	One teacher	1200
one teacher	1200		
Supplies	100	Supplies	100
Servants	120	Servants	120
Travel (teacher)	900	Travel (teacher)	450
Rent (or interest)	500	Rent (or interest)	300
Special teaching	150	Special teaching	300
Totals	4170		2470

ESTIMATED RECEIPTS

Contributing Missions 15 or more children
Non-contributing 8 " " "

Proposed School for Children of

School Proposal 2.

PERMANENT PLANT

Present house and land(3 rooms,Bathrooms, servants rooms, well trees, 3 man of land)	$6,900
Dormitory for two teachers, ten students	12,000
Equipment and furnishing dormitory	1,000
Additional land 15 man	6,300
Equipment present building	200
TOTAL	$25,400

PERMANENT BUDGET (Based on permanent plant)

One teacher,Principal	$1,800
One teacher,Assistant	1,100
Travel, based on three year contract	600
Supplies	100
Launch hire (Special trip of launch for children)	250
Servants	300
Extra teachers	150
TOTAL	$37,800

BASIS OF SUPPORT

The contributing Mission Boards shall support the school proportionately on the basis of the number of families in the several Missions.

The Boards shall underwrite the budget for each year.

The tuition of children from contributing missions shall be $50.00 per year. All others shall pay $150.00 per year.

Tuition shall include launch fare from convenient points

COMMITTEE ON TEACHERS

The committee to choose the teachers shall be Mr.T.H.R.Sailer and Mr. Jenkins of the Y.M.C.A.(Chairman)and Mrs.P.C. Speer.

BOARD OF CONTROL

A board of Control shall be chosen by the contributing missions and shall be answerable to said bodies for the conduct of the school.

TEMPORARY WORKING PLAN

1. Boards to take over property already contracted for.
2. Miss Christine Hammer be invited to be Principal.
3. That the group of men underwriting purchase of building serve as Board of Control until election of regular body.
4. That the school-year be from Oct.1st to June 1st.
5. Budget for year as follows:-

Preferred		Minimum	
One teacher	$1800	One teacher	$1800
one teacher	1800		
Supplies	100	Supplies	100
Servants	120	Servants	120
Travel (teacher)	900	Travel (teacher)	450
Rent (or interest)	300	Rent (or interest)	300
Special teaching	150	Special teaching	300
Totals	$4170		$3070

ESTIMATED RECEIPTS

Contributing Missions 15 or more children
Non-contributing 8 " " "

Point Proposal No. 2

Paak Hok Tung

1.

A. Accessibility.

1. Means of Communication Now.

At present a regular daily launch service is maintained, making from four to six rounds daily, between Shameen and Paak Hok Tung, calling at Fong Tsuen and Fa Tei on request. The run is made in 10 minutes to Fong Tsuen and in 15 minutes to Shameen.

In selecting a site for the school for older children the question of accessibility is an omportant one. Paak Hok Tung presents the great advantage of accessibility to the largest number of day school students. The children of Fa Tei, Paak Hok Tung, Shameen, Fong Tsuen, Poks Sai and Ho Nam can all come to Paak Hok Tung in the morning and return to their homes in the evening. All except one of these points is within 15 minutes of Paak Hok Tung. The Paak Hok Tung community is now building a new landing, and a sixteen foot road to the school.

2. Probable Future Means of Communication.

This community is steadily and rapidly growing. Three years ago the population of the foreign cummunity was fourteen and there was no Chinese population, except servants. The present population of foreigners is fifty four. The Chan Kwong Girls' School and the Union Theological College have over 180 Chinese Chinese students. The Present launch service is adequate for this popula-

Pak Hok Tung

1.

A. Accessibility.

1. Means of Communication Now.

At present a regular daily launch service is maintained, making from four to six rounds daily, between Shamseen and Pak Hok Tung, calling at Yong Tauen and Fa Tei on request. The run is made in 10 minutes to Yong Tauen and in 15 minutes to Shamseen.

In selecting a site for the school for older children the question of accessibility is an important one. Pak Hok Tung presents the great advantage of accessibility to the largest number of day school students. The children of Fa Tei, Pak Hok Tung, Shamseen, Yong Tauen, Poke Sai and Ho Nam can all come to Pak Hok Tung in the morning and return to their homes in the evening. All except one of these points is within 15 minutes of Pak Hok Tung. The Pak Hok Tung community is now building a new landing, and a sixteen foot road to the school.

2. Probable Future Means of Communication.

This community is steadily and rapidly growing. Three years ago the population of the foreign community was fourteen and there was no Chinese population, except servants. The present population of foreigners is fifty four. The Chan Kwong Girls' School and the Union Theological College have over 180 Chinese Chinese students. The present launch service is adequate for this possib-

tion, but as the community grows additional service will be added as required. There will no doubt be eventually regular ferry service every hour, as well as roads on both sides of the river.

3. Distance in time to other points.

To Shameen----------15 Minutes.
To Steamers----------20 minutes.
To Hong Kong R.R.----------40 minutes.
Yuet Han R.R.----------25 "
Sam Shui R.R.----------30 "
To Passage Boats----------20-30 "

4. Special Communications for Students.

It will be possible to provide a launch service with a schedule to take students back and forth to school as day school students. Such a schedule has already been inaugurated for the present school to accommodate children from Pok Sai, Shameen and Fong Tsuen.

B. Land.

1. Available Sites.

A site has already been secured in a good location. It now contains three mau of land and there is room for expansion. There is a good building already on the land in which a school will be started. It ispossible to secure twenty to forty mau, adjacent to this site.

2. Additional land may be purchased at about 350 to 400 dollars per mau.

2. Play Ground and Athletic Field Space.

Sufficient space is avialable for all necessary athletic fields and play-grounds.

4. Maintainance of these Grounds.

These grounds would be maintained by the board of Trustees of the school. See paragraph D.

C. Buildings.

1. Kinds of Buildings.

Modern school buildings would be erected which would be adequate to meet the needs of all contributing missions for the education fof their children.

2. The site has a southerly, unobstructed exposure.

3. Expansion.

All the room needed.

4. Maintainance of the Buildings.

These buildings will be maintained by the Board of Trustees. See paragraph D.

D. Administration.

1. Business Administration.

Administration would be by a Board of Trustees, elected by the contributing factors of the school. A plan for joint management of the school for younger children by the various boards is now being prepared. This same plan could be used for the school for older children.

2. Responsibility for Continuance and Character.

The Board of Trustees would represent missions that have permanent interests in Pak Hok Tung, and would be responsible for the character and continuance of the school. The fact that five

missions have already united in support of a school at Paak Hok Tung now have a total of eighty-seven children insures permanance.

E. Environment.

1. Paak Hok Tung is primarily an inter-mission residence community. There are at present two educational institutions and a third is soon to be established. The environment will be what might be expected in such a community.

F. Out-side Activities.

1. Entertainments, out door life, boy scout work, library. There is plenty of opportunity for out door life. Entertainments, and scout work would depend on the work of the in charge of the sholl, altho there are many in the community who would be glad to assist in such activities. There is a small library at Chan Kwong and Theological Schools and the private libraries of the residents would be available, in many cases. It would probably be necessary to provide a school library, for the needs of such school would not beemet by a library which is provided by any Chinese school.

G. Medical Care.

There are nine regular physicians within half an hour's call. One is expected to reside in Paak Hok Tung. Many children could have a Physician from their iwn mission. A telephone connects the community which Shameen

and other points. We have a graduate, registered drugless Physician in the community, who could care for all emergency cases.

H. Mission owning Property in the community.

1. How many missions own property in the community?

At the present time there are ten.

2. Number of Missions with residences.

At the present time there are six. There are four other missions which have made definate plans to build in the near future.

3. Total Number of Missionary Residents.

There are fifty-four at the present time.

I. Business firms.

Two business firms now have residences in the community

J. Prospects for school for younger children.

A scholl has already been opened. It is expected to continue in the fall of 1919. For such a school there re forty-nine children who are possibilities, that is, they are so accessible to the community, that they could come to school in the morning and return home in the evening with an easy launch ride.

K. The eletric light service at Paak Hok Tung removes the danger of fires from oil lamps being overturned, by children.

L. The fact that ten mission boards have already invested property in this community assures the interests of these boards and others in the future of the school. This is the great central inter-mission community of Canton

Five missions have already endorsed Paak Hok Tung as the most desirable place for the location of this school.

M. Special Advantages

yet within easy distance of three
ans homes open alike to parents
ty of varied interests, thus
elim[illegible] Fresh milk, butter eggs and ice daily. Outside lectures from many travellers. Many industries of educational value near, such as leather factory, brush factory, match factory etc. Social life of a normal community. Science equipment of near by schools available on occassions. Representatives of every department of missionary activity here.

five missions have already endorsed Pak Hok Tung as the most desirable place for the location of this school.

8. Special Advantages

[illegible] yet within easy distance of three [illegible] homes open alike to parents [illegible]ly of varied interests, thus [illegible] milk, butter eggs and ice daily. Outside lectures from many travellers. Many industries of educational value near, such as leather factory, brass factory, match factory etc. Social life of normal community. Science equipment of near by schools available on occasions. Representatives of every department of missionary activity here.

Pak Hok Tung

Chinese

242

RECEIVED

FEB 14 1928

Yuet Wah School
Canton, China

Apr. 18

January 14,1928

Dr. W.E.Strong,
14 Beacon Street,
Boston, Mass. U.S.A.

My dear Dr. Strong,

We understand that the American Board wants to sell the property of the Lo Tak School in Canton. We also understand that five years ago the Board set a price for it of forty thousand dollars gold which according to the present rate of exchange would amount to over a million dollars in local currency. As the value of property has decreased a great deal since then and as one of your buildings is deteriorating rapidly I am writing at the request of the Board of Directors of the Yuet Wah School to ask if the American Board would consider selling at a lower rate. A reliable contractor has estimated that the old building would now cost only a little over a thousand dollars gold and even though building material is high no one would consider buying it at three quarters of your original price. Even at that rate it would not be a good investment for a business project because of the location.

But as a school we find it just right in every way. We want very much to raise some somey and buy the property if it is at all possible to do so. Will you be so kind as to consider the following points:

1. Reduce the price to $30,000 gold
2. Let us pay $2000 gold yearly from the fall of 1929 - 1932 and at the beginning of 1933 pay the balance due
3. Whatever agreement we may come to, let us wait until the fall of 1929 to make a definite contract
4. Beginning with the fall of 1928 let us rent the property at $2000 local currency for one year

We appreciate the difference between this and your original proposition, but considering the general condition of the city which makes it difficult both for you to dispose of your property and for a school to get started, we hope you will consider it. As your purpose in building the Lo Tak School was to help uplift the people of China with the Christian spirit we are hoping that your Board will see its way to help an institution of similar nature. I have talked with Miss Mulliken and understand that she has already written you.

For your reference I would like to give you the names of our Board of Directors

Mr. Y.L.Lee	(Oberlin College) now Vice-president of Lingnan University, Canton
Rev. K.H.Chiu	Secretary, Kwangtung Division Council, Church of Christ in China
Mrs. P.S.Lo	(Vassar College) Professor of English at Chung Shan Government University, Canton
Mrs. I.C.Folk	(Smith College and Masters Degree from Columbia University) a member of the Board of Directors of Lingnan University
Dr. W.W.Cadbury	(University of Pennsylvania) on the staff of Lingnan University
F.K.Liu	(Bryn Mawr) Principal of the Yuet Wah School and a member of the Board of Directors, ex-officio.

Hoping that we may hear from you soon in regard to the property, I am,

Very sincerely yours,

Lin, Fung Kai.

Address of the Yuet Wah School

Yuet Wah School,
14 Sin Lun Hong,
Wai Fuk Sai Lo,
Canton, China

Mrs. Lee

243

TRUSTEES LINGNAN UNIVERSITY

Canton Christian College of Arts and Sciences
The Lingnan College of Agriculture

CANTON, CHINA

嶺南大學

Non-Denominational and Co-Educational

TRUSTEES OFFICE
150 FIFTH AVENUE
NEW YORK CITY

TRUSTEES

FREDERICK OSBORN
President

DUDLEY H. MILLS
Vice President

W. HENRY GRANT
Secretary

ALLAN W. AMES
Treasurer

CHARLES K. EDMUNDS
American Director

TRUSTEES

C. O. CHAN
WARD CHENEY
WM. WISTAR COMFORT
F. TRUBEE DAVISON
TSIN SHUE FAN
F. H. HAWKINS
HENRY K. MURPHY
CHARLES H. PARKHURST
MISS MARY PARSONS
DAVID EUGENE SMITH
GEORGE STEWART, JR.
MA YING PIU
RALPH L. WATTS

Ch
L.

RECEIVED
FOREIGN DEPARTMENT
APR 13 1928

The Penn Club
9 Tavistock Square
London, W.C.1.
April 1st. 1928.

Dr. W. E. Stfong.
14 Beacon Street
Boston, Mass.

Ans.

Dear Dr. Strong:

A few weeks ago I received a letter from Miss. Liu Fung Kei the principal of the Yuet Wah School in Canton. She refers to the fact that the property formerly occupied by the Yuet Wah Schhol is wholly inadequate for the present needs and that the Lo Tak School buildings are now offered for sale at a very reasonable figure.

I know Miss Liu very well as she was a student for several years at ~~our~~ our University in Canton and then spent several years at Bryn Mawr as the first holder of the Chinese scholarship offered by that institution. She is very ambitious and has persevered through the greatest obstacles in carrying on her school in Canton. In doing this I think I can say truly that she is doing a work very closely analogous to the splendid Lo Tak institution and I can think of no better use that could be given to the property of the American Board than to turn it over to a young woman such as Miss Liu. She suggests that she buy the property outright and I think that this would be desirable, but I feel sure that it will be impossible under the circumstances for her to raise the money immediately. May I suggest therefore that you accede to the offer which she has made to you, or if possible make an even more generous offer.. The extensive properties of the Lingnan University, valued at more than one million dollars are now leased to a Board of Chinese for the annual sum of $1.00 per annum for a period of five years.

I can assure you that you would not make any mistake in making such an offer to Miss Liu for a period of four or five years, with the understanding that she would maintain the property in good condition and carry on a school approved by some one whom you might designate, such as Miss Milliken or some one else. Of course it would be understood that the property should then be purchased after a certain date.

Having lived in Canton for more than 18 years and witnessed the recent dramatic changes that have taken place in missionary work I believe that the mission boards at this time can make a tremendous contribution to the Chinese church by showing a genuine spirit of generosity.

Please pardon me if I seem presumptuous in making this suggestion but I offer it with all sincerity as one of the best means of promoting Christian education in China at the present time.

Just now I am doing some studying in London and propose to return to Canton next September.

I remain very sincerely yours

Wm. H. Cadbury

April 18, 1928

Miss Liu Fung Kei
Yuet Wah School
14 Sin Lun Hong
Wai Fuk Sai Lo
Canton, China

My dear Miss Liu:

I have waited several weeks about replying to your letter of January 14 as I hoped before long to have more definite light in regard to what should be done with our property in Canton.

Before your letter was received negotiations had been opened with the Presbyterian Board as to their renting this property on much the same conditions that are suggested in your letter. We have been and still are waiting to reach a decision as to these negotiations with the Presbyterian Board.

Because I feel that it is not courteous to let your letter lie longer without a reply of any kind, I am sending you this word and will write you again when at length a decision is reached as to whether or not the Presbyterian Board wishes the property.

What we learn of your school commends it to us in every way. We do hope that this property of ours in Canton may be used for definite Christian work in some line.

Very sincerely yours,

(Mrs. Lucius O. Lee)

EBL/M

April 18, 1928

Mr. William W. Cadbury
The Penn Club
9 Tavistock Square
London, W.C. 1, England

My dear Mr. Cadbury:

Your letter of April 1 addressed to Dr. Strong reached the office a few days ago. We did receive a letter from Miss Liu Fung Kei in regard to our property in Canton. Before this letter was received, however, negotiations had been opened for a possible purchase of our Lo Tak School property by the Presbyterian Mission Board. We are not yet sure how that matter will come out, but we will keep in mind Miss Liu's thought that the property might meet the needs of her school and in case the transaction with the Presbyterian Board does not go through we will write her again.

We greatly appreciate the fine testimony you give to the character of the school and the contribution it is making to the cause of Christ in China. We thank you also for writing us. We have been and are deeply interested in developments in Canton as in other parts of China, and though we realize that these are hard days for the workers there, Chinese and foreign, we nevertheless believe them to be days full of promise for the future.

Very sincerely yours,

(Mrs. Lucius O. Lee)

EBL/M

Centenary Memorial To Dr. and Mrs. E. C. Bridgman,

Dr. Bridgman, the founder of the Canton Mission of the American Board, was the first Protestant missionary from America. The attention of the Board was called to China by the urgent representations of Robert Morrison, many years missionary of the London Missionary Society at Canton, and of D. W. C. Olyphant, Esq., an eminent Christian merchant of that place. Great difficulties were known to exist in the way of missions to that empire, but a beginning was at length made by sending Dr. Bridgman as a missionary to Canton.

Dr. Bridgman was born in Belchertown, Mass. April 22, 1801. He professed religion at the age of thirteen; graduated from Amherst College in 1826, and from Andover Theological Seminary in 1829. On October 6th that year, Dr. Bridgman was ordained in his home city, as a missionary to the heathen. The sermon on the occasion was preached by Rev. Dr. Humphrey, President of Amherst.

Dr. Bridgman was unmarried, and sailed from New York city for Canton in the ship "Roman" having been offered free passage by three Christian merchants of Canton. He arrived February 19th, 1830, and was heartily welcomed by Dr. Morrison, and immediately began the study of the most difficult of languages. He operated as far as possible through the printing press and the distribution of books, though obstacles presented themselves on all sides.

At the beginning of the Opium War in 1839, Dr. Bridgman went to Macao until 1841, and then returned to Canton. In June, 1845, he married Eliza Jane Gillett, of the American Episcopal Mission. Mrs. Bridgman opened in Canton the first boarding school for girls, in China, but it was of short duration, as in 1847 Dr. and Mrs. Bridgman were transferred to Shanghai, which had become an open port. Dr. Bridgman baptised his first convert and admitted him to the church just before he withdrew from Canton. In Shanghai, Dr. Bridgman was engaged with other missionaries in revision of the Chinese Scriptures. He died in Shanghai, Nov. 2nd, 1861. Mrs. Bridgman continued her work in Shanghai and became the founder of the "Bridgman Home". She, too, died in Shanghai on Nov. 10, 1871.

Dr. Bridgman was a man of most amiable disposition, and the friend of all; of the greatest simplicity of purpose and purity of mind. Interesting himself in whatever good in any way conducive to the welfare of China, he was always ready to perform his part in any enterprise that aimed at that object. His great work has been the translation of the Scriptures, aided by Mr. Culbertson and others; and the result became known as the "Bridgman and Culbertson" version. The mission had a printing press in those days, from which many tracts were issued and scattered abroad, far and wide. When we consider these things, we cannot say that Dr. Bridgman and his wife laboured in vain.

With the transference in 1847 of Dr. and Mrs. Bridgman from Canton to Shanghai came the closing of the Canton Mission of the American Board; but this transference also marked the achievement of the very successful pioneer work undertaken by the good doctor himself. For the good work he had already started was the seed he had sown for later workers who came to the field and, being inspired by the work, continued it, and pushed it on by helping this seed to germinate and flourish once more. One of these successors was Dr. C. R. Hager, who came to Canton in 1883; and in 1892, with the arrival of Rev. and Mrs. C. A. Nelson, the Canton Mission was re-opened and since then known as the South China Mission. There were quite a number of other successors, among whom may be mentioned the Rev. Young J. Johnson, the Rev. Muller and eight ladies.

The above is a very brief history of the Mission's work in south China, so very well started and so very successfully undertaken by Dr. Bridgman and his successors. This year upon the arrival of this hundredth anniversary it has been proposed to hold a "Centenary Memorial" to Dr. and Mrs. Bridgman. Now on this unique occasion we venture to propose to raise a fund of not less than thirty thousand dollars in order to build a church that will be of a much more lasting nature than a memorial service, in memory of this great pioneer of missionary work in south China. We therefore appeal to you for your generous contributions to this fund—especially to those of you who have witnessed and benefited by the useful work of this great humanity worker. We cannot but hope that this appeal of ours will receive free response on your part in the way of liberal donations.

Rev. Yung Ting Shang

See other side.

籌建裨治文牧師紀念堂勸捐小引

吾國之有基督真理。實自良牧馬禮信始。然繼志述事。發揚而光大之。若譯聖經。若創立醫院。若開辦學校。行其播道施醫。培植人材之美舉。使吾人日進於文明。飫聞夫救道。則裨治文良牧之功爲不可泯也。考裨牧於一八三〇年二月。受美部會派遣。傳道來粵。歷盡風濤。不畏艱險。旋與壁駕醫生創辦博濟醫院於廣州。爲吾國有醫院之始。未幾復與其夫人舉辦女校。亦爲吾國女校之先河。迨一八四七年。北抵上海。校訂聖經。遂積勞而歿。其夫人於悲愴之餘。仍能努力不怠。是以北平上海有貝滿裨文女中學之成立。皆其遺愛所致也。夫崇德報功。士有同情。矧裨牧實爲我公理宗之開山祖。亦即基督教傳入吾國之第三使者乎。不有紀念。何以揚先哲而勵來茲。是以本年七月台山城三十餘堂之代表大會。遂議決建築傳道堂以紀其勳也。唯集腋方可成裘。衆擎乃能易舉。凡我中外同道。食其德者。當必踴躍輸將。而成人美者。深信當仁不讓。庶幾所擬籌三萬元之數以達。而紀念之堂蚤成。盡我天職。善儲其財。有厚望焉。

中華基督教廣東公理傳道會籌建裨牧紀念堂委員等謹啓

通訊處……香港樓梯街五號廣東公理傳道會收。捐款請交司庫員伍君于笛收

THE HOME MISSIONS' WORK OF THE CHINESE CONGREGATIONAL CHURCH
c/o 5, LADDER STREET, HONG KONG, CHINA.

裨治文牧師及其夫人遺像

Dr. and Mrs. E. C. Bridgman, Taken

謹將現蒙樂助者芳名列下以資提倡未及百元者恕未錄

鄭幹生先生助銀壹千元
仁安公司助銀叁百元
李雲湛牧師捐助一月俸金
平岡貞先生助銀弍百元
黃汝頤先生助銀五百元
鄭幹生夫人助銀壹百元
香港公理堂助銀壹千元
伍于笛先生助銀弍百元
黎亦農先生助銀叁百元
黃蕭寶玲女士助銀伍百元
陳麗珍先生助銀弍百元
鄭光衡先生助銀伍百元
盧深源先生助銀壹百元
李捷先生助銀壹百元

Mrs. Lee

247

RECEIVED
FOREIGN DEPARTMENT
JUN 28 1929

Canton, China, June 1, 1929.

A. B. C. Foreign Missions,
Executive Secretary of the Board,
New York.

Feb 12-30

Dear Sir:

The Board of Directors of the Union Normal School at its regular meeting yesterday, May 31, passed the following motions:

MISS LOWREY, VOTE OF APPRECIATION--It was unanimously approved to express to Miss Lowrey the Board's appreciation for her long and faithful service in the Union Normal School, both as a member of the staff and as Principal, and to wish her a restful year in America. The Board hopes that Miss Lowrey will return to the Normal School at the end of her furlough to continue her most valuable service for the training of Christian women teachers in China.

REQUEST FOR MISS LOWREY TO THE A.B.C.F.M.--It was agreed to reqaest the American Board to return Miss Edna Lowrey to the Normal school for another term of service after her furlough of one year in America.

We wish to say that your contribution to the Christian movement in South China in the service of Miss Lowrey has been greatly approciated. Miss Lowrey has done good work in a most difficult position. During the last few years the Normal school has gone through many vicissitudes, of revolution, wars and fighting in the neighborhood and on the grounds, anti-Christian activities and government opposition. Also there have been labor troubles caused by communistic agitation and inefficient contractors. Throughout it all Miss Lowrey has shown foresight and has been able to conduct the school and its business affairs in a way which has kept it one of the few continuously functioning institutions, without compromise and yet without antagonising "the powers that be."

We sincerely trust that Miss Lowrey will be able to return to the Union Normal school as your represntative for another term of service.

Yours sincerely,

Chester G. Fuson, Secretary.

Chester G. Fuson

July 11, 1929.

Mr. Chester G. Fuson, Secretary

Canton, China

Dear Mr. Fuson:

This is to acknowledge your letter of June 1 expressing the appreciat on of the Board of Directors of the Union Normal School of Miss Lowrey's services and the request that Miss Lowrey be returned to the school at the end o f her furlough year.

I think Miss Lowrey has not yet reached America, at least we have not yet heard from her, but we expect that she will be here before very long.

Let me assure you that we greatly appreciate your writing of the high value that the Union Normal School sets upon her work. The question of her return will be taken up after we have had conference with her, but I think there is practically no doubt that the Board will be very glad to return her to the work in the Normal School.

With all good wishes, I am

Sincerely yours,

(Mrs. Lucius O. Lee)

L:pmb

February 12, 1930

Mr. Chester G. Fuson

Canton, China

My dear Mr. Fuson:

Your letter of June 1st, 1929 telling of the vote of appreciation of the Board of Directors of the Union Normal School of Miss Lowrey's service in that institution and presenting also the request of the Directors for her return to her work in the Normal School was received duly. We did not hasten to answer until the time should come for the American Board to act upon Miss Lowrey's return.

The Prudential Committee of the Board, at its meeting yesterday afternoon, authorized her return to her work in the Union Normal School, and I am this morning writing her of this action. You may therefore look forward confidently to her return.

Let me assure you that we of her Board greatly appreciate the fine testimony you give as to the character of her work. We have every confidence that the Normal School is giving to its students not only fine professional training but training in Christian character.

With all good wishes for the highest success of this institution and of all your work, I am

Sincerely yours,

(Mrs. Lucius O. Lee)

L:ehs

E. Kwantung Divisional Council
of the Church of Christ in China,
A. J. Fisher, Sec.

a. Relation of Church and Mission
1925 251-255

b. Letter re "Information Service
1929 256-257

Canton,
November 7, 1925.

Dear Fellow-Workers,

This letter is sent to you at the request of the Retreat and Conference held at Paak Hok Tung, Canton, from October 19th to 21st. The Retreat was held under the auspices of the Executive Committee of the Kwangtung Divisional Council of the Church of Christ in China for the purpose of discussing in a quiet, unhurried and prayerful way the problems which the Church and Missions are facing at the present time. The following members were present:-

Mr. Taam Cham Chi, Mr. Wang Sun Sham, Mrs. Law Lau Sam Tsz, Dr. Chi Iu Ting, Professor Ko Kun Tim, Rev. Kwong Lau Tsun, Mr. Leung Shiu Choh, Rev. Chiu Hun Hoi, Rev. Wong Pui Kwong, Rev. Taam Yuk Sam, Miss Law Yau Tsit, Rev. W. W. Clayson, Rev. C.W. Shoop, Rev. H. Davies, Rev. G. H. McNeur, Rev. J.W. Creighton, Rev. E. E. Walline, Rev. G. W. Marshall, Dr. John Kirk, Dr. A. J. Fisher.

The under-signed were asked to edit the enclosed resolutions and to forward them with a covering letter to the various organisations concerned for their

4000-56-12-25

MEMORANDUM

THE AMERICAN BOARD

CONGREGATIONAL HOUSE, BOSTON, MASS.

Date Feb. 20, 1926.

For Dr. Barton From Mr. Belcher In re.

I am attaching some material that has been sent me by Dr. A.J. Fisher in Canton. Dr. Fisher, as you know, has been handling our American Board payments and generally looking after our interests there during the absence of Mr. Johnson. I have replied to Dr. Fisher that while we would want to go over these various resolutions in careful detail, I did not feel that our decision was of pressing importance, since we are planning to withdraw as soon as possible from the financial responsibility of the work in the South China field.

H.B. Belcher.

(2) The Church is the Divinely instituted and authoritative organisation for the carrying on of the work of Evangelism and therefore should itself have spiritual sovereignty and ecclesiastical autonomy.

(3) The Kwangtung Divisional Council has been organised for eight years and, we believe, is now able to carry on this work with the help of the Missionaries coöperating inside the Church as above indicated.

(4) A word, perhaps, should be added with regard to the

Canton,
November 7, 1925.

Dear Fellow-Workers,

This letter is sent to you at the request of the Retreat and Conference held at Paak Hok Tung, Canton, from October 19th to 21st. The Retreat was held under the auspices of the Executive Committee of the Kwangtung Divisional Council of the Church of Christ in China for the purpose of discussing in a quiet, unhurried and prayerful way the problems which the Church and Missions are facing at the present time. The following members were present:-

Mr. Taam Cham Chi, Mr. Wang Sun Sham, Mrs. Law Lau Sam Tsz, Dr. Chi Iu Ting, Professor Ko Kun Tim, Rev. Kwong Lau Tsun, Mr. Leung Shiu Choh, Rev. Chiu Hun Hoi, Rev. Wong Pui Kwong, Rev. Taam Yuk Sam, Miss Law Yau Tsit, Rev. W. W. Clayson, Rev. C.W. Shoop, Rev. H. Davies, Rev. G. H. McNeur, Rev. J.W. Creighton, Rev. E. E. Walline, Rev. G. W. Marshall, Dr. John Kirk, Dr. A. J. Fisher.

The under-signed were asked to edit the enclosed resolutions and to forward them with a covering letter to the various organisations concerned for their information and serious consideration. The discussions were very frank and showed an earnest desire to reach the wisest solution of the problems connected with the future relationship of the Chinese Church and Foreign Missions. It was obvious to all at the very beginning of the Conference that some change is an urgent necessity, but as the discussions developed it became more and more evident that the time was ripe for action and that failure on the part of the Missionaries to make some such fundamental readjustment as is advocated in the foregoing resolutions will very seriously embarrass, if not imperil, the Chinese Church in its present crisis. The Meeting had of course no legislative authority, but we think it is noteworthy that these resolutions express the unanimous judgment of those present, and it is hoped that the Bodies to whom they are now referred will take steps at an early date to carry out the measures proposed for the reorganization of our work. The resolutions of the Conference are based on the following principles:-

(1) The consummation of the Missionary task is the establishment of a self-supporting, self-governing and self-propagating Church. Neither the Chinese Christians nor the foreign Missionaries can be satisfied with anything less than this. The work of the Missions is temporary and auxiliary, while the Church is for all time.

(2) The Church is the Divinely instituted and authoritative organisation for the carrying on of the work of Evangelism and therefore should itself have spiritual sovereignty and ecclesiastical autonomy.

(3) The Kwangtung Divisional Council has been organised for eight years and, we believe, is now able to carry on this work with the help of the Missionaries coöperating inside the Church as above indicated.

(4) A word, perhaps, should be added with regard to the

recommendation to give the funds now being used by the Missions for current work over to the Church for administration. It is conceded by all that a duty rests upon the Chinese Church to resolutely set itself to steadily increase its own income from Chinese sources until it shall attain to complete financial independence. The discussions at the Conference brought out the fact that some Churches in the province have already attained to maturity and the status of self-support. Others are adolescent and still need some help from the Mother Church which planted them, though they are able to do much for themselves. Others are as yet in the infant stage and will need much careful nurture and help if they are to attain to fulness of growth in the days to come. It is for the latter two types that the financial assistance of the Mother Churches is needed to supplement the fullest efforts of the Chinese Church itself. as well as for the carrying of the Gospel message to great stretches of territory in this province which are still unevangelised.

May it not be said that a certain obligation rests on the Missions to see that the work begun shall be brought to a successful issue? When the Chinese themselves are in a position to fulfil their own obligation to the present work, foreign contributions may be wisely withdrawn or devoted to the opening up of new work in the regions beyond. All Missionaries, being full members of the Church of Christ in China, will still have a part in the administration of these funds.

We are fully aware that the resolutions do not cover all sides of the questions involved, but the Conference submits them as a contribution towards the practical solution of our present problem.

Faithfully yours,

S. C. LEUNG,

JOHN KIRK,

A. J. FISHER.

RELATION OF CHURCH AND MISSION

RESOLVED that this Conference and Retreat after prayerful consideration of the present-day problems which deeply concern the relationship of the Church and the Missions, submits the following as its opinion:-

(1) In our judgment the time has come when, in the best interests of the Kingdom of Christ and the development of a self-supporting, self-governing and self-propagating Chinese Church the direction and control of the work hitherto carried on by the Missions in Kwangtung coöperating with the Church of Christ in China, should be committed to the Divisional Council of this Church.

(2) Under such an arrangement the activities of the Missionaries would continue much as heretofore. Their work, however, would be under the control of the Divisional Council instead of their respective Missions.

DISPOSITION OF MISSIONARIES

They would be members in full standing of the Chinese Church, and would receive their new appointment by mutual agreement between the Divisional Council and the Mission Board. The duties as well as the location of the Missionaries would be determined by the Divisional Council. Missionaries would thus work under the direction of the Church itself instead of, as formerly, under the direction of their own Mission.

In other respects the relation of the Missionary to his home Board and Mission on the field would continue as formerly. The Missionaries shall be considered as loaned to the Chinese Church for service and the Missions shall continue to carry responsibility for provision of their salaries, travel expenses, residences, etc., as heretofore.

The Divisional Council shall decide as to the need of the Church for foreign workers and shall, from time to time, make appeals for such to the Mission Boards.

(3) Property held by the Missions and which is necessary to the Church for the carrying on of its work, shall be loaned (or leased for a nominal sum if such an arrangement is found preferable) to the Church of Christ in China by the Missions. The latter shall in the meantime continue to hold the title-deeds to such properties.

DISPOSITION OF PROPERTY

(4) The Divisional Council may appeal to the Mission Boards for financial assistance. Such funds as are contributed by Mission Boards to assist in the maintenance and development of the Church's work, shall be administered by the Divisional Council, which shall furnish the Mission Boards with an annual report together with an audited statement of its accounts. In the case of District Associations where the churches are still weak and unable to carry on the

DISPOSITION OF FUNDS

work themselves, it shall be the duty of the Divisional Council to help such by supplying the workers and funds needed for the maintenance and development of this work.

(5) The Divisional Council shall establish a Board of
ORGANIZATION Home Missions to be made up of Pastors (Chinese or Foreign) and Laymen who have had experience in the work of the Church (vide Intermissions Committee's report).
The duties of this Board shall be: (a) to collect and receive funds for carrying on the Evangelistic and Primary Day School work of the Church; (b) to administer the funds thus received and collected; (c) to aid congregations to become self-supporting; (d) to aid in opening new work; (e) to work out general policies of co-ordination and efficient execution of Church work.
The funds now being used and administered by the various coöperating Missions for Evangelistic and Primary Day School work shall be turned over to this Board.

(6) The Divisional Council shall establish a General Educational Board which shall supervise the Educational work of the Church and aid its educational institutions to fulfil their proper function.
Educational institutions of Middle School grade and Higher grade shall have their own Board of Directors which shall be responsible to the above Educational Board. The latter shall have the right to appoint one member to represent it on each Board of Directors.

(7) The Medical work of the Church shall be cared for and supervised in a similar way. The Divisional Council shall establish a General Medical Board whose duty it shall be to aid and promote this branch of the Church's service. Each Hospital and Medical School shall have its own Board of Directors, responsible to the General Board of the Council, and such Boards of Directors shall likewise have one member a representative of the Central Medical Board.

(8) In the case of Union institutions in which some
UNION INSTITUTIONS of the coöperating Missions are connected with the Church of Christ in China and some are not, the contributions of the former shall be made to the Institution through the Divisional Council of the Church of Christ in China.

The Executive Committee of the Kwongtung Divisional Council of the Church of Christ in China at a meeting held on passed the following resolution:

"That in our judgment the time has come for the realization of the complete autonomy of the Chinese Church. Therefore the administration of the various forms of work carried on by the Missions co-operating in the Divisional Council of the Church of Christ in China should be given over to the same as soon as possible.

"From the time of the transfer of this work the Missions shall cease to exercise authority over it.

"The allocation of aid either in personnel or funds should likewise be committed to the Council or such organizations as it may create.

"The details of the plan and procedure for carrying out the transfer shall be referred to a special committee to work out for presentation to the Council."

The following is the report of the Committee appointed under the terms of the foregoing resolution:

MEMBERS PRESENT:

S. C. Leung, Y. S. Tom, L. T. Kwong, Y. C. Kwaan, K. H. Chiu, [illegible] Clayson, G. R. McNeur, J. [illegible] Munkle, D. McRae, C. [illegible] Snoo[illegible], A. J. Fisher.

Regulations governing Transfer from Missions to Church.

I. Mission Staffs (Provisional)

1. Council requests the various Missions to prepare a list of their present staffs, giving the academic and professional experience of their members with dates of next furlough, and to submit the same to the Executive Committee of the Council, which will, on the basis of the list, recognise and confirm the appointments of such members. Missionaries on furlough and those on the field but not definitely assigned shall be dealt with as provided for under II, Clause 1.

2. In order to conserve the continuity of the existing work the Council will, except under extraordinary circumstances, make no changes as regards the nature or place of work of the present Mission staffs.

3. The Council may immediately select a number of missionaries to act temporarily as secretaries in the various departments of the Church's work.

II. Mission Staffs (Permanent)

1. After the transfer of staffs all changes in location, office, or assignment shall be made by the Executive Committee of the Council on the recommendations of the Personnel Committee of the Council, subject to the consent of the individual concerned.

2. Missionaries who have received such recognitions and assignment shall be directly responsible to the Chinese Church and and their status shall be the same as that of the Chinese church workers.

3. It is the conviction of this Council that the foreign missionary has a permanent place in the Chinese Church. We therefore request the Mission Boards that for the next ten years they increase rather than diminish the total number of their present force.

Next page missing!

Therefore, to preserve the continuity of the work and to provide for its efficient administration the Council requests

(1) That during the next five years the Mission Boards do not reduce their present annual contributions to the church, and

(2) That if after the expiration of five years said Boards find it necessary or desirable to reduce their gifts such reduction be effected on the basis of a gradually decreasing scale.

I. Departments of Work.

A. Evangelistic.

1. The Council shall establish a Board of Evangelism. The Executive Committee of the Council is instructed to appoint a committee which shall draft the constitution of the said Board, on which Board each District Association shall be represented.

2. The duties of the Board of Evangelism shall include the following
   (1) To promote the early establishment of an indigenous church.
   (2) To extend evangelism into new fields.
   (3) To correlate plans for evangelistic work.
   (4) To administer the funds entrusted to it by the Council for evangelistic work.

3. When District Associations require aid in working force, funds, or property they shall present a request to the Council which shall, after investigation and according to its ability, grant the necessary assistance. The District Associations shall then be responsible for the administration of the aid thus given.

B. Educational.

1. The transfer of responsibility for the administration of educational work shall be according to the resolutions adopted at the last annual meeting of the Divisional Council, which are as follows: (See same)
2. In order to place the educational work of the church on a permanent basis the Council shall pay special attention to the securing of funds for the endowment of the same.

C. Medical.

The Council shall establish a Medical Board. The Executive Committee of the Council is instructed to appoint a committee which shall draft the constitution of the said Board. This constitution shall follow the general lines suggested by the Conference and Retreat of Oct., 1925, as follows:

"The Divisional Council shall establish a General Medical Board whose duty it shall be to aid and promote this branch of the church's service. Each Hospital and Medical School shall have its own Board of Directors, responsible to the General Board of the Council, and such boards of Directors shall likewise have one member a representative of the General Medical Board."

D. Union Work.

The administration of Union Work shall follow in general the recommendations of the Conference and Retreat which are as follows:

"In the case of Union institutions in which some of the co-operating Mission are connected with the Church of Christ in China and some are not, the contributions of the former shall be made to the institution through the Divisional Council of the Church of Christ in China."

VI. Special.

1. The Council shall revise the present constitution of the Kwangtung Division of the Church of Christ in China in harmony with the changes proposed above.

2. The Council shall prepare a letter of thanks to be sent to the various Mission Boards which have been so generously assisting the work of the Chinese Church.

Council shall devise plans for the cultivation of closer friendships between the Chinese Church and the Church abroad.

3. Council shall write a letter to the Mission Boards explaining the reasons for the changes proposed herein.

4. Council requests the Missions on the field to express their opinion regarding the proposed plan of reorganization, particularily transfer of personnel and funds, if possible not later than Jan. 31, 1926.

5. Council requests the Mission Boards to take action and report thereon before the beginning of June, 1926, in order that data may be available for the annual meeting of the Divisional Council.

In Sec. II, 3. It is stated that:"It is the conviction that the Foreign Missionary has a permanent place in the Chinese Church"' This is taking a look into the future. It is a recognition of the International and inter racial character of the church of Christ. It is also an expression of a desire for mutual helpfulness and cooperation and of fellowship. The work here as elsewhere is the work of the Church of Christ. Other churches thru the Missions on the field here have started the work and certainly wish to see it finished. There is therefore no call for withdrawal of foreign force but rather, in view of the large unaccomplished task, an increase of force.

Sec. II, 5 contains the phrase "Direct to Mission boards". This is not to be construed as a desire to ignore existing agencies through with h the Missions Boards have been and are working now but is looking forward to the time when the work is all turned over to the Church and therefore there will not be any Missions -as we know t hem now in existence and also whenthe Church here shall have established direct relations twith the Moth Mother Churches.

With re. to Sec. IV, FUNDS It should be said that the church will of course, put forth every effort to put the exisiting work on a selfsuppo orting basis as soon as possible. The Funds from abroad will be largely apllied to extension work and the carryon of the Institutions that have been established by the Missions ~~xxxxxxxxx~~, the financial burden of which the Church is as yet unable to bear.

One further word should be said regarding the general subject of turning the work over to the Church. It is recognized that it can not be done by the turning of the hand. The main point is that the principle be recognized as obtaining forthwith and machenery set in motion at once towards that end. Different forms of work may need different treatment or the time element may not in all cases be the same.

One other word is that the Church is desirous of securing the full- as[illegible]on and help of all Foreign Missionaries within the Church.

Incomplete

Allow us to add a few words as to the advantages of this plan of action:

1, It recognizes the Church as the Channel through which the work is to be carried on. A principle which has obtained in all ages. Not that Missions have not been channels of blessing but when the Church exists is there really any need for the Missions to exist?

2, It will take away the stigma that the Christain Church in China is a Foreign controlled Church.

3, It will unify the work of the Church-including the independent Churches and the Missions.

4, It ought to conserve Foreign Mission Force, i. e. more ought to be accomplished by the same number .

5, It ought to conserve Funds- Under one administrative body the funds ought to reach further. There would also be a saving of administrative expenses of six Missions.

6, It will draw together the Chinese here and abroad to the furtherance of the Churche's task.

7, It will help to make the Church indigenous.

8, It will put the Foreign Missionary in a much better position for service

A. J. F.

Incomplete

235

Most of the details are self-explanatory but a few remarks may not be out of place.

In sec. I emphasis is put on the matter of the transfer of the STAFFS This is rather an important matter from the view point of the Church. If the Church as such takes the responsibility of the work it must depend on the transfer of the Staffs of the Missions to do it. If the work is turned over and not the Staffs it makes the responsibility for the carryon on of t the work impracticable. It also follows that the Church must be able to control the worker for the sake of the carry on of the work.

You will note that the church is commiting itselef to taking on all the members of the all the Missions and as far as possible leave them in the work where they are. No immed ate change is contemplated "except under extra-ordinary circumstances". This last phrase should allow for possible shifts or combinations or conservations of Foreign workers as will, no doubt, result from the unification of all Missions work under one administrative body.

With re. to Sec. I,3.- The calling of certain ones for General work- The thought is that afew Foreign Workers might well make their best contrib bution as E. G. Religious Education and Sunday School, Secretary, or /and a General Advisor or supervisor of Primary Schools. It is ofcourse contemp plated that each District Association will have Foreigners connected with them as at present in general Evangelistic work etc.

The "PERSONNELCOMMITTEE" will be a rather important Committee especially in connection withthe Missions Staffs. Nodoubt the Committee will be made up of Foreigners and Chinese. One can readily understand difficulties arising- personal preferences and desires as to nature of serv service to be rendered which would be akward to discuss in a general meeting of the Church body. This Personnel Comm. therefore seems a very wise and thoughtful provision.

Incomplete

U. J. Fisher

256

電碼
Telegrams: "KWANDICO"
Code: Missions

中華基督教會廣東協會
CHURCH OF CHRIST IN CHINA
KWANGTUNG DIVISIONAL COUNCIL

事務所
廣州西堤仁濟街
YAN TSAI STREET. WEST BUND.
CANTON. CHINA.

File →

June 18, 1929.

American Board of Foreign Mission
14 Beacon St. Boston, Mass.U.S.A.

7/27/29

Dear Dr. Barton

We are sending under separate cover a number of copies of our "Information Service" which we hope to continue to publish occasionlly. It is intended to give information to our English reading constituency and we hope it proves of real service. In this issue we have published a review of the South China Retreat Conference. We have given it considered space because it represents the best thinking of the South China Christian leaders on the main issues in Church Work at the present time.

The article- "Church Consciousness" by our General Secretary is a sort of a physco-analysis of the Church in South China.

Mrs. Marshall's account of a trip through a large part of the field gives some interesting pen pictures of the work among the women,which under the splendid leadership of our Women's Secretarial Staff is the most promising part of our work at present.

Our next issue,which we hope to publish next month,will be in the nature of a report of the work done as well the financial status.

We take this opportunity of expressing our appreciation of your support. We hope for your continued help and prayers in this our common task of making Christ known here in South China.

Very cordially yours,

A. J. Fisher

September 27, 1929.

Rev. A. J. Fisher, D. D.
Church of Christ in China
Yan Tsai Street
West Bund, Canton, China

Dear Dr. Fisher:

Acknowledgment should earlier have been made to your letter of June 18, 1929. to Dr. James L. Barton and of the copies of your Information Services which were sent to us at the time and have since been received.

Dr. Barton has now been Secretary Emeritus for two years and so the letter and the bulletins have come to me. I am Acting Secretary in correspondence with China and Japan for the present year. Perhaps you will remember having met me in 1922 when the constitution of the Church of Christ in China was adopted in Shanghai.

With best wishes to your work,

Cordially yours,

Wynn C. Fairfield.

WCF:pmb

B. Letters (telegrams, cablegrams)

1. Board Secretaries 259-272

2. Church and Mission Officers 273-296

3. Missionaries

Armstrong, Susan E. 297
Beach, Frederick P. 298
Beard, Willard L. 299
Bement, Frances K. 300
Bement, Lucy P. 301-306
Bliss, Edward L. 307-308
Campbell, Horace E., M.D. 309-316
Donaldson, Fred F. 317
Hodons, Lewis 318-324
Jacobs, Jennie 325
Johnson, Obed S. 326
Johnson, Viola L. (Mrs. O.S.) 327
Judd, Walter H., M.D. 328
Kinnear, Ella (Mrs. H.W.) 329-331
Kinnear, H. N. 332-336
Lanktree, Lucy B. 337-338
Leger, Samuel H. 339
Le May, Harold E. 340-343
Lewis, Neil H., M.D. 344-351

a) Personal 344-351
b) Miss Seabury's Appeal for Medical Equipment 352-363
c) Letter from Robert S. Lewis 1929 364

McClure, Robert W. 365-378
Mulliken, Ruth E. 379
Nelson, Charles A. 380-383
Newell, George M. 384-386
Nutting, Clara A. 387-392
Peet, Lyman P. 393-398
Perkins, Elizabeth S. 399
Reumann, O. G. 400-403
Riggs, Charles H. 404-410
Rinden, Arthur 411-413
Scott, Roderick 414-416
Shepherd, George 417
Shrader, Ralph 418-422
Smith, Edward H. 423-424
St. Clair, Arthur E. 425-426
Stelle, Charles 427-428
Storrs, Charles L. 429-432
Thomas, Eunice 433-439
Waddell, Elizabeth 440-441

CLASS OF SERVICE

This is a full-rate Telegram or Cable-gram unless its character is indicated by a symbol in the check or in the address.

FOREIGN DEPARTMENT

JAN 8 - 1927

Ans. Jan 3/27

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week-End Letter

259

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress St., Boston, Mass.

1927 JAN 2 PM 3 00

PB249 25 CNT PCN PHILADELPHIA PENN 2 830P

REVEREND DR WILLIAM E STRONG. B

SECRETARY ABCFM 14 BEACON ST BOSTON MASS.

WHAT ARE YOUR LATEST ADVISES FROM SHAOWU CHINA? WE SEE A NEWSPAPER DISQUIETING REPORT LETTER IMMEDIATELY FOLLOWS THIS MESSAGE PLEASE WIRE RESPONSE MY EXPENSE.

HAROLD GOODWIN.

261

Boston, Mass., January 13, 1927

REV. P.C. KING
47 FOURTH AVENUE
COLUMBUS, OHIO

NO DIRECT WORD FROM SHAOWU YET. ANXIOUS BUT NOT ALARMED. LETTER FOLLOWS.

W.E.Strong.

JANUARY 3, 1927 260

Dr. Harold Goodwin
3927 Locust Street
Philadelphia, Pa.

NO LATE WORD FROM SHAOWU. LETTER AND CABLE FOOCHOW ALL SAFE AND SCHOOL WORK LITTLE INTERRUPTED. CITY PROBABLY WHOLE PROVINCE NOW IN HANDS OF SOUTH. DO NOT FEAR PHYSICAL VIOLENCE. QUESTION AS TO ATTITUDE TOWARD MISSIONS AND FOREIGNERS OF SOUTHERN GOVERNMENT. WILL REPORT INFORMATION AS RECEIVED.

W. E. STRON

wise its character is indicated by the symbol appearing after the check. JAN 13 1927 REV. COMFORT COOPER CARLTON, PRESIDENT GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT words) this is a telegram. O wise its character is indicated b symbol appearing after the ch

The filing time as shown in the date line on full rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME. 262

Received at 169 Congress Street, Boston, Mass

BA71 14 XU

1927 JAN 13 AM 10
AM 10 26

COLUMBUS OHIO 13 1009A

AMERICAN BOARD OF FOREIGN MISSIONS

14 BEACON ST BOSTON MASS

CONGREGATION ANXIOUS ABOUT SHAOWU MISSIONARIES DOES SITUATION ENDANGER PERSONAL SAFETY WOULD APPRECIATE WIRE COLLECT

Rev. P. C. King
47 - 4th Ave. Columbus - Ohio

P C KING..

January 18, 1927 263

Rev. Cornelius H. Patton, D.D.
Cooper-Carlton Hotel
Chicago, Illinois

REASSURING CABLE YESTERDAY FROM BEARD APPARENTLY LOOTING BUT NO PERSONAL INJURY FUKIEN PROVINCE INFORM LEWIS WE WILL CABLE FOOCHOW FOR FURTHER WORD LAUSANNE VOTE THIS AFTERNOON PROBABLY UNFAVORABLE IF ANY THERE HAVE INFLUENCE DEMOCRATIC SENATORS SEND TELEGRAMS WASHINGTON BEFORE NOON GASKINS CARRIES FULLER NEWS REACHING CHICAGO TONIGHT

Ernest W. Riggs

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass. 264

NA458 34 5 EXTRA PC NEWYORK NY 22 1041A

1927 JAN 22 AM 11 01

AMERICAN BOARD OF FOREIGN MISSIONS.
14 BEACON ST BOSTON MASS.

WILL YOU PLEASE WIRE US THE NAMES AND HOME ADDRESSES OF NEWYORK AND NEWJERSEY MISSIONARIES IN THE AFFECTED DISTRICT IN CHINA AM TELEGRAPHING AT SUGGESTION OF NEWYORK BRANCH OFFICE.

B J LEWIS NEWS EDITOR NY EVENING POST.

Tupper 265

Form 1201 S

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its character is indicated by a symbol in the check or in the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

RECEIVED
FOREIGN DEPARTMENT

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

JAN 24 1927
1927 JAN 23 PM 9 36

Ans.

CB495 43 NL XU MINNEAPOLIS MINN 23

MRS L O LEE.
14 BEACON ST BOSTON MASS.

THROUGH METHODIST WOMANS BOARD HAVE ACCESS METHODIST TABLES PERIOD WOULD LIKE WORD FROM AMERICAN BOARD PERIOD HAVE EMILY HARTWELL AND ELIZABETH WADDELL LEFT FOOCHOW CHINA QUESTION DO YOU KNOW WHERE THEY HAVE GONE QUESTION HAS MUCH CONGREGATIONAL PROPERTY BEEN DESTROYED WIRE NIGHTLETTER COLLECT.

MRS E A TUPPER.
3248 Park Ave

Boston, Jan. 24, 1927 266

Mrs. E. A. Tupper,

3248 Park Avenue,

Minneapolis, Minn.

Cablegram from Foochow reads quote Inghok workers arrived safely. Shaowu not yet arrived. Women and children all safe and well and stopping at Pagoda Anchorage. Diongloh men staying unless compelled to do otherwise. Situation is improving. Beard. Unquote. We will keep you informed.

Mrs. L. O. Lee.

A1 245 25 NL JAMESTOWN NY 3

FEB 4 1927

267

AMERICAN BOARD

Ans.

948 CONGREGATIONAL HOUSE BOSTON MASS

PLEASE WIRE ME COLLECT AS SOON AS YOU RECEIVE WORD CONCERNING THE CHARLES STORR FAMILY OR NEWS FROM THE MEMBERS OF THE SHAOWU MISSION STATION

E S HALL.

268

Boston, Mass., February 4, 1927

Mr. E.S.Hall,

Jamestown, New York.

CABLE RECEIVED FROM AMERICAN CONSUL FOOCHOW FEBRUARY ONE QUOTE (AMERICAN BOARD MISSION SHAOWU REQUESTS YOU INFORM HEADQUARTERS BOSTON THEY DO NOT WISH TO LEAVE) UNQUOTE CABLE RECEIVED THIRD REPORTS SHAOWU SITUATION GREATLY IMPROVED AND ALL MISSIONARIES WELL.

Herbert E.B.Case

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

FOREIGN DEPARTMENT

1927 FEB 17 AM 1 34

269

FEB 16 1927

7

Ans.

PB19 39 NL PHILADELPHIA PENN 16

REV DR WM E STRONG.

14 BEACON ST BOSTON MASS.

YOUR CIRCULAR LETTER OF YESTERDAY RECEIVED THANK YOU IS THERE A PHYSICIAN WITH FUGITIVES CANNOT FURNISH ANY ADDRESSES TO HELP YOU WILL NOTIFY AUNT OF CHARLES STORRS THE LEMAYS DO NOT SEEM TO HAVE ANY FAMILY IN THIS COUNTRY.

LEMAYS. HAROLD GOODWIN.

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

RECEIVED
FOREIGN DEPARTMENT
1927 MAR 10 AM 12 56

270

MAR 10 1927

Ans._____

PB37 50 NL.PHILADELPHIA PENN 9

HERBERT E B CASE.

14 BEACON ST BOSTON MASS.

THANK YOU FOR KEEPING US SO PROMPTLY INFORMED ABOUT OUR FRIENDS AND FAMILY IN SHAOWU PLEASE CABLE DR BEARD OR MR STORRS TO WIRE STORRS SAILING DATE OF COURSE WE WILL MEET EXPENSE OF THESE MESSAGES I MUST ASK YOU TO USE CODE FOR US AS I HAVE NO COPY.

MARGARET S GOODWIN.

Goodwin 271

Form 1201 S

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its character is indicated by a symbol in the check or in the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

1927 MAR 30 AM 12 51

PB29 36 NL PHILADELPHIA PENN 29

HERBERT E B CASE.

ASSISTANT SECRETARY 14 BEACON ST BOSTON MASS.

STORRS FAMILY ARRIVED SEATTLE YESTERDAY MONDAY SAFE AND WELL WILL GO TO LOSANGELES TO VISIT UNCLE AND AUNTS OF STORRS THEN COME EAST VIA CHICAGO MENTION APPEAL FOR EMERGENCY FUND AGAIN TO DOCTOR STRONG AND PATTON.

HAROLD GOODWIN.

RECEIVED
FOREIGN DEPARTMENT

MAR 30 1927

Ans._____

FEB 19 1927
272

TO THE FRIENDS OF OUR FOOCHOW AND SHAOWU MISSIONARIES

Dear Friends:

But one cable despatch of importance has been received since the last bulletin, one from Dr. Beard of Foochow, that arrived on February 16 and decoded reads as follows:

"SITUATION IS UNCHANGED. WATCHING SHANGHAI. MRS. HORACE E. CAMPBELL AND CHILD LEFT HERE FOR HONGKONG FEBRUARY 4. (A coded word here seems to be Pacific Ocean. We think there was a mistake in the coding, and cannot suggest what is lacking). MR. AND MRS. GEORGE M. NEWELL AND CHILDREN MR. AND MRS. F.F. DONALDSON AND CHILDREN, MISS BERTHA H. ALLEN LEAVING FOR AMERICA. ALL MISSIONARIES HAVE LEFT SHAOWU EXCEPTING DR. EDWARD L. BLISS DR. JUDD." BEARD.

The explanation concerning the leaving for America is that the persons named are approaching the time when their furlough was authorized, and under the circumstances are starting away somewhat in advance of that time. In the case of the Donaldsons we understand that Susan has been ailing for some time and to such an extent that it was thought it might necessitate their return to the states a year ahead of time.

The announcement that missionaries have left Shaowu is unexpected and unexplained, in view of the message received by the cable of February 3 saying: "NO MISSIONARIES HAVE LEFT SHAOWU, BOATS CANNOT BE SECURED. SHAOWU SITUATION HAS GREATLY IMPROVED." The fact that Doctors Bliss and Judd are reported to be remaining at Shaowu makes it seem clear that there has been no sudden danger or catastrophe to drive out the missionaries. The doctors evidently are remaining at their work. It may be that it was found that boats could be secured to get away and that in view of consular advice it seemed best as a precautionary measure to take advantage of the chance. It is not clear yet whether Shaowu means the whole Mission or just the station of Shaowu city; whether the missionaries of Kienning have also left their station or not.

Mr. Shepherd's letter, written at Christmas indicates that they proposed to stay at Kienning, finding opportunity for work, safety, friendliness and a general sense of security and happiness in their situation. We shall have to wait to learn just what has transpired in regard to our Shaowu friends. A letter from Dr. Rawlinson from Shanghai, written on January 18 said that on the 16th the Kelloggs and Mrs. Shepherd and children had arrived at Shanghai from Kuling with the rest of the community from that place and that only two foreigners were now left at Kuling, and that the evacuation was due to the suggestion of the American Consul. There had been no trouble in Kuling, although there had been a good deal in Kukiang. Another letter from Dr. Rawlinson from Shanghai, written January 26 and received to-day reports that the Kelloggs were then staying with the Rawlinsons and that all was fairly quiet.

Letters have been coming in yesterday and to-day from several of the people at Foochow giving details concerning occurrences there when the trouble broke out. These communications are from Dr. Beard, Mr. Newell, Mrs. Christian, Miss Chase in the Wen Shan School; also a letter from Mr. Smith at Inghok. These letters are dated around the 18th, 19th and 20th of January. A letter from Dr. Beard reads as follows: "I was having dinner about 2:30 p.m. when Dr. Lewis' wife came running in to say that soldiers had broken into the compound by a back gate, had entered their home and had taken off Mrs. Campbell's wrist watch. Hightower, Dr. Lewis and I were on the spot at once; the soldiers had retreated. We began to repair the gate as they came back. We stood at the gate and resisted them for perhaps ten minutes. But there were more than twenty and they began to get nasty. We backed off and they took off our clothes and went through our pockets. All I had left was my trousers, glasses and keys. Hightower had a vest on and one trouser leg. They took watches, rings and everything in our pockets. They then went into Dr. Lewis' house and into our house. They were in a great hurry and took clothes and bedding chiefly. After perhaps ten minutes police came in and the looters ran with what they had chanced to have. Mrs. Beard and I lost about $1150.

"An hour after a commander came in and promised a guard of 100 men at once to guard that night. I also took him to the Union Kindergarten and he went to Miss Hartwell's and Miss Wiley's. The next a.m. 150 of his soldiers moved into the hospital and have been there since. Some of the bandit soldiers entered the Ponasang gate. They were met at the foot of the steps by several of the Chinese teachers who restrained them till other soldiers came and drove them away. The Ponasang ladies left for South Side last evening, and to-day three left for Manila.

"This evening we have talked with some of the leaders of the church. This is the plan proposed: the Congregational Church Council to take over the use of all the American Board property except our residences. They have already practically the church property in this way now. They will likely appoint a Board of Managers for the hospitals and another for the School. It will be up to the faculty of Foochow College to carry on under the Board of Managers appointed by the Congregational Church Council. They will need to get the money for the College.

"We hope that if we foreigners leave, the Chinese Christians will have less persecution. There is much said against Christianity and Christians and the church now. I have written in cold ink. But there is much brotherly Christian feeling as we talk, and eyes are moist and the Chinese brothers want to pray with us. Out of this trial the Kingdom will grow -- not exactly as we westerners have forced it in our bungling but as God guides the Chinese. I do not know when or where I shall write again. The bandits took two typewriters and I must make you decipher a bad hand." (Signed) W. L. Beard.

During this Sunday other places in the city were looted and left bare. Indeed more damage and loss occurred in other compounds than our own: the Methodist's, Y.M.C.A., churches, hospitals

and schools being entered and rifled. Two ladies were beaten and driven in stocking feet before an insulting mob, they were rescued by a graduate of Foochow College in the uniform of the Southern army. One Congregational Church and parsonage in Foochow city was entered, but only a few things were taken.

Mr. Newell writes "One of the brightest sides to the picture is the work of a committee of Chinese Christians composed of the leading men of all denominations, at least five returned students among them, the others all well educated and holding responsible positions. It is a committee of twelve who are giving a large part of their time these days to keeping right next to this new government and to keeping it from tolerating such disorders. Then among the new officials there is a large number who are at least nominally Christians, and many more who have had several years, in some of our Christian schools and so understand what we are trying to do. Much of the agitation against us comes from the few private schools whose own educational advantages would be greatly improved if our schools were put out of business. We know this is a fact. These schools work thru a few radical students, several of whom were expelled from some Mission school. As usual the great mass of the people are very friendly, and take pains during those trying days to let us know how they feel. Just while I have been writing this last paragraph, one of our old faithful teachers came out here from the city, three miles away, to assure us that things were quieting down and for us not to leave!

"We hope the folks at home are not too worried. Of course this is the first time in our experience here when foreigners in the big treaty ports have been in any danger personally, so it gives us a little different sensation; but the people seem so friendly, that we feel sure it is only a small faction who would think of injuring us in any way. Our teachers feel sure our school will open as usual next term. We have been able to close up everything in order this term."

Mr. Smith's letter provides interesting setting forth of the various elements making up the Southern forces, and shows how contradictory are some of these elements. "The largest, most powerful group are the Russians and Bolshevists, students, communists, anti-Christians, etc. These are the radical wing of the party and are coming under the stern distrust of the best Chinese thinking element. For the nationalist party to be economically and politically bound to Russia is increasingly unpopular. It is my opinion they will soon decline in power provided we do not make the mistake of persecuting and opposing them. The next large group is represented by Gen Feng who holds to-day a vastly powerful strategic position in the North west where he can threaten the rear and the R.R. communication of Chang Tso Ling if he comes south to fight. But in all the southern armies and leaders of the party the best brains and Christian men of China are largely represented to-day. (for example, of the Citizens Committee of 31 elected in Foochow, nearly half were from our ablest Christian men) To this group will come the reins of authority I judge when Russian influence wanes. The labor groups are very numerous but very friendly to the Christians.

and the great armies are made up of ex bandits from all the mountains of South China. In Ingtai we were providentially led thru the trying days. We took the position that all treaties had been abrogated and threw ourselves on the mercy of the invading army. They enjoyed to the full our foreign houses and schools and churches, our running water and good clean ground! We invited them to feasts and overcame them with kindness and attention. In return they simply had to be decent with us. They were scrupulously careful and courteous.

"It seems to me we face the greatest opportunity of the century to hold firm. Things are going to come our way. Russia made a wonderful shrewd bid for the love and confidence that America holds over this people. We have not fully yet realized a thousandth part of its importance and worth. God does. The missionaries hold the future of Asia in their hands. Our Government in Washington supports us by its policies wonderfully. We should support them and urge them to continue the same line of non-interference and fellowship and consideration for the national feelings of the people. We should also cancel the building of any more naval vessels for Chinese patrols: poverty, oppression, pestilence, and famine are the greatest discouragements we meet.

"The heart of the people is true to the missionaries. We never had more or warmer friends, or greater openings for Christian service than to-day. They are not afraid of the American missionaries. I am leaving tomorrow for ten days tour of the interior fields."

Faithfully yours,

EULA B. LEE

WILLIAM E. STRONG

L-S-W

273

CABLEGRAM "VIA COMMERCIAL

Boston, Mass., January 15 27

LCO FERNSTALK

FOOCHOW

RELATIVES ANXIOUS CABLE SITUATION FOOCHOW SHAOWU KIENNING

STRONG

Manila Guam PACIFIC

"THE PULSE OF THE WORLD"

Miami Havana ATLANTIC 274

JAN 1, 1927

CLARENCE H. MACKAY, PRESIDENT.

RECEIVED AT TELEPHONE HUBBARD 0180 100 STATE ST., BOSTON

834a

SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF, WHICH ARE RATIFIED AND AGREED TO.

RECEIVED FOREIGN DEPARTMENT JAN 17 1927

NY G 74PAC254

FOOCHOW 6 440PM

Ans.

FERNSTALK BOSTON

USEGC/EJGED UREMS/EJAGF SLQEN/VOXEM

BEARD

ALL ARE SAFE FUKIEN, CHINA. ROBBERY HAS OCCURRED AT OUR STATION, BUT NOT MUCH WAS TAKEN IN FOOCHOW. FULL PARTICULARS WILL BE WIRED AS SOON AS POSSIBLE. SITUATION GIVES SOME CAUSE FOR CONCERN.

RECEIVED AT TELEPHONE HUBBARD 0180 100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

RECEIVED FOREIGN DEPARTMENT JAN 23 1927

275

NY P 9/93SF PAC

JAN 24 1927

FOOCHOW 9 615PM

Ans.

FERNSTALK BOSTON

1 2 3 4 5 6 7 8 9 10 11 12

ELOYK/BAFIB IBMYC/BAESH YNARL/USENN EWPEB/EHCIL MIFYT/WEBOP EHOFH/VOYCP

BEARD

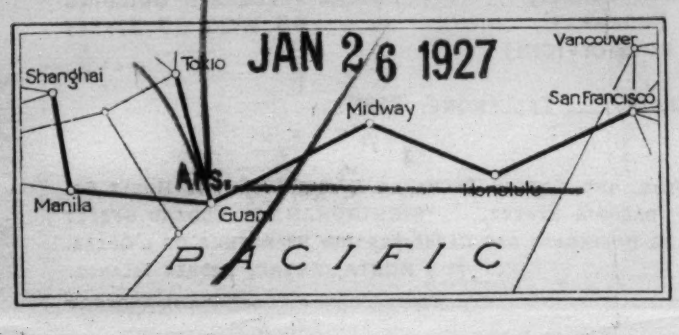
Inghok workers arrived safely. Shaowu not yet arrived. Women and children all safe andwell and stopping at Pagoda Anchorage. Diongloh men staying unless compelled to do otherwise. Situation is improving.

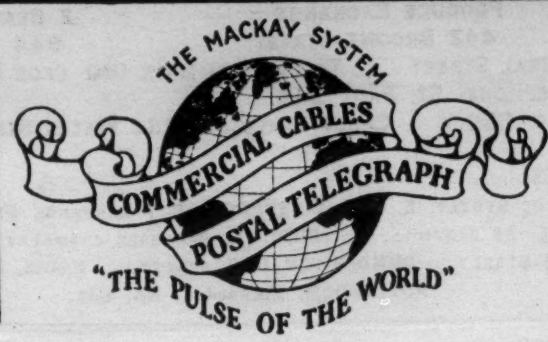
Beard 276

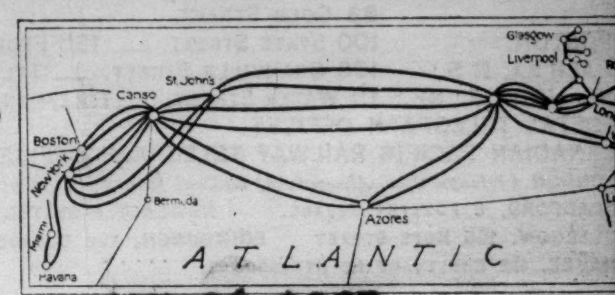
FORM 62

CABLEGRAM - "VIA COMMERCIAL

RECEIVED
FOREIGN DEPARTMENT
JAN 26 1927







JAN 26 1927

CLARENCE H. MACKAY, PRESIDENT.

SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF, WHICH ARE RATIFIED AND AGREE

RECEIVED AT TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

610a

NYG 10PAC419

FOOCHOW 7 950AM

FERNSTALK BOSTON

VOXUF/USIMM ODAUK/ODAWG OAZIS/OBALJ IRPAR/ESAUR BEARD

Situation has improved. We are safe and well. Miss Elizabeth Cushman, Miss Mary B. Cushman, Miss Elizabeth S. Perkins Miss Bertha H. Allen, gone Manila.

Beard

RECEIVED AT TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF, WHICH ARE RATIFIED AND AGREED

FEB 3 1927 277

RECEIVED
FOREIGN DEPARTMENT
FEB 3 1927

633a

NYG 23PAC150

FOOCHOW 9 405PM

FERNSTALK BOSTON

Ans.

NIHOK/IBMYC BOATS/UZUJS IBMYC/VOXTH MINIS/UXPEL EXØUN/VEAHG OBAWM/LYXYV YKEAB/BEARD

No missionaries have left Shaowu, boats cannot be secured. Shaowu situation has greatly improved. Board of Managers girls' boarding school at Ponasang wish you to send as soon as possible Miss Eunice T. Thomas. Writing fully; await letter before acting. All well here. Beard.

RECEIVED AT TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT
SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF WHICH ARE RATIFIED AND AGREED TO.

6230

RECEIVED FEB 15 1927
FOREIGN DEPARTMENT

278

NYG 16PAC32

FEB 15 1927

FOOCHOW 11 110PM

Ans.

FERNSTALK BOSTON

1 2 3 4 5 6 7 8 9 10 11 12
VOYIDYJIKF IBLIKODYET LUFYVELAAV EWVEXEWOHZ OBLYXOBOFH OBALJKWOCC
13 14 15 16 17 18
NIEPLIBMYC IGYHROACIP OCVISBEARD

Situation is unchanged. Watching Shanghai. Mrs. Horace E. Campbell and child left here for Hongkong Feb. 4 Pacific Ocean (?) Mr. and Mrs. George M. Newell and Children Mr. and Mrs. F.F. Donaldson and children, Miss Bertha H. Allen leaving for America. All missionaries have left Shaowu excepting Dr. Edward L. Bliss Dr. Walter H. Judd Beard

Beard

COMMERCIAL POSTAL TELEGRAPH "THE PULSE OF THE WORLD"

OFFICIAL ADVICE

CABLES

DELIVERY NO. 279

STANDARD TIME INDICATED ON THIS MESSAGE

FERNSTALK

CABLE 16 FEB 15TH 4TH WORD EWVEZEWOSZ

RECEIVED
FOREIGN DEPARTMENT

FOOCHOW

FEB 16 1927

10 57

C

FERNSTALK 199

Ans.

BOSTOM (MASS)

1 2 3 4 5 6 7 8 9 10 11 12
OACIPOCVIS WEBOPIBMYC SHOFSENJOP IBMYCBAELW OBOXWODIPM OLYXSODIMT
13 14
LUGIBIDDEW BEARD.

Dr. Edward L. Bliss, Dr. Walter H. Judd staying Shaowu, All the others Kienning, Shaowu have arrived here safely and well. Mrs. F.B.Beach and children, Mr. and Mrs. Ralph R. Shrader, Mrs. Hand, the mother of Mrs. Shrader, Mr. and Mrs. A.O.Rinden, left here yesterday for Taipeh, Formosa.

Beard

Informed
Relatives of missys
missyon furlough.

IVED AT TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT
SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF, WHICH ARE RATIFIED AND AGREED TO.

RECEIVED FEB 15 1927
FOREIGN DEPARTMENT

623a

278

YG 16PAC32

FEB 15 1927

FOOCHOW 11 110PM

FERNSTALK BOSTON

Ans.

1 2 3 4 5 6 7 8 9 10 11 12
VOYIDYJIKF IBLIKODYET LUFYVELAAV EWVEXEWOHZ OBLYXOBOFH OBALJKWOCC
13 14 15 16 17 18
NIEPLIBMYC IGYHROACIP OCVISBEARD

Situation is unchanged. Watching Shanghai. Mrs. Horace E. Campbell and child left here for Hongkong Feb. 4 Pacific Ocean (?) Mr. and Mrs. George M. Newell and Children Mr. and Mrs. F.F. Donaldson and children, Miss Bertha H. Allen leaving for America. All missionaries have left Shaowu excepting Dr. Edward L. Bliss Dr. Walter H. Judd Beard

Beard

AL TELEGRAPH - COMMERCIAL CABLES
CLARENCE H. MACKAY PRESIDENT

TELEGRAMS TO ALL AMERICA

THE MACKAY SYSTEM POSTAL TELEGRAPH COMMERCIAL CABLES "THE PULSE OF THE WORLD"

CABLEGRAMS TO ALL THE WORLD

DELIVERY NO. 279

STANDARD TIME INDICATED ON THIS MESSAGE

of words—
Letter) "N. L."
Nite" (Night

RECEIVED
FOREIGN DEPARTMENT 1927 FEB 21 AM 10 57

CABLE

FEB 21 1927

FOOCHOW 835P

C

FERNSTALK 199

Ans.

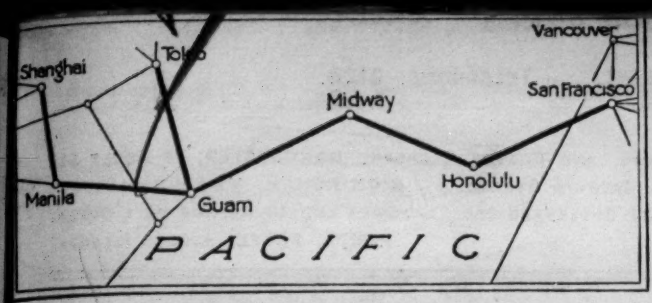
BOSTOM (MASS)

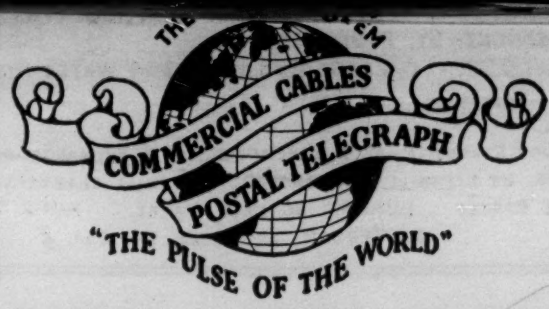
1 2 3 4 5 6 7 8 9 10 11 12
OACIFOCVIS WEBOFIBMYC SHOFSENJOP IBMYCBAELW OBOXWODIPM OLYXSODIMT
13 14
LUGIBIDDEW BEARD.

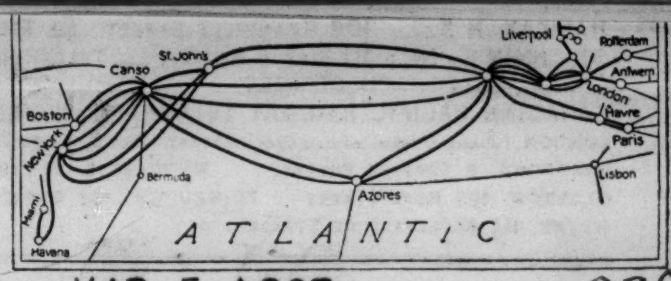
Dr. Edward L. Bliss, Dr. Walter H. Judd staying Shaowu, All the others Kienning, Shaowu have arrived here safely and well. Mrs. F.B.Beach and children, Mr. and Mrs. Ralph R. Shrader, Mrs. Hand, the mother of Mrs. Shrader, Mr. and Mrs. A.O.Rinden, left here yesterday for Taipeh, Formosa.

Beard

Informed
Relatives of missionaries
missionaries on furlough.







280

MAR 5 1927
RECEIVED
FOREIGN DEPARTMENT

RECEIVED AT TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

1001a

SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF, WHICH ARE RATIFIED AND AGREED TO.

C

NYB 93/PAC273

MAR 5 1927

FOOCHOW 13 840PM

Ans.

FERNSTALK BOSTON

OBNAS/OJILL IWYJG/OBABD OBACB/ODADT OATOL/OBOJZ OBLOR/ODROF
STEELBROOK IDDEW/OAZIS UPCOT/ODAUK ODAWG/UPANX ELXUL/ELWET
ELYDT/BEARD

Rev. and Mrs. Charles L. Storrs and children, mother of Mr. Roderick Scott, left for home. Miss Nellie M. Walker, MissJosephine C. Walker, Miss Lena L. Burr, Miss Jennie Jacobs, Mr. and Mrs. Charles H. Riggs and children, Rev. and Mrs. Robert McClure and children, Rev. and Mrs. Harold E. LeMay and children, Dr. Louise Steel-Brooke Taipeh, Formosa. Miss Elizabeth S. Perkins

Informing relatives and missionary funds.

(over)

281

Boston, Mass., March 9, 1927

LCO BEARD

FERNSTALK FOOCHOW

APPROVE TRANSFER LETTER FOLLOWS

STRONG

282

Boston, Mass., March 10, 1927

FERNSTALK
FOOCHOW

SOHENOABOD OTFARWYPEH FLATBUSH EBKEYKUXOY

OBNASOBOFH

GASKINS

Prepaid $8.00
Please pay Willard L. Beard $600 U.S.C. Please accept our united sympathy Flatbush Church. Telegraph when Mr. and Mrs. Storrs and children, Mr. and Mrs. Donaldson and children leave and by what steamer.

HALIFAX, N S.: 108 GRANVILLE STREET. — TELEPHONE: ST. PAUL 345.
ST. JOHN'S, NF.: 111 WATER STREET. — TELEPHONE: 559. CABOT BUILDING, 264 WATER STREET. — TELEPHONE: 2128.
POSTAL TELEGRAPH OFFICES.
CANADIAN PACIFIC RAILWAY TELEGRAPH OFFICES
LONDON, (*Principal Office, Always Open*) MACKAY HOUSE, WORMWOOD STREET, E. C. 2, LIVERPOOL, F 7 EXCHANGE BLDG. AND COTTON EXCHANGE. MANCHESTER, 18 MOULT ST. BRADFORD, 8 FORSTER SQUARE. NEWCASTLE-ON-TYNE, 29 SANDHILL. BRISTOL, BACKHALL CHAMBERS, BALDWIN STREET. BIRMINGHAM, 75 EDMUND STREET GLASGOW, 105 HOPE STREET EDINBURGH, 18c GEORGE STREET DUNDEE, 50 BELL STREET. PARIS, 24 BOULEVARD DES CAPUCINES AND 49 AVENUE DE L'OPERA. HAVRE, 112 BOULEVARD DE STRASBOURG. ROTTERDAM, ZUIDBLAAK, NO. 86A. HORTA, FAYAL, AZORES ISLANDS.

TERMS AND CONDITIONS

THE COMMERCIAL CABLE COMPANY may decline to forward any message, though it has been accepted for transmission, but in case of so doing, shall refund to the sender the amount paid for its transmission.

THIS COMPANY WILL NOT ASSUME ANY RESPONSIBILITY IN RESPECT TO ANY MESSAGE BEYOND THE TERMINUS OF ITS OWN LINES.

To guard against mistakes or delays, the sender of a message should WRITE IT LEGIBLY and order it REPEATED; that is, telegraphed back to the sending station for comparison. For such repeating an additional charge of one-quarter the regular rate will be made.

It is agreed between the sender of the message on the face hereof, and this Company, that said Company shall not be liable for mistakes or delays in transmission or delivery, or for non-delivery, or mis-delivery, of any unrepeated message beyond the amount of that portion of the charge which may or shall accrue to this Company out of the amount received from the sender for this, and the other companies, by whose lines such message may pass to reach its destination; and that this Company shall not be liable for mistakes in the transmission or delivery, or for non-delivery, or mis-delivery of any repeated message beyond fifty times the extra sum received by this Company from the sender for repeating such message over its own lines.

This Company is hereby made the agent of the sender without liability to forward any message by the lines of any other company to reach its destination.

This Company shall not be responsible for messages until they are presented and accepted at one of its transmitting offices; if a message be sent to such office by one of the Company's messengers, the messenger acts for that purpose as the agent of the sender; if by telephone, the person receiving the message acts therein as the agent of the sender, and is authorized to assent to these conditions on behalf of the sender.

This Company shall not be liable in any case where the claim is not presented in writing within sixty days after the filing of the message.

It is agreed that prompt and correct transmission and delivery of this message shall be presumed in any action for recovery of the tolls therefor, subject, however, to rebuttal by competent evidence.

This Company shall not be liable in any case for delays arising from interruptions to the working of its lines, nor for errors in cipher or obscure messages.

In any event this Company shall not be held liable for any loss or damage, or for delay or detention, or errors caused by storms, or the action of the elements, or other acts of God, or by civil or military authority, or by insurrections, riots, rebellions, or dangers incident to the time of war, or by the unlawful acts of individuals.

This is an UNREPEATED message and is transmitted and delivered by request of the sender under the conditions named above.

No employe of this Company is authorized to vary the foregoing.

CLARENCE H. MACKAY, PRESIDENT.

No inquiry respecting this message can be attended to without the production of this paper. Repetitions of doubtful words should be obtained through the Company's offices, and not by applying directly to the sender.

has returned to our station (Foochow). Miss Elizabeth Cushman, Miss Mary B. Cushman, will return in a few days. Consul advises all to leave. British Consul advises not to leave.

Beard.

TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

RECEIVED AT

CLARENCE H. MACKAY, PRESIDENT.

MAR 14 1927

283

10.PM

SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF, WHICH ARE RATIFIED AND AGREED TO.

NYP200/PAC330

FOOCHOW 13 805PM

FERNSTALK BOSTON

ODAUK/ODAWG UPCOT/UXUTB EWYRT/ELWAB UNANB/NIENP OBAWM/UNWEY OBOFH/LOIRS
TAFER/GRANT OBNAS/TAFER LINCOLN XOFUD/REHIB YEVAV/BEARD

Miss Elizabeth Cushman, Miss Mary Cushman have returned to Foochow Station. Schools reopened February 22. American Consul requests return of missionaries. Miss Eunice T. Thomas return as soon as possible. Mr. and Mrs. F.F.G. Donaldson and children leaving Hongkong S.S.President Grant. Rev. and Mrs. Charles L. Storrs and children S.S.President Lincoln. Telegraphing any more seems quite unnecessary.

Beard

Informing relatives - missay on furlo

Boston, Mass., March 16, 1927

284

LCO FERNSTALK

FOOCHOW

ARE HIGHTOWERS SUCCESSOR AND ARMSTRONG DESIRED. WIRE.

STRONG

Guam PACIFIC

"THE PULSE OF THE WORLD"

Azores ATLANTIC

285

TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

RECEIVED AT

CLARENCE H. MACKAY, PRESIDENT.

MAR 19 1927

SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF, WHICH ARE RATIFIED AND AGREED T

NYG 17PAC119

FOOCHOW 7 3PM

FERNSTALK BOSTON

ODAFP/OAHUL HANUZ/WUXIZ ADALT/XUARC FLATBUSH EBKEY/BEARD

Miss Susan E. Armstrong Rev. Clarence A. Neff desired. No support can be expected from Foochow College. Please express my best thanks to Flatbush Church.

Beard.

RECEIVED
FOREIGN DEPARTMENT

MAR 19 1927

Ans.

TERMS AND CONDITIONS

THE COMMERCIAL CABLE COMPANY may decline to forward any message, though it has been accepted for transmission, but in case of so doing, shall refund to the sender the amount paid for its transmission.

THIS COMPANY WILL NOT ASSUME ANY RESPONSIBILITY IN RESPECT TO ANY MESSAGE BEYOND THE TERMINUS OF ITS OWN LINES.

To guard against mistakes or delays, the sender of a message should WRITE IT LEGIBLY and order it REPEATED; that is, telegraphed back to the sending station for comparison. For such repeating an additional charge of one-quarter the regular rate will be made.

It is agreed between the sender of the message on the face hereof, and this Company, that said Company shall not be liable for mistakes or delays in transmission or delivery, or for non-delivery, or mis-delivery, of any unrepeated message beyond the amount of that portion of the charge which may or shall accrue to this Company out of the amount received from the sender for this, and the other companies, by whose lines such message may pass to reach its destination; and that this Company shall not be liable for mistakes in the transmission or delivery, or for non-delivery, or mis-delivery of any repeated message beyond fifty times the extra sum received by this Company from the sender for repeating such message over its own lines.

This Company is hereby made the agent of the sender without liability to forward any message by the lines of any other company to reach its destination.

This Company shall not be responsible for messages until they are presented and accepted at one of its transmitting offices; if a message be sent to such office by one of the Company's messengers, the messenger acts for that purpose as the agent of the sender; if by telephone, the person receiving the message acts therein as the agent of the sender, and is authorized to assent to these conditions on behalf of the sender.

This Company shall not be liable in any case where the claim is not presented in writing within sixty days after the filing of the message.

It is agreed that prompt and correct transmission and delivery of this message shall be presumed in any action for recovery of the tolls therefor, subject, however, to rebuttal by competent evidence.

This Company shall not be liable in any case for delays arising from interruptions to the working of its lines, nor for errors in cipher or obscure messages.

In any event this Company shall not be held liable for any loss or damage, or for delay or detention, or errors caused by storms, or the action of the elements, or other acts of God, or by civil or military authority, or by insurrections, riots, rebellions, or dangers incident to the time of war, or by the unlawful acts of individuals.

This is an UNREPEATED message and is transmitted and delivered by request of the sender under the conditions named above.

No employe of this Company is authorized to vary the foregoing.

CLARENCE H. MACKAY, PRESIDENT.

No inquiry respecting this message can be attended to without the production of this paper. Repetitions of doubtful words should be obtained through the Company's offices, and not by applying directly to the sender.

THIS COMPANY WILL NOT ASSUME ANY RESPONSIBILITY IN RESPECT TO ANY MESSAGE BEYOND THE TERMINUS OF ITS OWN LINES.

To guard against mistakes or delays, the sender of a message should WRITE IT LEGIBLY and order it REPEATED; that is, telegraphed back to the sending station for comparison. For such repeating an additional charge of one-quarter the regular rate will be made.

It is agreed between the sender of the message on the face hereof, and this Company, that said Company shall not be liable for mistakes or delays in transmission or delivery, or for non-delivery, or mis-delivery, of any unrepeated message beyond the amount of that portion of the charge which may or shall accrue to this Company out of the amount received from the sender for this, and the other companies, by whose lines such message may pass to reach its destination; and that this Company shall not be liable for mistakes in the transmission or delivery, or for non-delivery, or mis-delivery of any repeated message beyond fifty times the extra sum received by this Company from the sender for repeating such message over its own lines.

This Company is hereby made the agent of the sender without liability to forward any message by the lines of any other company to reach its destination.

This Company shall not be responsible for messages until they are presented and accepted at one of its transmitting offices; if a message be sent to such office by one of the Company's messengers, the messenger acts for that purpose as the agent of the sender; if by telephone, the person receiving the message acts therein as the agent of the sender, and is authorized to assent to these conditions on behalf of the sender.

This Company shall not be liable in any case where the claim is not presented in writing within sixty days after the filing of the message.

It is agreed that prompt and correct transmission and delivery of this message shall be presumed in any action for recovery of the tolls therefor, subject, however, to rebuttal by competent evidence.

This Company shall not be liable in any case for delays arising from interruptions to the working of its lines, nor for errors in cipher or obscure messages.

In any event this Company shall not be held liable for any loss or damage, or for delay or detention, or errors caused by storms, or the action of the elements, or other acts of God, or by civil or military authority, or by insurrections, riots, rebellions, or dangers incident to the time of war, or by the unlawful acts of individuals.

This is an UNREPEATED message and is transmitted and delivered by request of the sender under the conditions named above.

No employe of this Company is authorized to vary the foregoing.

CLARENCE H. MACKAY, PRESIDENT.

No inquiry respecting this message can be attended to without the production of this paper. Repetitions of doubtful words should be obtained through the Company's offices, and not by applying directly to the sender.

Walker 286

Form 1201 S

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its character is indicated by a symbol in the check or in the address.

WESTERN UNION

NAH 852

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week-End Letter

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

RECEIVED FOREIGN DEPARTMENT

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

MAR 30 1927 8 47

CB143.RCA.F TAIPEH 7 USG 30/640P

Ans. C

FERNSTALK.

J L BARTON D D

BOSTON.

15 BEACON ST

ASRIF/UNAXH AABOT/IBMYC ARPOW/ALIBP SMADB/IDDEW WALKER.

Three Married couples and four single women ask permission to go home at once before end of term; mission sanctions; request made because compelled to abandon work at Shaowu. Mission endorses appointment to Tempoary service in any Mission. Party is at Taipeh awaiting instructions. Walker

(Mr. and Mrs. Harold E.LeMay, 23
Mr. and Mrs. Robert W.McClure 24
Mr. and Mrs. Charles H. Riggs 24
25 Miss Leona L. Burr
24 Miss Jennie Jacobs, nurse
23 Misses Josephine and Nellie Walker.) 26-

About April 1, 1927 287

LCO
WALKER
AMERICAN CONSUL
TAIPEH

AUTHORIZE FURLOUGH LEMAYS ADVISE OTHERS REMAIN PENDING DEVELOPMENTS

LETTER FOLLOWS

STRONG

Boston, Mass.
April 8, 1927 288

LCO
FERNSTALK
FOOCHOW

BLISS JUDD WASHINGTON APPREHENSIVE YOUR SAFETY
LEAVE IF BEST

STRONG

prepaid $6.50

OUTGOING TELEGRAM

289

Boston, Mass., April 28,1927

LCO
FERNSTALK
FOOCHOW

CABLE BRIEF JUDGMENT MISSIONARY SITUATION OUTLOOK NEWS FOOCHOW SHAOWU

BELL

290

Boston, Mass., July 8, 1927

FERNSTALK FOOCHOW

VAYEWOARON YNETHOBAAF ELOYKXIVOM

Prepaid $5.00

Shall we send Frances Bement take over work Elizabeth Waddell Ingtaib. Telegraph definite answer immediately.

RECEIVED AT TELEPHONE HUBBARD 0180 100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

MAY 1 1927

291

C

943a

MNY13/PAC65

FOOCHOW 8 FERNSTALK BOSTON

IVERL/I MYC MARCH/EJAGF VOYF/SIKKL XIXEF/OBAAF WYOSF/UNORF HANYR/BEARD

~~(CK 9/8 SUBJECT TO CORRECTION)~~

RECEIVED
FOREIGN DEPARTMENT
MAY 1 - 1927
Ans.

Have heard nothing from Shaowu since March. Foochow situation is quiet; officials and people friendly. The outlook is encouraging. Please telegraph following to Miss M.Elizabeth Waddell father, Deeply grieved to hear sad news accept sincere sympathy. May return at once if desired.

Beard

292

COPY

OUTGOING MESSAGE

Boston, Mass., Jan. 28,1928

LCO FERNSTALK FOOCHOW

DOES FOOCHOW CHURCH DESIRE HELEN SMITH WENSHAN ELSEWHERE NEXT FALL

LEE

PULSE OF THE

RECEIVED AT TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

JUNE 8 1929 293

ANSWER BY COMMERCIAL CABL

533a

FNY75PAC 269 K

FOOCHOW 12

LCO FERNSTALK BOSTON

APPROVE MUSIC TEACHER BOARD ADOPT BEEMAN WALKER DEMURS

LINYUSHU

RECEIVED
FOREIGN DEPARTMENT

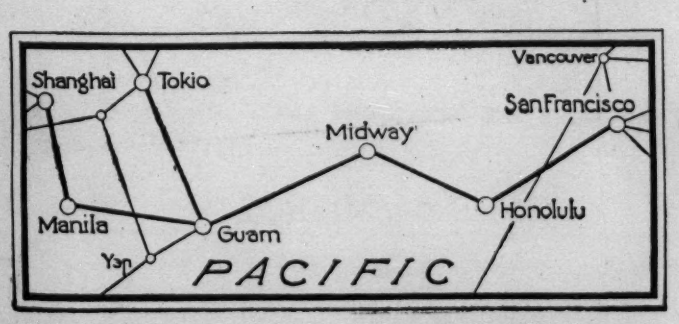
62 Printed in U.S.A.

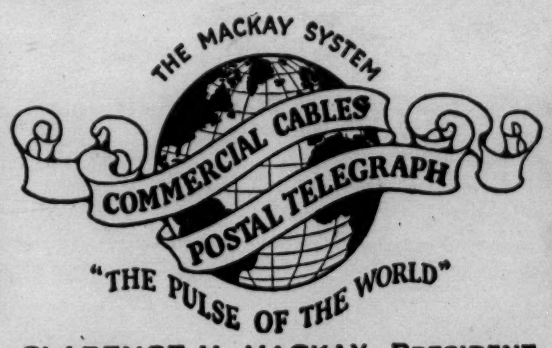
Kellogg

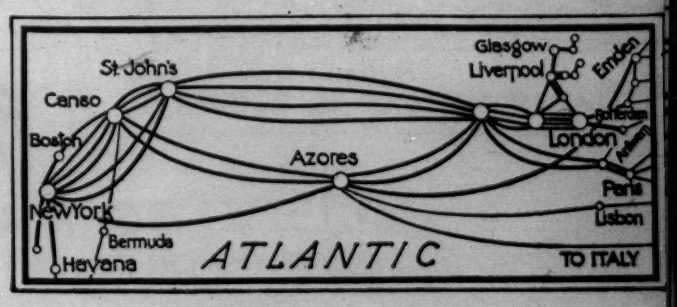
294

COMMERCIAL CABLES

POSTAL TELEGRAPH (Landline System Throughout the United States)







RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

533a

SEP 4 1929

RECEIVED
FOREIGN DEPARTMENT

NYG 14PAC11

KULIANG 10

SEP 4 1929

LCO FERNSTALK BOSTON

Ans.

~~BUENT~~ LEAVING CHURCH URGES APPOINTMENT MEEBOLD

BEMENT

KELLOGG

295

FOOCHOW

COPY

OUTGOING TELEGRAM

Boston, Mass., Oct. 24, 1929

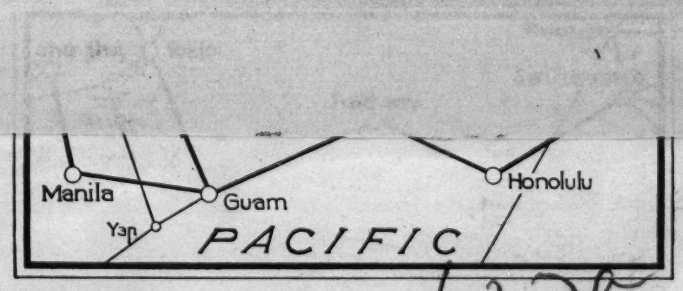
FERNSTALK

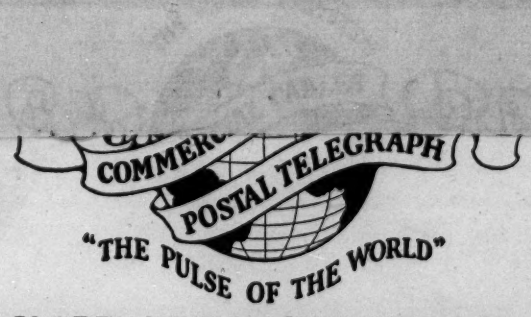
FOOCHOW

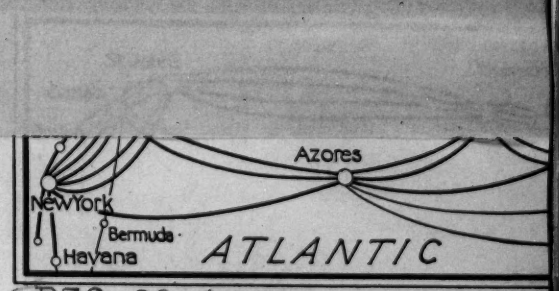
IPUNPYNCUH AVDEVEJAGF NYAHZIBMYC NUZUH

FAIRFIELD

GENERAL WORK APPROPRIATIONS FOR YOUR MISSION ARE PER CENT LESS THAN LAST YEAR FOOCHOW TEN PER CENT SHAOWU THREE PER CENT







RECEIVED
(STANDARD TIME INDICATED ON THIS MESSAGE)

CLARENCE H. MACKAY, PRESIDENT.
TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

DEC 20 1929
ANSWER BY COMMERCIAL C

296

NY G 10PAC4

FOOCHOW 14

LCO FERNSTALK BOSTON

RECEIVED
FOREIGN DEPARTMENT
DEC 20 1929

Ans. 1/4/30

MCCANN AVAILABLE ONLY 1930 CHURCH REQUESTS FURLOUGH MCCLURE REQUESTS TRAVEL EUROPE

Ar mstrong 297

COPY

Night Letter X

OUTGOING TELEGRAM (Foochow)

BOSTON MASS AUGUST 9 1927

MISS SUSAN E ARMSTRONG

"STEAMSHIP ASIA" C/o J J FORSTER

VANCOUVER B.C.

JUST LEARNED YOU SAIL ON THE ELEVENTH REGRET NOT SEEING YOU AGAIN EVERY GOOD WISH TO YOU FOR VOYAGE AND RETURN TO WORK YOU WILL FIND A DIFFICULT BUT A CHALLENGING SITUATION CARRY OUR GREETINGS TO ALL THOSE WHO WILL BE WAITING TO WELCOME YOU

W.E. STRONG

Received at 169 Congress Street, Boston, Mass. 298

CDU63 CABLE=FIRENZE 18

1929 AUG 15 AM 7

LCD FERNSTALK=

BOSTON (MASS)= REV HERBERT E B CASE 14 BEACON ST

CABLE THREE HUNDRED DOLLARS CARE COOKS LAUSANNE REFER

HRB JOHN BEACH LEXINGTON MICHIGAN AGENT=

FRIED BEACH.

RECEIVED FOREIGN DEPARTMENT AUG 15 1929

Ans.

THE QUICKEST, SUREST AND SAFEST WAY TO SEND MONEY IS BY TELEGRAPH OR CABLE

Copy of Letter From Willard L. Beard, D. D., Foochow, China.
Written December 28th., 1921. Received March 13, 1922.

Rev. W. E. Strong, D. D.,
14 Beacon Street,
Boston, Massachusetts.

Dear Dr. Strong:-

On December 14th., 1921 four men were ordained to the Christian ministry in Foochow. This was a very special occasion for two reasons. First there has been no ordination in the Foochow Congregational churches during the past seven years. Secondly four men were ordained on the same day and in the same church, the Imog Gio Haeng Church, Foochow City.

In the morning the pastors and delegates from the Congregational churches met to examine the candidates Mr. Ngu had been appointed to a little church in the eastern suburb of Foochow city. Cui Buo (Water Gate) twenty-two years ago and had served that church continuously during these twenty-two years. From one little, dark rented house he had seen the plant grow until now the church owns a property some 100 X 200 feet, mostly covered with buildings, and a short distance away another lot about 200 feet square.

When Mr. Ngu began to work, there was only a small chapel with a seating capacity of 40 Or 50, and ten or fifteen members. The church now would be called an Instutional church at home. In this plant are; the auditorium seating 200, a boys' school with fifty boys in it; a girls' school with thirty girls in it and a kindergarten. When Mr. Ngu began to work here the members raised each year $16 towards his salary and all the work of the church. In 1920 the contributions from all sources, for all purposes from the Chinese were $366. Looking to the future this church plans to assume the entire salary of the pastor and to erect a new church building.

Mr. Wa is in another part of the eastern suburb. He has seen a similar development -- only he already rejoices in a new church building. Mr. Ung is in the Upper Bridge village, three miles west of the city of Foochow. He also has seen a similar development, and has a new church and school buildings. Mr. Kiu is located on the "Fifth Avenue" of Foochow City. It was only seven years ago that property for this church was purchased and refitted for the work of the church. On this street are located the Bank of China, the Bank of Fukien and the homes of several influential families. This church has a street frontage of about 100 feet and thh depth is about 200 feet. The whole is covered with buildings. The auditorium seats 200. The day schools for boys and for girls are filled with children from some of the influential families of the city.

These four churches have a membership of 200. The Chinese contributions to church and school work amount to about $1000 a year. Mr. Kiu's church three years ago began work in a village three miles away out in the country. A business man in America helped with a little money -----about $200. In October, 1921 this church reported to

the Association a fully organized church, with sixteen members and a building free from debt. Mr. Kiu's church has another chapel that plans to become a fully organized church this next year. And the other three churches have similar plans.

While the world seems to be in a most unsettled condition and Chinese political life is in chaos, the Kingdom of God is growing faster than ever before. The Christian work that can be done is measured by the strength and time and willingness of the workers. Men, women and children are ready to listen wherever and whenever a witness for Christ speaks. Never did the church in Foochow and in all China face greater opportunities.

Very sincerely yours,

Willard L. Beard.

P. S. I will send a photo to go with these notes by the next mail.

EDITORIAL DEPT
APR 29 1929
REF'D TO

300

Shaowu, Fukien.
China.
March 16, 1929.

~~Yes, our church~~, home, school and part of the hospital have ~~all been occupied~~ by the army, Some buildings being used by it for several months. You wonder how we found things. We found that the soldiers had taken the hair out of our mattresses. They found use for the covers. The hair was scattered about in the yard, but I found enuf in the attic to fill one worn faded, torn mattress cover, which I found in another home, the inside of which had been taken out by the soldiers, because it was silk. There were thirty-nine holes in the mattress cover, ranging from four feet long to half an inch. But the final results sleeps pretty well.

Some of our stoves lack all four legs. All lack stove pipe. But when one can set the stove on bricks, why worry about no legs, it is too small a matter. The tops of many of the school desks were gone. The soldiers had used the desks for mangers for horses. There was nothing left in our kitchen but dirt. But it has been a good thing to see how little one can get along with. Simple living is not so bad. Try it. Our floors showed thousands of scars from burning incense left too long, and from pipes emptied while still burning. But we made a dark stain of pigs' blood and lamp black and then oiled the floors and anyway who cares for a few scars!

I gave the Girls' School a clean newly painted dining room as one of their Christmas presents. I believe it was suitable and necessary. Some Christmas presents are not you know. Two months have been none too long to clean, paint and whitewash home, school, and part of the hospital.

Begin

Our Pastor Wang says, after several trips into the country districts, "It is as though a great wind had swept over the fields." and many from the rank and file of the churches have been swept from their moorings and are in danger of being lost. A renewal of the spiritual life of the churches is most necessary. We

We can see progress in very many ways. Thirty years ago I wept over a little girl whose father had sold her where she would have no chance to go to school. And he had done this while he was studying to preach the gospel. If such as he were not going to plan to give their daughters a chance, who would? His son has had the very best chance offered in China. He is a graduate of Fukien Christian University and of Nanking Theological School and is a leader in our church and schools. and he would have none but a college woman for his wife. And their daughter, now one month old, will have a still better chance in many ways than her mother has had. But it is slow progress often. "Let no one think that sudden in a minute all is accomplished and the work is done."

The Government schools are better this year than ever before. Everywhere they are seeking our girls for teachers. Perhaps that is one of our great contributions to have trained so many teachers for them. Everywhere we see some of our girls doing good work, teaching village schools. One girl who was helped part of a year here in school went back to her home and has taught fourteen years in her home city. Parents have been willing to pay tuition to send their little children to her private school.

Another poor girl was helped in our school. She married and went to a distant county seat. She has taught the girls in the only school in that place, for seventeen years. Her pupils are now helping to start a Government school in their home town. Surely she has been worth while. She has done what I never could

have done. Her salary has been a mere pittance all these years. I'd like to help educate her daughter to show, in part, my gratitude for the patient years of unselfish service she has given in that lonely bandit infested corner of our field. The daughter is just ready to come to our Shaowu Girls' School after finishing in her mother's primary school with high honors.

Anne had a very sad history her first years. But her father became a better man after he came in contact with the church. Later he studied to be a preacher. He very much wanted a son. And when his fourth daughter was born he gave her away and bought a son. Anne studied to be an evangelist and is a success at it. The second daughter became a nurse and then married. The third daughter also became a nurse and came back to help the sick in Kienning. She found her sister who had been given away, a pitiable slave girl. Anne gave up a position of large salary in order to come back and work in Kienning. And these two sisters have given several months salary in order to buy their slave sister back out of slavery. And she is now having a fine chance in the Kienning girls'school. Thus does one generation improve upon the other.

Many of our girls are now just mothers in the home. One such, an early graduate of our school has two sons, a daughter-in-law and a daughter who recently together with their pupils in our two schools furnished the best concert Shaowu has ever heard. Three of these young people have had the advantages of college, and the fourth will soon have. This mother has done ~~the~~ her best work in the home. She has been a most faithful mother, and friend. Entertaining the poor and needy for hundreds of days, and for thousands of meals. She is the most tactful, helpful, sympathetic worker in our motherchurch. What can we not expect from the third generation when we see how much her children can do?

Tsai Lien had hard work to persuade her father to let her come to our school. She worked ten days before she persuaded him one year. Later she took the nurses' training course. She has been helping mothers with little children in very many ways the past few years. She lives at the Community house at the South Gate in a very poor neighborhood. The Chinese have no warm room in which to bathe the baby nor anyone else in the winter time. Tsai Lien has mothers bring their babies to her home, and she gives them a warm bath in a warm room, heated by a real stove. She visits in all the homes. She helps with the women's Bible study and in the industrial work, where poor women are helped to earn a living.

Everywhere we see poverty. Twenty-six centuries ago, one of China's statesmen said"When granaries are full the people will know good manners." When will that be? Can we hasten the time?

Good roads will help. Houses are being removed here in Shaowu to make way for our auto road to the coast. May the soldiers hasten it. When war and gambling are no more, the second mile will be won. And when all schools follow those who are now teaching diligence, frugality, humility, and perseverence we may begin to see the goal.

We are delighted to have Dr. Nutting in our Women's Hospital. She speaks the language, we surely needed her.

Goodbye for this time, more later, I'll tell about the Girls' School and the Kindergarten next time, and also ~~about the~~ one child's express wagon for four million.

We appreciate your prayers Keep on praying

Yours Frances K Burnett

gram unless its deferred character is indicated by a suitable sign above or preceding the address.

UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

NL = Night Letter
LCO = Deferred Cable
CLT = Cable Letter
WLT = Week-End Letter

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

301

Received at 169 Congress St., Boston, Mass.

1928 AUG 17 PM 5 27

HB614 29 NL=OBERLIN OHIO 17

RECEIVED
FOREIGN DEPARTMENT
AUG 18 1928

AMERICAN BOARD=
14 BEACON ST BOSTON MASS=

Ans.

WIRE AMERICAN BOARD DECISION AS TO MISS BEMENTS RETURN CHINA IS MR NEWELL SAILING ON PRESIDENT LINCOLN FROM SANFRANCISCO AUG 31 DO MR STORRS AND FAMILY RETURN WHEN=
LUCY P BEMENT.

August 18, 1928

302

Dr. Lucy P. Bement
120 East College Street
Oberlin, Ohio

AMERICAN BOARD DECISION FRANCES BEMENT CONTINUE AMERICA AT LEAST ONE MORE YEAR SEE MY LETTER AUGUST THIRD MR NEWELL SAILING PRESIDENT CLEVELAND SEATTLE SEPTEMBER EIGHTH STORRS FAMILY PRESIDENT MADISON SEATTLE SEPTEMBER TENTH MR KELLOGG PRESIDENT PIERCE SEATTLE SEPTEMBER TWENTYTWO

Eula B. Lee

Boston, Mass., August 18, 1928

303

Miss Frances K. Bement
120 East College Street
Oberlin, Ohio

YOUR LETTER AUGUST THIRTEEN RECEIVED AFTER MY MESSAGE REPLYING YOUR SISTERS QUESTIONS WAS SENT FOREIGN DEPARTMENT COUNCIL WILL AGAIN CONSIDER POSSIBLE DESIRABILITY YOUR GOING IN SEPTEMBER AND I WILL WRITE YOU.

Eula B. Lee

Retired

September 7, 1929

Dr. Lucy P. Bement
R.F.D.
West Dover, Ohio

My dear Dr. Bement:

We were not a little disturbed to receive three days ago a cablegram from Mr. Kellogg reading, "Bement leaving. Church urges appointment Meebold."

So far as the latter part of the message is concerned, we have already raised with Miss Meebold the question of her return to her work in Shaowu. Apparently the mention of the desire of the church to have her back in this cablegram is merely because Miss Bement's withdrawal emphasizes the needs for workers in the Shaowu Mission.

I am writing you today to ask whether you know of any reason for your sister's immediate return to America, so urgent that she cannot even take time to confer with the Board by letter on the subject. It is not yet a year since she sailed and naturally it is disturbing to think that any missionary should in less than a year suddenly conclude to come home, leaving her work without consultation with her Board.

I trust you yourself are in usual health and we surely hope that there is no family circumstance necessitating this sudden step. We do recognize that the present is a difficult time in China and perhaps particularly in the Shaowu region, and we are willing to think that it may not necessarily be the right thing for Miss Bement to continue in service until the natural time for her to retire. We can not, however, but wish that she and the others concerned had taken time for full consultation with the Board before taking so decisive a step. We will be very grateful for any fuller information you can give us.

Cordially yours,

(Mrs. Lucius O. Lee)

L:ehs

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable sign above or preceding the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

305

SIGNS
DL = Day Letter
NM = Night Message
NL = Night Letter
LCO = Deferred Cable
NLT = Cable Letter
WLT = Week-End Letter

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress St., Boston. Mass.

CA229 10=OA CHICAGO ILL 16 223P 1929 DEC 16 PM 3 30

MRS L O LEE, CARE AMERICAN BOARD FOR FOREIGN MISSIONS=
14 BEACON ST BOSTON MASS=

IS BEMENT POSSIBLE TOUGALOO MATRONCY ANSWER COLLECT HOTEL
ALEXANDRIA CHICAGO=
WILLIAM TO HOLMES.

J.

RECEIVED
FOREIGN DEPARTMENT

OUTGOING TELEGRAM

306

X

Boston, Mass.
December 16, 1929

Rev. William T. Holmes
Hotel Alexandria
Chicago, Illinois

MISS FRANCES BEMENT WAS DUE TO ARRIVE CLAREMONT CALIFORNIA FIVE HUNDRED NINE West SIXTH STREET DECEMBER FIFTEEN THINK SHE PLANS TO STAY IN CALIFORNIA THIS WINTER BUT IT MIGHT BE WORTH WHILE FOR YOU TO WIRE HER SHE IS FREE TO ACCEPT POSITION IF SHE DESIRES.

Eula B. Lee

Collect

Copy of Letter from Edward L. Bliss, Shaowu, China, Received Feb. 21,'22.

Rev. W. E. Strong, D. D.,
Sec. A. B. C. F. M.
14 Beacon Street,
Boston, Mass.

Dear Dr. Strong:-

At the last monthly business meeting of the mission I was appointed to write to you regarding the situation at Iang Kao. This would naturally include a consideration of the question which the relative urgency of opening a new station at Kien Nen or Iang Kao. The question cannot be answered in a sentance, for the need of closer supervision or contact in both places is urgent though for very different reasons.

Kien Nen is four days hard travel overland from Shaowu, and with the force here now, or even with the addition of the recruits called for, it will be impossible to do much towards developing that district from such a distance. But the e are many weighty reasons why we should be making an advance in that quarter. Kien Nen hsien is a busy center politically and commercially of a large and well populated district. It is unquestionably our field, as there is no other mission that has entered it or is planning to enter it so far as we know.

Kine Nen was opened as an outstation about twenty years ago by our pastor Uang, who gathered about him a strong group of Chinese in the city and its immediate vicinity, and was rapidly gaining a foothold in the outlying villages. He was an exceptionally capable and strenuous worker --- too strenuous for he burned himself out in a few years.

Since his death the church there has had no preacher adequate to the the opportunity. Some of the first church members have died, including the leading layman, and others have moved away. The church is rapidly losing ground. The memory of Pastor Uang is still fresh and an influence that should be of value in winning adherents, but manifestly each year of delay in opening the proposed station will mean lost ground that must be won back.

Six or seven of our outstations, wher e we already have regular preaching each week, could be more easily reached and supervised from Kien Nen than from Shaowu, and there are at least ten other points near Kien Nen where there are groups of Christians without regular settled preachers. With missionaries in residence there the number would be largly increased. Altogether it offers a very inviting field for a group of missionaries.

The mission has already authorized the location of the W. B. M. I. ladies there, and two of them, Miss Funk and Miss Meebold are planning to go there soon to reside. Some

Some of us hesitate to sanction their residing so far from other missionaries, and we all hope that the early appointment of the Board of missionary families for Kien Nen will make their self sacrifice of short duration.

At Iang Kao conditions are different. Being situated on the river it is visited twice a year by missionaries going and returning from Foochow for the summer, and at other times during the year. It can be reached in one and a half days from Shaowu going down the river with the current, and although it requires twice as long coming back up river yet the boat travel is restful compared with overland travel. It is therefore much easier for us to keep in touch with Iang Kao than with Kien Nen.

At Iang Kao the mission work in all departments is in a far more developed stage than in any of the other outstations. The church is large and active with a well conducted Sunday School. Besides the usual primary schools there is also a higher primary school for boys and one for girls. There is a substantial brick hospital costing $8,000 Mex. raised by subscriptions from Chinese sources. It was also sustained by Chinese contributions as a Red Cross hospital for two years during the civil war between North and South China, when the work of its medical staff, two men who had received training at our hospital at Shaowu was so creditable that it earned for the hospital a national reputation. The Christians have combined in planting adjacent hills with thousands of timber trees and hundreds of fruit trees as object lessons to the people, teaching some of the ways they can turn to profit the waste land which forms by far the larger part of the country. All this is mainly due, under God, to the personality of the pastor of the church, Kuan Ken Se. He has shown to an exceptional degree the qualities of leadership, initiative, progressiveness and energy for pressing forward. He has made frequent journeys to Foochow and Shanghai to learn the latest and best methods in the various lines of mission work. He also from sheer force of character holds a very prominent position in the community, in intimate association with the civil and military officials and leading business men. Such a man cannot be contented to do things in a petty way; he must see his organization growing and broadening to meet the needs and opportunities.

He had been encouraged also to expect considerable sums from the Interchurch for the enlargement of his work and on the strength of this incurred considerable expense in advance. But the Interchurch has failed him, and he is finding that his enlargement is very expensive and that people will give much more rapidly to start an undertaking than to maintain it year after year. He requires for the maintenance of the church, schools and hospital about $7000 Mex. a year, and the ordinary income from the church members and adherents is only about $500 Mex. This is a large amount for them to raise yearly, for they are not wealthy even according to Chinese standards. For the past two years especially the most of Pastor Kuan's time and thought has been occupied in divising ways and means for raising the funds necessary for the institutions for which he is responsible.

But in spite of all his efforts he is facing a debt of over $2000 Mex. This he reported to the Mission treasurer at the time of our annual meeting early in December, and the Mission has extended credit to him for $1600 Mex. to give him time to extricate himself from bankruptcy.

It should be stated that the indebtedness has been incurred in carrying on the various departments of the work, including some building that was considered necessary by him and the Iang Kao Christians, and not for his personal family expenses. The expenditure in his family has been economical, almost parsimonious.

It has been decided to close the higher primary school and the hospital for one year, and it is probable that the present debt can be cared for in some way, but the question which is perplexing the mission, is, how can we plan for the future of Iang Kao and Pastor Kuan? Evidently matters ought not to go on as they have the past two years. Pastor Kuan has been a great spiritual asset, a diligent Bible student, a forceful and inspiring preacher, a good organizer, before he became enmeshed in financial worries. He has emphatically no fitness for finances, that is his weak point, and he should be freed entirely from all financial responsibility except for his won family so that he might devote himself to purely religious work in which he was remarkable successful before he was diverted from it.

But over him the Mission has no control as he is the ordained pastor of a self supporting Congregational church, independent of the Mission except as it looks to us for council and assistance in various ways and especially in financial matters. There is little hope that either he or the church can be induced to give up their undertakings in the higher primary schools or the hospital, because they are convinced that these belong with a progressive group of Christians. They question with a good deal of justice whether Shaowu should have all these advantages and Iang Kao be denied, especially when the Iang Kao Christians have done so much more by themselves than the Shaowu Christians. There are other churches at Iang Kao, Methodist, Independent and Roman Catholic. Denominational pride is involved. Already they are facing the sneers of the other groups of Christians on the inability of Congregationalists to put through their undertakings. They are more pointed because some small subscriptions to the hospital especially came from other denominations. The nearness of Yen Pin where an American mission appears to have an abundance of money for higher schools and hospitals, makes it harder for them to understand why our mission cannot give more help in operating their hospital after they have built it with their unaided efforts. To be sure the hospital project was started without consulting the mission. When the mission was informed of the action, it was claimed that matters had gone too far to retreat. The money required had been largly subscribed. The mission was only asked to secure a physician for them, preferably a missionary physician, but failing in that, a qualified Chinese physician. But the overrated the local support, so they turn to the Mission for help.

We fear that if the Mission does not come to the rescue Pastor Kuan will launch some business venture with the expectation of financing his institutions from the profits. For this he would be obliged to borrow capital. An electric lighting plant is talked of. In our opinion this would only lead to bankruptcy and the nervous breakdown of Pastor Kuan and the wreck of his career as a religious worker. We can hardly find words to describe what this would mean to the work of our mission as a whole, for he is not only the pastor of our most progressive church, and the visiting pastor or district superintendent of a number of churches which have grown up in the country about Iang Kao, but he is also the leading spirit among all our preachers and other Christian workers. In our annual meetings he is the acknowledged leader, contributing the most to make them interesting and profitable. To lose him through lack of support by the Mission would be a great setback throughout all our field, especially to be deplored at this time, when the growing nationalism makes the relations between foreign missionary and Chinese somewhat strained ar best.

The Iang Kao Christians at present are not urging that Iang Kao be made a fully manned mission station. They are very desirous that a missionary physician be stationed there. They have been told of the dearth of American physicians available for missionary service and they are now through Pastor Kuan urging that as there are at present three American physicians at Shaowu, two ladies and one man, they can plan between them to give enough time to supervise the Iang Kao hospital with a Chinese medical assistant residing there. Here again the argument seems to be with them and the Mission is willing to grant this request. If we can be assured of sufficient funds to make the journey worth while, it would become a Mission hospital. Hitherto it has been such only in name, but not in reality. It is built on American Board land, bu funds raised by an American Board pastor, and is offered as a gift to the American Board, but it has been operated by the local Chinese for two years, then closed a year for lack of funds, and opened again this year, but without sufficient funds to do satisfactory work; is heavily in debt and must close indefinitely. All of this works to the discredit of the Mission and the American Board. The Missionshould either cut loose entirely from the hospital or take control of it, in so doing becoming responsible for its running expenses. But the Mission cannot do this without a special annual grant from the Board for this purpose.

It looks to us as though we must choose between taking this forward step or losing our hold on the most promising section of our field, after all these years of effort that have been expended on it. The only way we can see to save Pastor Kuan is to assure him the $2500 Mex. which is the sum needed in addition to the local support for maintaining the church proper, the schools and the hospital, on condition that he retires from the financial management and gives all his time and strength to religious work. After the experience he has recently gone through he will doubtless agree to this. With a missionary on the ground much of the time, this condition can probably be enforced. Otherwise the outlook for the churches of the Iang Kao district is very dark. This is the deliberate judgment of the mission which has been forming for months.

Letter from Edward L. Bliss ---5.

We therefore urgently request that the Board grant the equivalent of $2500 Mex. for Iang Kao. This is less than the salary of one missionary family, and Pastor Kuan in his proper calling is worth it to the mission. We also request that the Board take action on this matter and notify us of their decision as early as possible, in order that we may inform Pastor Kuan before he has taken some unwise and irretrivable step.

This letter has been read to the mission and unanimously approved.

Respectfully yours,

Edward L. Bliss.

308

500-1-27

Bliss

Skinner

COPY

OUTGOING TELEGRAM

Boston, Mass., December 3, 1927

LCO

BLISS FERNSTALK FOOCHOW

REGISTER

CHANDLER

Prepaid $3.00

Campbell 309

Form 1201 S

CLASS OF SERVICE

This is a full-rate Telegram or Cable Message unless its character is indicated by a symbol that a cipher or code reply is desired

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

Time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

RECEIVED FOREIGN DEPARTMENT JAN 20 1927

1927 JAN 20 AM 9 40

Ans.

S.

AA127 12 XU OMAHA NEBR 20 753A

AMERICAN MISSIONARY BOARD.

BOSTON MASS.

HAVE YOU ANY WORD FROM PAGODA ANCHORAGE WIRE COLLECT CARE WORLD HERALD.

E D CAMPBELL.

310

January 20, 1927

E. D. CAMPBELL
C/o World Herald
Omaha, Nebraska

NO WORD FROM PAGODA REGARD IT SAFEST MISSIONARY LOCATION LETTER.

W. E. STRONG.

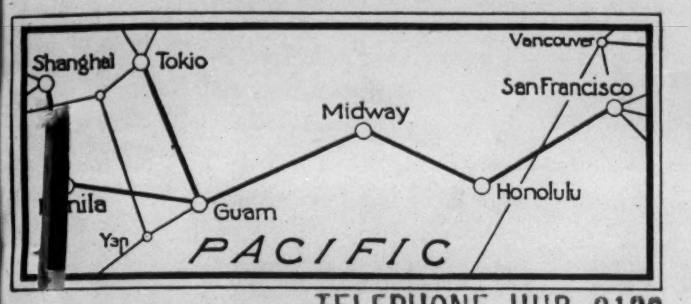
COLLECT

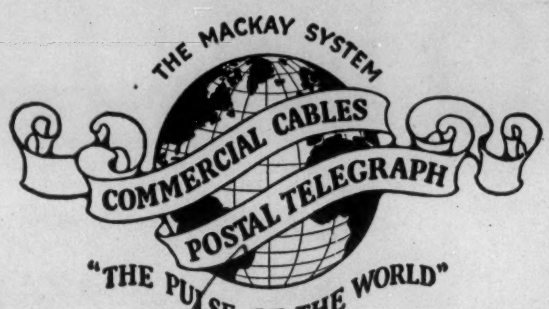
Campbell 311

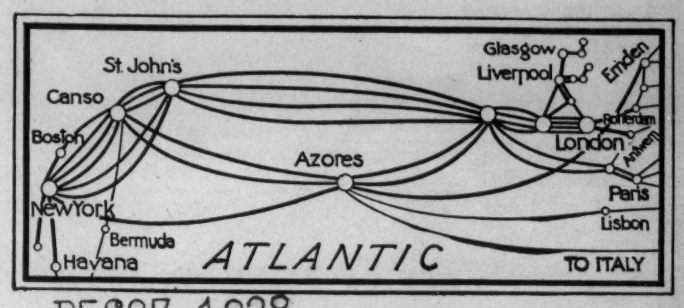
62

COMMERCIAL CABLES

POSTAL TELEGRAPH (LANDLINE SYSTEM THROUGHOUT THE UNITED STATES)







RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

6 3ba

DEC27 1928

ANSWER BY COMMERCIAL CABLES

NYG 9PAC267

FOOCHOW 6

LCD FERNSTALK BOSTON

CAMPBELL DAUGHTER TWENTYSIXTH

RECEIVED
FOREIGN DEPARTMENT
DEC 27 1928

Ans.

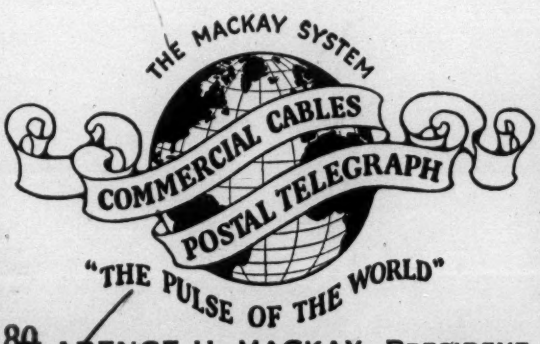
C
ch

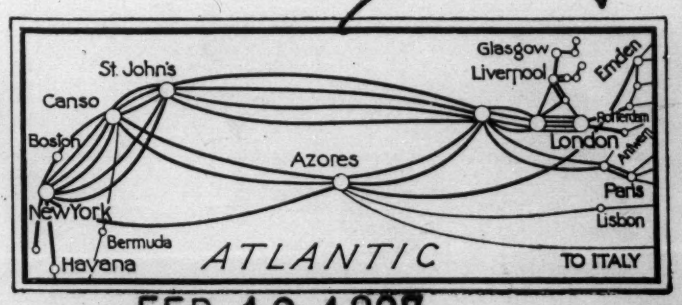
62 Printed in U.S.A.

312

COMMERCIAL CABLES

POSTAL TELEGRAPH (Landline System Throughout the United States) Beard





RECEIVED AT TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

608a

FEB 19 1927

RECEIVED
FOREIGN DEPARTMENT
FEB 19 1927

NYG 1PAC405

FOOCHOW 7 1115AM

FERNSTALK BOSTON

Ans.

1 2 3 4 5 6 7 8 9
OLYSC/KIGEZ ELOPC/EHEPW ODBOV/AZIMS IBEYK/TAFER JACKSON

Mother of Mrs. Horace E. Campbell has removed to Indianapolis, Indiana. Please communicate this by wire: Mrs. Horace E. Campbell expecting to arrive at Seattle, Washington, President Jackson.

Telegraphed Mrs. King

King 313

Form 1201S

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its character is indicated by a symbol in the check or in the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

FOREIGN DEPARTMENT

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages is STANDARD TIME.

Received at 169 Congress St., Boston, Mass.

1927 FEB 20 AM 2 15

FEB 21 1927

Ans.

CB10 47 NL. INDIANAPOLIS IND 19

AMERICAN BOARD OF FOREIGN MISSIONS.

14 BEACON ST BOSTON MASS.

YOUR WIRE THAT MRS CAMPBELL WILL ARRIVE SEATTLE THURSDAY FORWARDED FROM CLEVELAND PLEASE ADDRESS ALL FUTURE COMMUNICATIONS TO FOUR FIVE TWO ONE WINTHROP AVENUE INDIANAPOLIS AS I HAVE RECENTLY MOVED HERE WHAT ARRANGEMENTS HAVE BEEN MADE TO TAKE CARE OF MRS CAMPBELL UPON ARRIVAL WIRE ANSWER COLLECT .

MRS R A KING.

314

Boston, Mass., Feb. 21,1927

Mrs. Robert A. King,
4521 Winthrop Avenue,
Indianapolis, Indiana.

WIRING REPRESENTATIVE SEATTLE TO MEET STEAMER AND ASSIST MRS. CAMPBELL.

H.E.B.Case

COLLECT

Mrs Frances C. Baird
8 Lynnwood Ct
Seattle

6th & University

Baird

315
500-1-27

COPY

OUTGOING TELEGRAM

X

Boston, Mass., February 21, 1927

Mrs. Lucius O. Baird,
Plymouth Church,
Sixth St., and University,
Seattle, Washington

MRS. HORACE CAMPBELL AND BABY OF FOOCHOW CHINA ARRIVING ON THURSDAY FEBRUARY TWENTYFOUR AT SEATTLE ON PRESIDENT JACKSON OF THE DOLLAR LINE. PLEASE REPRESENT AMERICAN BOARD AND MEET STEAMER. THE SERVICES OF YOUR COMMITTEE WILL BE GREATLY APPRECIATED.

H.E.B.Case

King

316
500-1-27

COPY

OUTGOING TELEGRAM

X

Boston, Mass., February 19,1927

Mrs. Robert A. King,
1404 Hower Avenue,
Cleveland, Ohio

MRS. CAMPBELL AND CHILD ARRIVING SEATTLE FEBRUARY TWENTYFOUR

SSPRESIDENT JACKSON

Herbert E.B.Case

Prepaid,
$.60

COPY

OUTGOING TELEGRAM

Donaldson

Form 1201 S

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its character is indicated by a symbol in the check or in the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

317 C

RECEIVED FOREIGN DEPARTMENT

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

APR 12 1927

AM 12 AM 2 34

Ans.

CB62 28 NL. LOSANGELES CALIF 11

W E STRONG.

14 BEACON ST BOSTON MASS.

ARRIVED HERE YESTERDAY LEAVING THURSDAY FOR CHICAGO FAMILY ALL WELL TRIP OVER VERY PLEASANT FOOCHOW QUIET WHEN WE LEFT THERE WILL WRITE LATER WRITE US AT BENZONIA MICH.

FRED F DONALDSON.

COPY

OUTGOING TELEGRAM

Foochow, February 8, 1916.

Dear Brother Bates:-

It gives me great joy to report to you the work of the past year by the men supported by the gift of five hundred dollars.

MR. DING GUONG GAU had charge of work for children and young people in Foochow. In the twenty-three Sunday Schools under his supervision there were about eighteen hundred children with two hundred and thirteen teachers. He organized six classes for Bible study and the training of teachers. He also assisted in the organization and management of a union class for the Sunday School teachers of Foochow. He is now helping to organize a Sunday School conference which will be held in March.

The report of MR. SING CE DÜNG I am sending as written by himself without corrections by any one else. This work has been most remarkable and his report just touches on the significance of it.

Pastor LI NU TUNG was in charge of the Manchu Church. During the year 29 people united with the church and ten children were baptized. One of the new members used to be a general in the Manchu army. He said that he was a Christian at heart for many years, but did not dare to confess Christ while in the service of the government. During the Summer the Pastor and members carried on evangelistic services three days each week. The attendance at Sunday School was as high as 200 though the average was about 180. The boys' school numbered 55, the girls' school 45 and the Kindergarten 60. All these are connected with the church. The members contributed out of their poverty toward all purposes

$160 Mex.

SUMMER WORK OF THEOLOGICAL STUDENTS.

UONG CE ING was in charge of the religious work at the Foochow Missionary Hospital. About 40 were present at the daily preaching service. So far as we know now there was one who decided to join the church. The Sunday School was attended by about 180. There were thirteen teachers.

KO CIONG ONG was located in Ing Tai at a village called Chek Chioh. On Sunday the attendance was about 30. The Sunday School numbered 20. Three men decided to unite with the church two of whom were received into the church.

KO SENG ONG was at Gak Liang where he assisted the pastor by holding cottage meetingsin eight different families. He also preached before the men of the local guard composed of men of the village.

SIEU GI was invited by the villagers of Nguok Ciu to serve them during the Summer. They provided a place, contributed about $100 toward furniture and other expenses and paid a part of his salary.

HIENG BING preached at Nong Cho to audiences averaging about 30 each Sunday. Several learners were prepared for church membership.

UONG SUNG CONG helped at Diong Keng where the Chinese have contributed $500 toward a school. One boy entered the church.

UGOI UNG SIONG also worked in Diong Keng preaching and visiting.

LING CHIONG ING taught a class of learners at Ing Tai numbering over ten. Ten was the average attendance. Several of these joined the church as a result of his teaching.

I am yours sincerely,

Lewis Hodous

FINANCIAL STATEMENT.

Pastor Li Nu Tung	$106
Sing Ce Dung	130
Foochow Union Campaign	130
Summer work of Theological Students	68
Ding Guong Gan	66
Balance from 1915.	$ 500
Balance " " .	26.66

The entire amount has been paid out thus paying all to the end of February 1916. Just before Chinese New Year which takes place this year February 3rd, we pay also for the ensuing month.

Lewis Hodous

REC'D NOV 14 1921

BOARD OF TRUSTEES
REV. W. I CHAMBERLAIN
MR. WILLIAM W CARMAN
REV. W. H. S DEMAREST
REV. JOHN F. GOUCHER
REV. WM. BANCROFT HILL
REV. LEWIS HODOUS
REV. HOWARD C. ROBBINS
REV. W. E. STRONG
MR. SAMUEL THORNE
REV. RALPH A. WARD
MR EDWIN G. WARNER
MR. JOHN W. WOOD

Fukien Christian University

FOOCHOW, CHINA

(Incorporated in New York, U. S. A.)

OFFICERS OF BOARD OF TRUSTEES
PRESIDENT
REV W. I. CHAMBERLAIN
25 E. 22 ST., NEW YORK
SECRETARY
REV. LEWIS HODOUS
9 SUMNER ST., HARTFORD, CONN.
TREASURER
REV. RALPH A. WARD
150 FIFTH AVE., NEW YORK
ASST. TREASURER
REV. R. L. TORREY
150 FIFTH AVE., NEW YORK
PRESIDENT OF UNIVERSITY
MR. EDWIN C. JONES, M. A.
FOOCHOW, CHINA

Nov.12,1921.

My dear Bell:

Let me thank you for the literature that you have sent and also your letter explaining the kind of an article wanted. I shall try to have the article as soon as I can. It so happens just at this time that I have a number of things in the works and I may be a little late with it.

At present there is nothing that I can think of in which you can be of help. When I have fully outlined the pamphlet there will be several points on which I shall want some local color which you can supply from your office.

Yours sincerely,

Lewis Hodous

Dec. 12, 21

REC'D DEC 19 1921

BOARD OF TRUSTEES
REV. W. I. CHAMBERLAIN
MR. WILLIAM W CARMAN
REV. W. H. S DEMAREST
REV. JOHN F. GOUCHER
REV. WM. BANCROFT HILL
REV. LEWIS HODOUS
REV. HOWARD C. ROBBINS
REV. W. E. STRONG
MR. SAMUEL THORNE
REV. RALPH A. WARD
MR EDWIN G. WARNER
MR. JOHN W. WOOD

Fukien Christian University

FOOCHOW, CHINA

(Incorporated in New York, U. S. A.)

OFFICERS OF BOARD OF TRUSTEES
PRESIDENT
REV W. I. CHAMBERLAIN
25 E. 22 ST., NEW YORK
SECRETARY
REV. LEWIS HODOUS
9 SUMNER ST., HARTFORD, CONN.
TREASURER
REV. RALPH A. WARD
150 FIFTH AVE., NEW YORK
ASST. TREASURER
REV. R. L. TORREY
150 FIFTH AVE., NEW YORK
PRESIDENT OF UNIVERSITY
MR. EDWIN C. JONES, M. A.
FOOCHOW, CHINA

Dec.16,1921.

Dear Bell:

Enclosed I am sending you the Ms. of the pamphlet. I trust that you will be able to make it out. I am sorry to send it in this shape. Still I find that I am unable to make a final copy of my articles. I keep on changing and correcting and that you know does not promote speed and accuracy in copying. Hence I am inflicting this on you.

Now as to the copy, I am placing before a number of the chapters a brief summary of the work being done by the Board in that department. If you think best you may leave that out. I am not very sure about it. I leave it to your judgment. As to the title, if you think of a better one I shall be glad to accept anything that you may suggest. In fact I am open to suggestions all around, though I shall not have time to do any re-writing. I shall gladly accept any changes you may want to make.

Yours sincerely,

Lewis Hodous.

P. S. The brief summary at the beginning of the chapters should be printed in fine type.
LH.

Jan 20

OFFICERS OF BOARD OF TRUSTEES

PRESIDENT
REV. W. I. CHAMBERLAIN
25 E. 22 ST., NEW YORK

SECRETARY
REV. LEWIS HODOUS
6 SUMNER ST., HARTFORD, CONN.

TREASURER
REV. RALPH A. WARD
150 FIFTH AVE., NEW YORK

ASST. TREASURER
REV. R. L. TORREY
150 FIFTH AVE., NEW YORK

PRESIDENT OF UNIVERSITY
MR. EDWIN C. JONES, M. A.
FOOCHOW, CHINA

Fukien Christian University

FOOCHOW, CHINA

(Incorporated in New York, U. S. A.)

BOARD OF TRUSTEES

W. I. CHAMBERLAIN
WILLIAM W. CARMAN
W. H. S. DEMAREST
JOHN R. DOUCHER
WM. BANCROFT HILL
LEWIS HODOUS
HOWARD C. ROBBINS
W. E. STRONG
SAMUEL THORNE
RALPH A. WARD
EDWIN C. WARNER
JOHN W. WOOD

Dec. 16, 1921.

Dear Paul:

Enclosed I submit you the Ms. of the pamphlet. I trust that you will be able to make it out. I am sorry to send it in this shape. Still I find that I am unable to make a final copy of my articles. I keep on making improvements and that you know does not promote speed and accuracy in copying. Hence I am inflicting this on you.

Now as to the copy, I am placing before a number of the chapters a brief summary of the work being done by the Board in that department. If you think best you leave that out. I am not very sure about it. I leave it to your judgment. As to the title, if you think of a better one I shall be glad to accept anything that you may suggest. In fact I am open to suggestions all around, though I shall not have time to do any re-writing. I shall gladly accept any changes you may want to make.

Yours sincerely,

Frank Stevens.

P.S. The first summary on the beginning of the chapters should be finished in this style.

Dec 16, 21

Forward.

THE KENNEDY SCHOOL OF MISSIONS
(HARTFORD SEMINARY FOUNDATION)
HARTFORD, CONN.

W. DOUGLAS MACKENZIE, D. D.
PRESIDENT
EDWARD WARREN CAPEN, PH. D.
DEAN
LEWIS HODOUS, D. D.
SECRETARY

Dec.26,1921.

Dear Bell:

Let me thank you most heartily for your letter. I trust that further perusal of the Ms will confirm your judgment. I enjoyed doing the work very much and should like to write a more extensive history of the work of the Board in China. The Board has certainly done some very good work there.

As to the expenses connected with the work there were none at all. You very kindly had the typing done and that was the only item of expense.

Yours sincerely,

Lewis Hodous

THE KENNEDY SCHOOL OF MISSIONS
(HARTFORD SEMINARY FOUNDATION)
HARTFORD, CONN.

Dec.26,1931.

W. Douglas Mackenzie, D. D.
President
Edward Warren Capen, Ph. D.
Dean
Lewis Hodous, D. D.
Secretary

Dear Betty:

Let me thank you most heartily for your letter. I trust that further perusal of the Ms will confirm your judgment. I enjoyed doing the work very much and should like to write a more extensive history of the work of the Board in China. The Board has certainly done some very good work there.

As to the expenses connected with the work there were none at all. You very kindly had the typing done and that was the only item of expense.

Yours sincerely,

Louis Hodous

RCD MAR 25 1922

322

BOARD OF TRUSTEES

REV. W. I. CHAMBERLAIN
MR. WILLIAM W CARMAN
REV. W. H. S DEMAREST
REV. JOHN F. GOUCHER
REV. WM. BANCROFT HILL
REV. LEWIS HODOUS
REV. HOWARD B. ROBBINS
REV. W. E. STRONG
MR. SAMUEL THORNE
REV. RALPH A. WARD
MR EDWIN G. WARNER
DR. JOHN W. WOOD

Fukien Christian University

FOOCHOW, CHINA

(Incorporated in New York, U. S. A.)

OFFICERS OF BOARD OF TRUSTEES

PRESIDENT
REV W. I. CHAMBERLAIN
25 E. 22 ST., NEW YORK

SECRETARY
REV. LEWIS HODOUS
9 SUMNER ST., HARTFORD, CONN.

TREASURER
REV. RALPH A. WARD
150 FIFTH AVE., NEW YORK

ASST. TREASURER
REV. R. L. TORREY
150 FIFTH AVE., NEW YORK

PRESIDENT OF UNIVERSITY
MR. EDWIN C. JONES, M. A.
FOOCHOW, CHINA

March 23, 1922.

Rev. Enoch F. Bell,
14 Beacon Street,
Boston, Mass.

My dear Bell:

Let me thank you for your letter and the enclosure. As to the report of the Special Educational Commission from China, I have the report in my hands and have enjoyed reading it very much. I am sure that the Commission is on the right track and if the missionaries and the missionary boards take up the lines suggested by it, it will mean a new and a larger day for the work of Christian missions in China. I am glad that you think the booklet was worth while.

Yours sincerely,

Lewis Hodous

LH/B.

BOARD OF TRUSTEES

REV. W. I. CHAMBERLAIN
MR. WILLIAM W. CARMAN
REV. W. H. S. DEMAREST
REV. JOHN F. GOUCHER
REV. WM. BANCROFT HILL
REV. LEWIS HODGUS
REV. HOWARD C. ROBBINS
REV. W. E. STRONG
MR. SAMUEL THORNE
REV. RALPH A. WARD
MR. EDWIN C. WARNER
MR. JOHN W. WOOD

Fukien Christian University

FOOCHOW, CHINA

(Incorporated in New York, U. S. A.)

OFFICERS OF BOARD OF TRUSTEES

PRESIDENT
REV. W. I. CHAMBERLAIN
25 E. 22 ST., NEW YORK

SECRETARY
REV. LEWIS HODGUS
9 SUMMER ST., HARTFORD, CONN.

TREASURER
REV. RALPH A. WARD
150 FIFTH AVE., NEW YORK

ASST. TREASURER
REV. R. L. TORREY
150 FIFTH AVE., NEW YORK

PRESIDENT OF UNIVERSITY
MR. EDWIN C. JONES, M. A.
FOOCHOW, CHINA

March 25, 1922.

Rev. Enoch F. Bell,
14 Beacon Street,
Boston, Mass.

My dear Bell:

Let me thank you for your letter and the enclosure. As to the report of the Special Educational Commission from China, I have the report in my hands and have enjoyed reading it very much. I am sure that the Commission is on the right track and if the missionaries and the missionary boards take up the lines suggested by it, it will mean a new and a larger day for the work of Christian missions in China. I am glad that you think the booklet was worth while.

Yours sincerely,

Frank Mason

LH/B.

Frank Mason North

Feb 23-22

REC'D MAY 17 1922

Kennedy School of Missions
Hartford, Connecticut

17

May 16, 1922.

My dear Bell:

The other day in a Chinese newspaper I saw a report of the ordination at Sung Kan. I make a few notes about it and send it to you. If you can use it I shall be glad. If you have reports from China, just chuck this into the waste-basket

Yours sincerely,

Lewis Hodous

P.S. I have just received the Chinese report of the Congregational Church of Fukien - Sometimes I should like to describe this cooperative group in which Chinese and missionary are working together for the Kingdom.

Louis Hodous

Hartford. Conn.

May 16. 22

Hartford Conn.

May 23, 22

REC'D JAN 23 1922

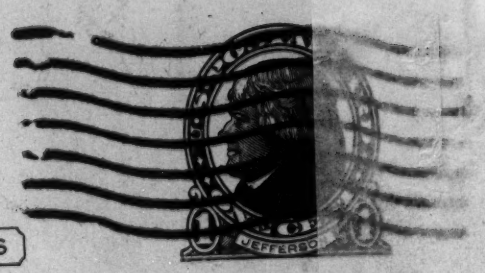
324

My dear Bell:

Thank you for your letter. I am quite satisfied to leave the proof in your hands. I want the booklet to meet your requirements and the changes you have made are quite agreeable to me.

Sincerely
L. Hodges

Jan 21/22 Harlem



THIS SIDE OF CARD IS FOR ADDRESS

Rev. Enoch F. Bell

14 Beacon Street

Boston

Massachusetts

Jacobs 325

1000-2-28

COPY

OUTGOING TELEGRAM

Boston, Mass., May 16, 1929

L C O FERNSTALK

FOOCHOW

JACOBS PERMISSION GRANTED

FAIRFIELD

Chg. Am. Bd.
14 Beacon St.

Amplify: $3.20 Foochow Mission

TREASURER OF THE
SOUTH CHINA MISSION
AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS
CANTON, CHINA.

Johnson, O.S.

No. 17, Pak Hok Tung,
Canton, China,
March 27, 1926.

My Dear Enoch H. B.:— This is just a brief personal note to thank you for that nice encouraging letter you sent to Mrs. Johnson, shortly after my sailing date. Mrs. Johnson sent your letter on to me with this comment: "Mr. Bell seems just as nice as ever, and writes just as splendid a letter as ever, doesn't he"? My answer to that direct question is — in the affirmative. Somehow I can't just make myself think of you as a most dignified and "proper" Doctor of Divinity, but I find myself thinking of you as a real friendly and agreeable companion — not too dignified, and as "a good sport." If you want me to regard you otherwise, I fear that you will have to send me written notice.

A week ago, Dr. and Mrs. Strong, and Mrs. Decatur, visited Canton. Their visit was brief — all too brief — but very enjoyable — from the personal, or social standpoint. I feel too, that Dr. Strong performed the difficult and rather unwelcome

TREASURER OF THE
SOUTH CHINA MISSION
AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS
CANTON, CHINA.

task ~~that I was~~ had been committed to him, for Canton, in a very tactful and practical manner. I had tried to prepare the way for him — and his message and I have reason to believe ~~that~~ he was pleased at the opportunity to meet two representative committees, and to state the case of the American Board, frankly, clearly and sympathetically. This he did — and I have reason to believe that things are going to work out all right — without misunderstandings or harsh feelings, of any kind.

It seems very possible ~~that~~ my work in China will very soon be at an end, ~~even~~ before the end of this year — perhaps. If I am not to stay in China permanently, I should get into some useful work in America, without delay. You would be amazed if I were to tell you — exactly — my extreme old age.

I am wondering if you have my name on the and new address on your Missionary Herald mailing list. I have not seen the February or March copies. Could you please send me the two back copies, above noted, and then the following monthly copies, as they are published? I shall owe you many thanks. Kindly remember me to Mrs. Bell and to John. Not having met them, I still seem to know them.

Cordially and sincerely yours, Obed S. Johnson.

EDITORIAL DEPT
SEP 19 1927
REF'D TO.
ANS.

6542 Dana Street,
Oakland, California,
September 12, 1927.

Dear friend Bell, who came (to Canton), saw — and marvelled: — When in Omaha you asked me to send you a note for the Herald, concerning the work which I am about to undertake at Stanford University.

Here it is, briefly. — ~~I have been asked~~ As an indication of the growing interest in the Far East in general, and in China in particular, Stanford University has decided to establish some work in what may be designated as Chinese Culture. I have been asked to teach classes during the coming academic year, in (1) The Chinese Language, and (2) The History of Chinese Civilization. My work is to begin with the Autumn Quarter, October 3.

My selection for this work was largely

due to my studies concerning "things Chinese", while a missionary in China, 1909 - 1926, and to my specialized work in Chinese, in the ~~Chinese~~ Department of Oriental Languages at the University of California ~~from~~ January, 1924 until Dec., 1925. This work ~~led to~~ was approved by the U. of C. authorities by the granting of the Ph. D. degree, in December, 1925. My thesis: "A Study of Chinese Alchemy", is now being published by the Commercial Press, Ltd., of Shanghai, China.

This is doubtless all - and perhaps more than - you want to know concerning the matter under discussion. Please "revamp" the above information in any way you like.

All of the Johnson family are well at the time of writing. You must come out here to spend at least a week with us, some time soon. No mission problems - I promise.

I think of you often - and with considerable affection.

Hastily, but cordially and sincerely, Alexander Johnson.

FEB 9 1926

6542 Dana St, Oakland, Calif.,
Feb. 3, 1926

Rev. Enoch F. Bell, D.D.
Sec. A. B. C. F. M.
Boston. Mass.

Dear Mr. Bell, - Thank you for your kind and cheering letter. I cannot help feeling a little resentment at myself, my dear husband and the Board, that the children and I are left ignominiously behind while Abed sails majestically for the Orient. However I must admit that it may prove to be the wiser plan.

I am mailing you two more photographs from the same plate but in a different finish. Will they serve the purpose? If you

"A King of Cathay" impressed me so much that I wrote it out in English. I do not know whether people who do not know the Chinese will see any pathos or humor in it but to me it seems a very brave and pathetic attempt to meet the problems of death and the future life. I have always hoped to use the story in some way in speaking at Easter time but have never done so. I am not at all sure that you will have any use for it. If not I am sure you have a waste basket handy.

I almost forgot to say that "A King of Cathay" is very widely known ~~by~~ among the Chinese and is generally accepted as true! In fact it is called history not fiction.

Very sincerely,
Vida L. Johnson.

prefer the other I can easily have some printed.

I am glad to hear that Mrs. Bell and John are in better health. There is no such thing as "enjoying poor health" all jokes to the contrary notwithstanding.

I am sending you herewith a copy of a Chinese story which I translated many years ago. I was trying at that time to learn something of Chinese literature of the sort that the Chinese themselves thought good - something between the classics and the "dime novel" class published in Japan.

My teacher brought me several little books.

Alice L. Johnson.

Judd 328

Form 1206-A

CLASS OF SERVICE DESIRED			
DOMESTIC		CABLE	
TELEGRAM		FULL RATE	
DAY LETTER		DEFERRED	
NIGHT MESSAGE		CABLE LETTER	
NIGHT LETTER		WEEK END LETTER	

Patrons should check class of service desired; otherwise message will be transmitted as a full-rate communication.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

NO.	CASH OR CHG.
CHECK	
TIME FILED	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

COPY FOR FOREIGN DEPARTMENT

Night Letter

April 25, 1929

Dr. Walter H. Judd
Rising City, Nebr.

Have you secured doctor for Shaowu Would you consider delaying sailing until middle of June in order to find doctor if possible and to get into better physical condition We are worried as to your health Board would greatly deprecate your sailing if you are still below par nervously.

Ward Fairfield

Charge American Board, 14 Beacon Street, Boston
Amplify Medical Department 90¢

H. Kinnear Foochow 1920

RECEIVED
C. H. PATTON 7
SEP 17 1920
Ans.

Dear Friends,

The year 1919 is writ large with memories for the Kinnears - some glad, but many sad.

Our Experiences, with a capital E please, began in early April. Chinese New Year is the time when everybody else is supposed to be having a vacation for a month, like our Christmas and New Year time. But we had the heaviest Chinese New Year's work that we have ever had, the Chinese assistant doctor having his vacation then, as usual, but we did not mind that a bit. After the strike of our student nurses the previous summer, we had been very conservative about taking in many more. In October we admitted only three, and again three more the last of December. They slept in their dormitory directly opposite the evangelist and teacher's room, a very safe place one would think. One night in early April, as had been their custom for some time we later learned, after waiting until the evangelist and teacher slept, they, all but one, slipped over our high iron gate and out to the gaities of City Life. ONE, returning at twelve P. M., had partly scaled the ten foot gate when he was surprised to find his leg entangled in the grasp of a policeman! And the policeman held fast!! Word was brought to me, and what did I wish done with him? Well, as it is pretty hard to get police in China to do their duty, I wasn't going to spoil it all by making this one lose his legitimate prey. So our student spent the remainder of the night at the police station. He came into the dispensing room the next morning led by a clanking-sworded police lieutenant. Talk about "Face"! In the meantime I learned that all the others but one, were out, and afraid to climb the gate. So they staid out all night and the next morning when they came in to attend to the morning duties, they were all "Fired"! We began again with one nurse and have only added one more during the rest of the year, he, depositing $40. as a guarantee of good behavior. In spite of a prophesy that we would not be able to get student nurses with such a deposit as a condition, several others are ready to come at any time bringing this deposit. We feel though, that the student unrest is too great. When all the schools are practically closed on account of students' strikes, we prefer to get along short-handed, rather than have the nerve strain of more students.

"Don't dodge difficulties,
Meet them,
Greet them, and
Beat them," is our motto,

but we are not seeking difficulties!

It was in April I think, also, that when on the way to visit a very dear friend for the last time, we had another experience - a sure enough one. I was placidly riding in one of our Man-carriages (Jinrickshas) when, coming to a gently sloping hill, my man-horse started running and the thing was soon running away with him. He found out that he couldn't keep the pace so side-tracked it into a telephone pole.

Well now, did you ever try to figure out what would happen to you if you were going at a good speed and your machine suddenly stopped? I want to tell you from personal experience that it is amazing how far one can keep on going after stopping! It looked as if I were bound to strike, headfirst, a high brick wall in front of me. But, just in the nick of time, I dropped "All of a heap" on nothing harder than the ground. A foreigner and a Chinese rushed to help me up, while a Chinese lad solemnly presented me with my hat, which had not stopped going as soon as I did. I was pretty dizzy for a few minutes, in fact could hardly stand, but Doctor having caught up with me, helped me into another ricksha, and I seemed all right when we got to our friend's home. But the internal shaking up, and the damage to the right leg were very pronounced later, and finally, about the middle of May, that leg laid me up for repairs. I was in bed about four weeks with it, tho it seemed like a year, while it "Broke down" forming a couple of abscesses. I hope all of you like lying in bed better than I did, especially when I knew that my husband was doing not only his own work but mine too.

The summer months brought us the fiercest cholera epidemic that we have had for ten years or so, some say since 1877. People died by the hundreds, the streets became as quiet as a cemetery, coffins passed and passed, while the few people on the street covered their mouths and noses from fear of the infection. During the early part of the epidemic, night was made hideous by the yells of the people in great idol processions. From eight to twelve P. M. seemed to be the favorite time for parading and so pleasing the idols. One night they seemed beside themselves, and it was like great waves of sound as, at definite intervals, they yelled in unison - it was a sound as of thousands of voices. Finally the idol processions became so frequent that the governor limited the number, so as not to further frighten the panic-stricken people. After the noise of the idol processions stopped we were wakened and often kept awake by the vomiting and groaning of the poor cholera victims on the street near us. Some were taken while passing along the street. A man might be carrying water from 6 to 10 A. M., be siezed with cholera, be dead by 5 P. M., and buried that same evening, having shown no symptoms of the disease up to 10 A. M. At the beginning of the epidemic there were only three foreign doctors in Foochow, the others being at the mountain or seaside summer resorts. The annual report of the Hospital will give you a detailed account of how Foochow chapter of the American Red Cross came to our help the second month of the epidemic. The foreigners were not exempt. One Y. M. C. A. secretary, such a fine man, and five other foreigners were mown down by the epidemic, all dead within a few days. I got up one Sunday morning with enough choleraic trouble to make me feel how easy it would be for me to join those others be-

fore the next day's sun. But the immunity produced by the cholera preventative enabled me to throw it off, and I was at my work the next day. My brave, devoted Doctor-man, spared himself not a whit, adding to his always heavy summer clinic, the visiting of all the cholera cases who called him to their homes. When I saw him nearly faint a couple of times under that heavy burden, I felt as if I were being held out over a dark, deep precipice, shaken there awhile, and then slowly drawn back to safety again. You can well believe that we were "Fagged" enough to enjoy our winter respite at our cottage by the sea. But tho out of doors, in the bracing, open air, practically all day long, we do not seem to have the "Come back" that we used to have when we began our work here thirty and thirty-one years ago. I guess we surely are older than then. Being in ones fifty-ninth and sixtieth years makes us feel so anyway.

I attended the funeral of one of our first Foochow preachers. He was eighty-three years old when he died, and in the early days was helpful in buying the land for the nucleus of our city mission plant, a hazardous thing to do in those early days. The man had died a year ago, but was only now being interred. His oldest son, Admiral Uong of the Chinese navy, and his second son, Lieutenant Uong of the army, had not been able, until now, to leave their official duties in Peking and Shanghai to attend to the burial. When this man was sixty years of age he purchased four fine big slabs, halves of big logs, for his coffin. When seventy years old he had them dressed and the coffin made, and lacquered inside the color he wished the outside to have after he had been sealed up within it. This was a brilliant shade of red. Some seven years ago he went to Shanghai and a few months later his coffin followed him there, and so was ready for him to be placed therein when he died. The official rank of his sons necessitated heathen rites for part of the funeral ceremonies, but obeying the explicit commands of the father, the sons would not have him buried until he had been given a final Christian ceremony at which there were no heathen rites, even en route to the grave. The funeral procession befitted the rank of the sons and not that of the once Christian preacher. The eight mounted police guards led, followed by the funeral sedans, one bearing, not the heathen ancestral tablet ordinarily seen, but a painted scroll with the name of the deceased upon it. The other palanquin carried a large, fine portrait of the old gentleman, taken when he was eighty years old. Usually there is an empty sedan chair in which the deceased had been wont to ride, but, following the newly introduced modern style, this was replaced by an empty "Horse-carriage" draped in funereal white. Then came the usual rabble of unkempt, ragged, forlorn, dirty old men and women, sick, halt, and even blind, who carried the laudatory tablets, perhaps fifty or more of them. I don't know why they have such looking people perform this service.

Perhaps it is only a matter of custom, perhaps they can get no one else to do it. At any rate, it is the most disreputable looking feature of all Chinese funeral processions. The male mourners, clad in coarse grass-cloth hats, robes and shoes, followed this rabble, and were supposed to walk before the coffin, in fact all did walk except the Admiral, who is slowly recovering from a severe illness. Many did not know he was not walking, for all the male mourners were hidden from curious gaze by an enveloping curtain of white cloth. Then followed the richly canopied coffin, borne by thirty-two bearers, the official number. The canopy was very fine. Not gaudy, but really artistic. The sides of it were white satin embroidered in black storks and bamboo. The top was of white and green, edged with long green fringe. Then came the daughters and the sons' wives, and all the female relatives, in sedan chairs draped in white, and doing the usual perfunctory wailing. It was surely that in this instance, for I had dined with them a half hour before and a right jolly, happy group they were! I've described this funeral thus in detail, because it illustrates how the children of our ordinary, poorly paid, Christain preachers often forge to the front, due undoubtedly to their good education, their ability to speak English, and their ability to "Make good."

A never-before, out-of-the-ordinary happening in our sub-tropical Foochow, was the arrival at our main gate of a three hundred pound block of ICE, with the compliments of the Electric Lighting Company to Doctor. They have just succeeded in opening an ice manufactory, a rival of the two existing ice plants here, and this was their way of announcing success. How you would have laughed, as did I, if you could have seen the crowd of Chinese gathered about the "Man-cart" with its five three hundred pound cakes of ice, and heard their talk and watched their actions. They soon found that a small piece of ice held in their hands "Burned" them, touched with their lips it frightened them, these adult children of a warmer clime. They don't yet see what the "Foreign child" can use such cold stuff as that for. Given a taste of ice-cream, they find that it "Bites" the tops of their heads, and yet we hear that China is forging ahead enough to have opened an ice-cream parlor on South Street, our main city street. "Allee samee" we enjoyed watching their wonder, and shall enjoy using the ice if it does not melt away too quickly.

A patient very ill with pleuro-pneumonia, was given a sugar-coated quinine pill to take. Instead of swallowing it as we had expected him to do, he chewed it up to the bitter end. Oh, such a face! twisted in a dozen different directions, his tongue lolling out, and his hands talking for him. We couldn't understand his northern dialect, but we could understand his facial contortions and his gesticulations.

As we hurried, laughing, to get a drink of hot water for him, there came to my mind the story of the negro on the train. Our brother of the colored persuasion had succumbed to the soothing motion of the train and was not only asleep, but his tongue was lolling out. This was too much for the practical joker on the train, who stepped up and quietly emptied into the sleeper's mouth the contents of a capsule of quinine. The sleeper soon aroused, tasted his mouth, smacked his lips, rolled his eyes wildly around, and called to the conductor, "Am der a doctor on dis yere train?" "Why, what's the matter with you? Are you sick?" "Well Boss, I dunno, but 'pears like I dun gone bust my gall!"

Here is something we heard from a foreign teacher as told her by her pupil, "So, of course, it must be true." The police made a raid upon an opium joint run by Japanized Formosan Chinese under Japanese protection. One man escaped via the roofs of the adjacent houses till he came to one house whose roof proved too weak to hold him. He came tumbling through the roof near the bed of a very sick person who died as a result of the fright. A Japanese subject said to this man, "You are in need of protection now, pay me well for it and I'll protect you." "Done," said the fugitive from justice, as he paid the money and got away, while the Chinese-Jap subjects fell upon the police raiders and gave them so bad a time that one policeman was killed and others were badly injured." Makes a good story now, doesn't it, if it were only all true? We got the police version of it after this fashion when they brought in the four wounded policemen for treatment. "The head of the police department set apart 15 - 20 men to raid an opium joint run by Japanized Formosan Chinese under Japanese government protection. They arrested ten or more Chinese found smoking opium in the joint, but did not interfere with the keepers of the den. There were however, four policemen left on guard in front of the place. When they found only four left, the Japanese subjects set upon the police with knives and an iron bar as well as with fists and feet, stabbing them in a number of places and beating them up somewhat uncomfortably." Not nearly so thrilling as the story by the pupil, but vouched for by the police officer bringing the wounded to us, as being the true story, and he said that he knew no one had been killed. So alas, in China stories can be made of pretty nearly "Whole cloth."

This letter purported to come from a fellow missionary. What do you think are the probabilities?

"My Dear D Ging

Are you well, Bearer boy is my Student Already he studied book three years in my school who is good and honest boy now want to learn doctor into your hospital if you have to receive student that may use in your hospital

Yours truly M——

An order sent to Heng Sing & Co. for white thread, numbers 80 and 100, brought the following - "Sorry we never got so fine of it."

Foochow, Massachusetts, Alaska; through Turkey and Oberlin! Of a little box of Foochow jasmine tea sent to a hospital friend in Mass., a portion was forwarded to a Home Missionary friend in Alaska, who is the daughter of a late missionary to Turkey. Her letter of thanks for gifts, including the tea, says "It certainly is a treat. The Kinnears were friends of the Whitneys from Foochow, whose daughter was my chum at Oberlin." "So the Foreign and Home touch each other in every land, proving that the world is round and bound about with ties of loving service."

We need a new Hospital Evangelist! The one that we had last year concluded that he could earn much more teaching English in higher schools than he could preaching to the heathen at $20. per month. We thought that when we advanced from paying $8.00 a month to $20. to get him, we were doing a pretty good thing for him, especially as he had only a wife and two little children to support. But the atmosphere in China is different now-a-days, and he left us for a position that pays him $40. to $60. a month, according to who is telling the story. Only two or three of our very best paid pastors draw a salary of $25. a month. We have one of these fine pastors in mind, whose church is too heavy a burden for his health, but if the church can do it, they are going to give him an assistant pastor at $18. a month. You see we just must plan for at least $25. a month to hold a man fitted for this place. We put the situation up to our friends, asking them to remember that our Evangelist is, in every sense, a "Seed-sower," not a harvester. Our patients are not with us long enough for it to be otherwise. So whoever helps in this line, it must be with the understanding that he is "Casting bread upon the waters" which may not return even "After many days." Probably we shall never know about it. Meantime we have been using a substitute, who has done faithful service, the "Heathen Sunday School" many Sundays is 100 strong.

Just now, "Dad and I" are both nursing an attack of influenza, his following an attack of dysentery, and it leaves him far more peaked and "Meachin' lookin' " than myself. We are attending to from 80 to 110 patients a day, in spite of our feelin's and lack-a-daisical condition.

"There's somethin' to be thankful fur, no matter how things go—
No end to all our blessin's ef we only count 'em so.
An' even ef you're out o' sorts, or sick, or sad, or pore,
Just thank the Lord you're livin', ef you can't do nothin' more."

Loyally your co-worker

Ella Kinnear

Hope you have a good vacation and get well and strong for next year's work - Come and see us when near Oberlin - We are worth seeing!?

263 Elm St. 331
Oberlin - Ohio -
Thursday, May 17/28

Rec'd May 21/28

Dear Mr. Bell -

I'm sending you my maiden effort - in magazine line - I shall not feel a bit miffed if it gravitates to the waste paper basket - Photos later.

One thing please do for me - Have the date of my arrival in China in the Missionary Herald - no, the American Board Calendar, changed to 1888. They persist in making me to have arrived in China in 1893 - and it riles me. You see Dad is a year older than me but I beat him by one year in reaching the foreign field - Its the only way I can get even with him.

You may want to blue pencil that about the coffins - but really its just it mildly - those corpses had been lying there for 3 days - hot weather - Cooli carriers stuffed their noses with rope!! I stood the odor!! When we got this big chap into the coffin, he was too big, or coffin was too small anyway he bulged all over the sides - I went to tell Dad - and sent advice - On the way a bright(?) idea occurred to me - So when I reached him and related my difficulty I added "Why can't I give him 2 coffins? It will be almost impossible to get one big enough for him!! Anyway you can manage it will be all right, my Dear!!" So we gave him the body of another coffin as a

cover to the coffin he was in - and to make up for the bugaboo he was enjoying, I added some extra arms and legs that were lying promiscuously about waiting for interment. One arm got down to the foot end of the coffin, and hung over the edge, so that when the cowboys went to put on the cover coffin it refused to close tightly. When they lifted up the lid, and saw that hand hanging over they looked up, startled, and exclaimed, "How did his hand get down there?" Well, we finally got that bunch carried out, but you should have seen one of our Navy lads, turning an empty coffin hand over hand after the cowboys to scare them into finishing up the job." It was one of the most exciting events we had - this getting the dead buried. Dad sure felt that I helped him that time!! And next thing I heard was that the Navy boys in Shanghai were extolling my virtues up there. What I was able to endure, etc. - Anyway you can blue pencil this.

One exception I take to your very nice letter to me - you sent your love to Dad, and not to old Ma Kimmear!! You see how jealous I can be.

Everything is going well with us here. The old "Chevy" that Eunice's husband gave us when he got a new one - takes us around in great shape, and Dad is becoming a good chauffeur. Also the old, that Florence's husband handed over to us, gives us joy at intervals of good behavior, but piles us much when it won't go - as at present.

Dad sends love. So do I.

Cordially yours - Ella Kimmear

1919

RECEIVED
C. H. FATTON
SEP 17 1920

FOOCHOW MISSIONARY HOSPITAL

My Dear Friend:-

I'm just a little rock,
'A sittin' on a hill,
Doin' nothin' all day long,
But just a sittin' still,

doesn't yet apply to the Kinnears, tho we may be gravitating thitherward. Many of you have waited long and patiently for acknowledgment of gifts and letters. So sorry! I might as well confess frankly that we find that when folks get into the later fifties they are not as frisky as of yore, and things seem to get done more slowly. We staid by the work last summer as we had the two summers preceding. The thermometer had a way of climbing above ninety, and it was so hot and we so exhausted when the heavy work was done, that we simply "Flopped" and did not touch pen to paper - see? Not unappreciative, but working to the limit of our strength. In the latter part of October we went for the nicest kind of a change at the sea-side, Dr. Dyer of our Womans Board, and Mrs. Topping shouldering the burden of the work for us. It was the most restful time we've had since our return, because we knew the work was being so well cared for.

Strikes have struck China! In July last, when it was hottest, all of our ten nurses left us, "Chop-chop," because of some little difficulty with the assistant doctor. They were much surprised that we failed to ask them to return. The Hospital did not close on account of their leaving (!) as they seemed to have expected it would, in fact we went on with all of our work as usual, much to their chagrin. After hanging around near the hospital for ten days to see us have to close up or invite them back, they realized they had "Gotten left." One of our friends wrote us from the summer resort as follows - "Glad the weather has been bearable for the sake of 'Ma' Kinnear down there. I suppose the nurses' strike didn't stop the work in the hospital any. Like the Ford, "The ding busted thing kept a pluggin' right ahead." It surely did.

Now what do you know of a case like this? Doctor Blank's nightwatchman was told by a Chinese to put croton oil in the food he prepared for the coolies, and he did it! What for? Who knows? The coolies were pretty sick after it, so the Doctor was seeking a new nightwatchman. We suggested, as a possibility, an ex-preacher who was practicing shoe cobbling near us. When his age was brought up, 63, he was told he was too old, but he pooh-poohed the idea, asserting that he was a pugilist in his youth, and was still quite strong enough to make use of that art. When it was suggested that he might have to handle thieves, he said he was quite prepared for such an eventuality, having on hand a good supply of carbolic acid, which he proposed using on any would-be thief. A man thus prepared for anything - what could you say? Why, the Doctor hired him at once, of course! And later found him so fast asleep at night that it was necessary to discharge him.

The following are samples of what our Chinese people are suffering from lawlessness all over the land. Brigands came down on one town - a thousand strong - demanding a feast of an hundred tables, and no one knew what they would demand when they had eaten the feast. At other places they seized wealthy men and held them for ransom. They demanded $3000.00 for one such person, but after "Talking price" allowed him to go for $600.00. A soldier was shot in his right shoulder and bayonetted in his chest by brigands from his own county, and came to the hospital to be healed.

Spent three hours of valuable time in negotiating a fifty cent fee for operating a tumor the size of an egg on the head of an eleven year old girl, who would soon be betrothed. She is now a better matrimonial risk even if her husband's name for her - "Old horse" - is a libel on a horse.

A little child, afraid and ugly, had put a bean in its ear as far as it could go. It took three people to hold the child, and even then it was not easy to keep a steady hand with him wriggling so, but Doctor finally got the bean out without damaging the ear at all.

One burn case was a woman who had to hurry out of her house at the time a big flood filled it in June. It was at night and in her great hurry she upset some hot water and scalded her body, arms, and legs pretty badly.

Doctor was called to a tetanus case, ill some time before he was called. When he had to move her in bed, he found her so rigid that they lifted her clear off the bed by her neck and heels. Of course we can't expect much from treatment when called at such a late stage of the disease.

A batch of Chinese students was leaving for America in August. We have had three of them as patients. One goes to Tulane University, one to Columbia, and the third to Princeton. The latter says he is to study economics. "Properly my vocation is economics, but my labor I hope to be a banker." Does this suggest to you a new phase of the connection of our medical work with American life?

In July nineteen or more soldiers were taken to a place outside the city and shot for attempting to loot on the main street of the city. All during the summer months, and up to the end of October the city was in a state of tension, fearing a battle between the north and the south right here in the city. The northern soldiers have not won the love or confidence of the people here by their overbearing conduct. They often make the 'ricksha men haul them without pay, and when one of them demanded his fare the soldier who had been riding drew his sword and wounded the runner, at which there were grave mutterings of the people.

"Variety is the spice of life." Here is a bit of variety from our clinic. A note that accompanied two, of three, dogs that came one day for treatment. "It is reported that these two dogs not only sick in the eyes, but also sick inside as they have coughing sometimes. These

dogs are just come from Peking and Shanghai and cost $35. Will you be kind enough as to tell us what sickness have these two dogs. One has blood from the nose." And we do not advertise to do veterinary work either!

We saw a southern revolutionary bank note the other day. An in-patient said that he had killed three southern soldiers, one of whom was an officer, and on rifling his pockets he secured, among other treasures, eighty - ten dollar notes. He wanted us to buy them of him.

A college student said "Professor, a dead fly has died in my soup," and it seemed a very reasonable request that he should ask that the cook-boy be requested to remove the remains!

What do you think of this? A missionary, lately returned from furlough, was thus accosted by a native shoemaker, whom she had patronized in former days, "Missy, my shoes no walkee your feet these days! Now my shoes he much better he was before."

We were told by one patient that human bile mixed with honey is good for eye troubles. Another patient declared that his "Eyes are redder this morning," which was not true. When asked why he thought so, he said the palms of his hands were red, which was an index of the condition of his eyes.

A man comes from a far-away village, perhaps miles away, to say that his child has a pimple in one of its eyes, and now the eye is very bad. "Please give me a lotion for it." It took fully five minutes to make him understand that while Chinese doctors might give absent treatment, foreign doctors were not able to tell which of several diseases a "Pimple" in the eye might mean. A patient came saying that his glass eye did not fit, after twenty years of use. Could the eye socket be sewn up, or darned, or something done to make it fit the glass eye? A missionary friend asked if we were supplied with glass eyes, as one of her Chinese school girls was to be married, and would like one to wear for that event. "No, but I might send to Shanghai for one for her." "Am afraid that would be too late as she is to be married in a day or two, and she needs it for the ceremony."

Twelve hundred and seven chests of opium were destroyed within the week ending January 19, 1919, in Shanghai. Two hundred and twenty-two were committed to the flames in one day. "The ashes from the kilns were put into bags, mixed with salt to neutralize any opium that was left, and thrown into the sea. President Hsu has insisted, against much adverse pressure, in the fiery destruction of this enormous amount of opium. We feel like honoring him for this deed."

The finest kind of brevity! The following letter was received from a hospital friend. Its contents were two sentences, as follows, "Such an interesting paper! Such a splendid work!" Plus a $50. check!

An old lady of 77 with a gangrenous toe, was suffering so much pain from the toe that she tried to hang herself, but was found in time to save her life. She said, "I am old and deaf and partly blind, what

use am I anyway? It would be a lot better if I were out of the way and out of pain."

One day when Ging-ding-so went to mail a letter, she found South Street, our main city street, swarming with people. And what came they out for to see? A woman in a sedan chair being paraded through the town as a warning to others. Being abused for being unfaithful to her husband, she had retaliated by hacking him with a big knife, when she found him in a drunken stupor. Did she mean to kill him? Who knows? Anyway he died of his wounds, and she was paraded through the city street, then was to be put on a funeral pyre, the wood saturated with kerosene, as well as her clothing, then to be set on fire and burned "Until she was dead." The punishment meted out to this poor woman for unfaithfulness, brought to mind a case that occurred some years ago. In this case they first cut off the womans breasts, then cut both of her cheeks nearly off, leaving them hanging by a piece of flesh. By this time they were ready to loop a rope around their poor victim's neck, and pull it tight until she was dead. This seems cruel enough, but it was better than the way they used to strangle them pulling on the rope until they were almost dead, then loosening up until life returned, and doing it over again as many times as possible. Another case of a woman paying the death penalty in another way, but also for unfaithfulness, comes to mind. Her husband got up one night and attacked her with a long triangular knife, stabbing her in the arm, abdomen and chest. Her brothers rescued her and brought her to us. While with us she miscarried as the result of her injuries, but she got well and went home. We learned later that as soon as she got home, her husband beat her to death. Nothing done to him, tho we learn he was far from guiltless. The men may be immoral and yet go unpunished. And enthusiasts and theorists talk of doing away with extraterritoriality in a country where such things are being done, where they are looked upon as legitimate, and where even the Chinese often want to and do put themselves under a government that will assure them better protection.

Talk about your racy letters from France! Have you seen anything to beat this letter from a Chinese "Over there" to a Chinese over here?

"My Dear Blank,

Here beginneth one of those wierd, unpremeditated, outpourings of asinine dogma esoteric trash and fanatical decantation which in my great wisdom I am pleased to designate letter! I will metaphysically fall on your neck and kiss you if you will send me one of those appurtenances wherewith one practices the art caligrafic, also I greatly desire the Foochow daily papers, and if you will apply to my pater familias for the necessary lucre to purchase same. I hope you are keeping well, for I am just the same. My hair is still golden color, my eyes are still pink, and my gorgeous Grecian form has never sus-

tained one little pain or bruise since I left my parental domicile in that highly cultured city called Foochow, and arrived in this most mephistopheleon piece of the map commonly called France. I also greatly aspire to become the proud possessor of a photograph of your august person, and I know perfectly well that it will be forthcoming in your next epistle to

Your old Pal _____

Our sympathies went out to you all in the days of the "Flu." We were by no means exempt here. But it was not so fatal with us.

The war is over! And Oh! the joy of having our boys safe! No submarines chasing the U. S. S. Maumee, on which our Paul is an engineer, and Maurice and Gerald are in Oberlin College as before. Eunice is there too, but is now a graduate and teaching in the botanical department, while Florence and her family are hearty and well in Dallas, Texas. Under such blessed circumstances, Doctor and I are, or ought to be, renewing our youth. Even tho we do get tired out more easily now-a-days, and many of you have waited long and patiently for acknowledgment of gifts and letters, our records show that the daily attentions to the sick in the hospital and dispensary totalled about thirty-eight thousand during the year 1918. Doesn't that prove that we have not been idle or lazy? Anyway we have the finest lot of friends back of us that ever was, in the U. S. A. or anywhere else, who will not be hard on us when we are doing our best, even if it is only our "Bit," and that alone is enough to keep us happy.

The spiritual needs of the patients are not forgotten either. We are delighted that Rev. W. H. Topping is helping the evangelist, colporter and Bible woman in their evangelistic efforts. Add your prayers daily to theirs and ours, for the richest blessings upon the evangelistic work.

"May every morning seem to say
There's something happy on the way.
And God sends love to you."

Loyally your co-worker

Ella Kinnear

Case

332

Rec'd SEP 2 1925

FOOCHOW MISSIONARY HOSPITAL

DR. AND MRS. H. N. KINNEAR, FOOCHOW CHINA

"Hillcrest"
Sharp Peak, July 31st., 1925.

Personal

Rev Enoch Bell,
14 Beacon Street,
Boston, Mass.,

My Dear Bell,

When people become old they are sometimes said to be in their second childhood. That is where I am now, and as children become mischievous at times, I have a perfect right to claim the privilege of being mischievous now and then. So I write you a private letter, a personal letter, if you wish, a letter that has nothing to do with your exalted official position.

I have often been filled with a desire to write you and send a very valuable suggestion. Every time some of my theorist friends gets a "Piece" in the Herald containing a lot of things that he thinks he sees, the feeling is intensified, but usually there is no time to take it up them. So many of them are telling you that they are making great leaders for China, or that when they have finished making a specified batch of Christian leaders the job of the missionary will be done, or they tell you of individuals of special spiritual or intellectual power, and intimate that things will move from now on, and all that sort of thing. It is at such times that I want to sit down and draw a cover design for you. And the special feature of that design would be to put, diaganally across the cover, in red letters of sufficient size to be seen, the words FICTION NUMBER. Probably I will never get to it, and perhaps you would hesitate to use it, and probably you would say to me "Well, why don't you send something that is not fiction" etc" and so this great thought of mine will probably perish.

But if you are ever tempted to believe the whole of what some of these easy-chair professors write about things, just keep in the back of your head the present anti-foreign and anti-Christian propaganda of the student federation. This is, may I remind you, the same student federation that was successful in leading the boycott of Japanese goods. The same federation that was to do such splendid things for China, the same group of young men that were to reform the government just as soon as they were out of school, The same lot that had learned the value of co-operation and "ORGANIZATION", and so would be prepared to do something quite different from what the present group of officials have done. The same lot of which so many missionaries prophesied all sorts of things. Do you not think it would be well for us all to remember that the posession of power, given by organization or otherwise, brings with it no enlightenment of conscience, of itself. Power is bound to be misused in a country where there is not enough of Christian ethics to leaven the organization, and not enough of righteousness in the mass of the people to demand a righteous use of power, or to expect anything but a wrong use of it. The power that the students found in their hands and for which they had been so highly praised, became a temptation they were not able to resist. They found that it enabled them to get money! And it was but a short time until the federation became a systematic black-mailing machine. You can sell all the Japanese goods you wish to, if you pay the federation its price for so-doing. Of course the great patriotic idea is pushed to the front, but the power is used to dominate others and to get money. To repeat what I may have written to Belcher, the president of the federation here is a man who was trained in the Boston Tech. took his shop training in the General Electric at Schenectady, and came out here to take charge of the electric light company's plant. Soon after he got here he joined our city church, and much was made of the event, and probably some of the missionaries boasted of this important addition to the Christian forces here. He became a prominent officer in the Y. M. C. A., as most men with money are made to become. ANd I may say he is a first class bad lot. Now this man wants to use cheap coal in the

electric light plant. Chinese coal is expensive. Being at the head of the students federation of course he would be too patriotic to use Japanese coal? Not at all. He pays the federation $10,000 a year, and uses Japanese coal to his heart's content, and saves money on the deal, and incidentally becomes president of the federation! This past winter he lost his wife. This spring he sent me a patient with failing eyesight. He said in his letter of introduction, that he hoped I would use my best skill for the young lady, that she was an esteemed friend of his, an actress (!) and that some of the Chinese doctors who had seen her thought the trouble was due to syphilis. If you know anything of China you know that theater actors have always been boys and men, until now China is doing things as England and America do, and paying well for young women to appear on the stage. It is unnecessary to say that they are not considered as belonging to the most cultured class, tho such a statement should have no reference to morals. The young woman is improving under the "specific" treatment, and the man is looking for a wife. About this time he got one of the pastors to make an arrangement to make a visit to the girls' school. "Oh yes, visitors are always welcome, and we shall be glad to show him around". When the appointed day came the pastor and this man arrived at the school and were shown around, as any guests would be. Just before they left the pastor asked if a certain young woman did not teach there. Yes, but it was her day off duty, and so she had no classes, (was in fact in her room.) Oh, ah, good day etc. Yes, the pastor had arrnaged the visit to have this man see the finest young woman teacher in the Wenshan girls school! but he missed out on it.

I have been making the strong statement that it is impossible for my confreres to see things straight. The men in the schools come into contact with their faculties, and students. These men are thinking men, but they are not China. And so the men who do educational work get their ideas of China from their chief contact. The men in evangelistic work come into contact with the pastors, preachers, and Christian constituency, and gain their impressions from them. They write of the characters they see, and individuals they know. Oh I know, of course, that they all come into contact with coolies and unconverted Chinese, but their thinking and writing is biassed by the class with whom they are most in contact. None of them have the constant and intimate contact with a true cross-section of Chinese society as it really is, except the medical workers who does the work personally, this in contra-distinction to the man who tells some Chinese to do it.

Now you will be told that this great movement has some hidden good in it, that it means some remarkable step formward, that the boys from the University were the cause of the dropping of the anti-Christian phase of the student propaganda, that the anti-Christian movement made all the Christians come together in a wonderful way, and brought about a new feeling of oneness and harmony, a sense of solidarity in the Christian community, etc. etc. And I say Possibly, to some extent. It is very probable that the anti-Christian phase of the student talk during the first part of the show scared the Christians pretty badly, and that they showed the degree of sympathy they did, for the students propaganda against the foreigner, because they wanted to show how thoroughly Chinese they were, and divert attention from themselves. It is possible that the big mass meeting they had, at which they expressed their sympathy, made the students feel that it was rather a large contract to "Extermintate the Christians", and that their help was more interesting. At any rate they, the students, accepted the contribution of the Christian brethren toward the fund for the relief of the Shanghai "Sufferers", and now we hear the federation has concluded to keep the money that they collected here, and to employ military teachers for the schools and buy arms and ammunition with the money. At any rate I am rather inclined to think that most of the things that will have resulted, have been from rather human rather than from spiritual forces. It is well to take most of the sudden conclusions with a little hesitation and wait a bit before saying too much.

Well, it was an interesting study in mass psychology at any rate. I make a point of saying that it revealed one new thing to us. The Chinese, and more especially the Christians have always been in the habit of coming to us for information. They have always been ready to say that statements that come to them by word of mouth are likely to be distorted, and they do not fully credit most of them. In matters of trade neither side expects the other to tell the truth, and in matters where one person may be interested no Chinese expects him to tell the truth about the matter. Then too, the Chinese newspapers are notoriously unreliable. The offi-

cials are liable to "seal" them up if they tell anything they do not wish told, even if it be the truth. The Japanese newspaper that is published here is reputed to tell the truth better than any other paper, because it is not afraid to do so, is not under the Chinese officials, but it too, is full of propaganda for the Japanese, and shows the Japanese side of things in a favorable light. So it has been that Chinese have always been coming to us for information, and have valued the version of things that we could give them, even about things that happen in China. This time this was not true at all! I fancy that very few foreigners were even asked for information, and the exaggerated and untrue statements of the circulars the students federation circulated, and that the students gave in their speeches on the street, were accepted as truth by the Christians even. In my weekly program for the service at the city church was one of those circulars, with the same mis-construttions of the events that took place in Shanghai, and none of the circulars that the different schools had printed for circulation, were more unreasoning in their statements than the one issued by the Union Theological School. I received my lesson one day when a group of girl nurse students asked me for the version of the foreigner, when the news first came. I explained that we had not yet sufficient information upon which to base a judgment, that we should be patient until more adequate information came, but that the main facts were so and so. Then I explained how unlikely it was that the foreigners in Shanghai had "Without any cause or provocation, barbarously murdered many of their fellow countrymen" "harmless and unarmed students and workmen," and that if it were true that they had mobbed an inadequately manned police station and demanded delivery of prisoners whom foreigners were there to guard, it was likely that some one was injured. When I had finished one of them said "Well, we must believe our own people. If we cannot believe them, whom can we believe?" Under any other conditions that is the last thing they would do. That closed my mouth and I allowed them to get their own information after that. I judge the other men did too, for if they were asked at all, the students and preachers that they had most directly under their influence paid no attention to what they said. For most part tho, the men have been inclined to excuse the Chinese on various pretexts, and have said a lot of pietic things that made their standing no better either with the foreigner of the Chinese. In most cases they, the missionaries, have, as a writer said, "Lost a very fine opportunity to keep still" at least until they knew more about the matter, and trust those whose duty it was to see that justice was done. It was very easy for a missionary in an easy-chair in Foochow to suggest that an Englishman with a group, a small one, of Sikhs or Chinese policemen to guard that police station in Shanghai, should have done otherwise than he did. I fancy that if some of our good men had been sworn in to do certain duties in the way of protecting the peace of Shanghai, he might possibly have done less than the wisest thing under such conditions.

It is good to note tho that Foochow has been favored thus far. We have had no destruttion of property, very little violence - one man stabbed is all that I heard of - and the strike of the servants of foreigners did not materialize. In Hong Kong the strike was the important thing, and men have learned that they can get along with half the number of Chinese in their offices, just as well as with the old number, and in the homes the women have found that they did not need more than half the old number of servants to do all the work quite as well. In the hospital we did not note any difference. The patients came as usual. They were just as respectful and appreciative as ever. Of course the student nurses were members of the student federation and they went to the parades. The second day they left us with one new nurse to do all the work. But as the head-nurse, the dispenser and the assistant doctor were there, and as there was a smaller attendance than usual, on account of the absence of rickshas from the street, we got along all right. The students told the men in charge of schools to close them, but the patients did not tell me to close the hospital! I operated upon a blind woman in the midst of the excitement. She had but the one eye, and that had a cataract. The fifth day when the dressing was lifted she could count fingers. A few days later she was around the hospital, the dressing off and spectacles on, thanking me every time she saw me, and telling everybody what I had done for her and how grateful she was. It will require more than two half-baked school boys to persuade her that the foreigners are all bad, and should be sent out of the country.

We had thought that things had quieted down. Last week one of the

steamer company's announced that it would resume its regular service to Hong Kong and intermediate ports. The service has been interrupted and irregular ever since the strike down there started. So the steamer came in Saturday, and then we saw it go out Sunday. And we learned that it had carried back to Hong Kong the freight that it brought for Foochow. It was allowed to take on some tea of other out-going cargo, but when it came to unloading the in-coming freight, the students were there with automatics and compelled the men to leave it untouched. So the steamer went back with its cargo, which we have been told was not a full cargo, but was used as a test to see if they would get stevedore service here. Of course the harbor is in the control of the navy, there are plenty of soldiers there, but equally of course, they would not interfere with his Mighty Highness of China, The Literatus.

Certainly the Chinese have a lot to say about the brutal government of Shanghai, but only one of them has said to me that it would be well for the Chinese people to set up a better government in some one, single place in China, to which they might point, when the government of Shanghai is condemned. The fact is there is no such place and the Chinese are quite aware of it, when they talk about the recession of the concession, and the abolition of extra-territoriality. (Extrality). Probably there is no city in the world that presents greater difficulties than Shanghai. Considering its problems, the character of the people, brought into such close contact there, the fact that so many of the worst people in the world come there, and that all the Chinese who have money and want to be safe from their own officials, to carry on as they please, go there to live, it is a 'Model Settlement'! Which reminds me that the last paper tells of a foreign lady who was taking some money she had collected to one of the philanthropies, Door of Hope, of Shanghai. Her rickshaman did not know the way, and took her out of the concession into the Chinese settlement Chapei. She was set upon by a group of bandits in the street, in broad daylight mind you, robbed and abused, while the Chinese police of that section stood looking on, and dumb to her calls for help. And it is people who set up such government as that who find fault with Shanghai. Of course no attention will be paid to this matter by the Chinese officials.

The special consideration that has been shown the Americans thru most of the affair has been notable. The onus of it all has been upon the English. The chairman of the Board of Aldermen in Shanghai is an American and they take a part in, and appreciate, the government there, but the English have had to "take it" all. Our baker's delivery man did not come for a few days, and when he did he told us that he could now deliver to Americans but not to English people. The wife of our Community doctor is spending the summer with her mother in Amoy, where it is cooler than Foochow. They have been compelling the servants of the English to leave their Employers to a considerable extent there. The cooley told Mrs. Moorhead that one of the students had come to the house to make the servants leave. The student had asked if the house were not occupied by English people, as indeed it was, but the coolie said that he told the student "NO - my Missie 'Melican. My Missie got bobbed hair! Allee Melican woman catchee bob hair." and the house was left unmolested!

Now I must tell you the stories that Dr. Hsu told us, for they are the best ones we have heard. The first day of the parade her student nurses, girls, all went to march and show their patriotism(!) We found them where they had thrown themselves down in the shade, and were wiping their faces of sweat and looking pretty tired. One of them seems to have looked as tho she were crying, more exhausted than the others, and to this one a student marshal addressed himself. "What is the matter. Was the walk too long for you? Is there anything I can do for you? ". The girl said "No, I could walk a good deal farther to show my love for my country. It is the abominable things that you are saying about the Christians, and writing on the walls that make me disgusted"- or disheartened - "Then you are a Christian" "Yes, but I love my country just as much as you do." "Well I am sorry, and will see what I can do about it." Perhaps it was a few testimonials like that that had as much to do with reducing the amount of anti-Christian talk as the mass meetings.

You have heard of the fact that the students have been rather active lately in their propaganda against Japanese cloth. There has been throwing of acid and dyestuffs upon fine garments, because they were made of goods the students thought were Japanese. Even during the processions lately some women have had garments ripped down the back, while walking on the street. Dr. Hsu's students naturally were afraid to wear some of their clothes on the street lest they should be subjected to some such unwelcome attention. So the Doctor told them that she would help them out.

It seems that the students have published a book telling all about (?) how to distinguish different makes of cloth, and that some of them make a business of studying that book. She said that she would invite one of these specialists to come to the hospital, and look over all their garments, and tell them what they could wear safely. At the appointed time a fine appearing young student came, dressed, as are most of the modern students of high grades, in foreign style clothes. He sat down and the girls brought their precious belongings out and he told them, one by one, this could be worn, this too is of Chinese make, that is Japanese and should be destroyed, and that too is not safe to wear etc etc., until the whole lot had been gone thru with, and the girls had gone back to their rooms with their garments, and, some of them, with heart-aches. Then Doctor turned to the young man, in her nice way, and asked, what is perfectly polite in Chinese usage, "Teacher, where does the cloth from ~~your~~ which your nice suit is made come?" He assured her that it was Chinese. Made in China. Surely. Then she asked about his Irish linen collar and short front, and then about his silk tie - imported, and finally she came to his shoes. He had consistently told her that everything he had on was Chinese, until she got to his shoes, but everyone knows that China makes none of the finest finish leather, but when she asked him about the leather in his shoes, he flounced out of the room, remarking to one of the students that he "could not talk with Dr. Hsu!" A good lot of the student business is just as consistent as that. Many of the leaders in destroying Japanese goods and clothing, wear imported goods from all over the world, and things that are worth more than the Japanese goods that some of those girls had. Now the Shanghai students have declared a boycott of English goods for a year, one wonders if it will make any difference to the students t themselves. Boys who have not yet commenced to make a living, who board at home, were telling the servants who had families to support, and responsibilities in life, to leave their foreign employers. The Foochow servants in some cases told them they would leave when the students could assure them of as good an income for doing nothing.

It is a question in the minds of some people whether it would not be a good thing to close the mission schools until such time as it might be possible to get students that we could control. At present they are controlled by the Federation, which they do not dare to antagonize, even if they wished to do so. The federation tells them when they must take a holiday for a march, of any kind, and what they must do at other times. The management of the schools, which has in most cases been allowed to drift into the hands of the Chinese faculty, is weak and yielding, as Chinese things are. Williams, of the Trinity College of the C, M. S. Mission, is the only man that has stood so firmly that no one has any doubt that he is president of the College rather than the student body. Then too you will have heard what a time the Anglo-Chinese college has had since the commencement of the year. The session was broken up at the end of the last half school year, by some demands of the students that the faculty did not see its way to granting. The rebelling students started their own school after China New year, and only 120 students registered at the Anglo-Chinese college, when they had been having five hundred. The gate had to be guarded day and night for a time, and the students in the school could not go home or be caught on the street lest they be beaten up. The parents were threatened with destruction of ~~the~~ their homes if they did not withdraw their children from the College etc. Probably there will be no agreement among the teaching people, and probably the schools will all open, and it is also probable that the students will be even more refractory than heretofore, and the foreign teachers will have still less influence over their actions. Pessimistic? Never mind, It is a good thing for you to have one little dose of it, and you may find a grain of truth in pessimistic talk, which if you keep it in mind, will balance you a bit when it comes to judging some of the hyper-optimistic stuff that comes to you.

You may tell American Christians for me that the biggest thing that was ever undertaken in the world is the evangelization of China, that we have hardly made a dent in it yet; that the present anti-foreign movement with all its fruits of infantile mentality, is a better index of the leadership of China as it is now, than are some of the fancy pictures, ~~that the missionaries think it necessary to paint for you~~, that our job is big enough in fact to challenge the faith and courage of even American Christians, who I believe are not afraid of the truth, and do not feel that small things are worth while! Tell them that our work is just begun, that we were never needed more than we are now, that the time has not come, and is not in sight, for the foreign worker to hand everything over to the Chinese worker!

Speaking of extrality, and the Chinese ability to set up good government, rather inability - and the character of the government that they have thus far worked out during the thirteen years of the republic, you know that the Germans have no extra-territoriality. A German was arrested two years ago for some comparatively slight offense, in Tientsin, I think it was. He is still in jail! The legations in Peking have joined in bringing pressure to bear upon the officials, ~~to~~ urging them to give them man a trial, but thus far no attention has been paid to them. That is exactly what we all might expect of any existing Chinese government. If his friends were to pay the officials enough money they might get him out, but if they wait for the usual process of Chinese law (?) the man may die before he is even brought to trial.

Yesterday I made a visit at the home of one of the men connected with the cable station here, and he told me, as one of the bits of news that had just passed thru, and that should not be made public at present, that a very wealthy man at Amoy, has been friendly to foreigners during this trouble. He has helped them in many ways, and having lived at Singapore all his life, and having made his money there, and being in constant contact with foreigners, he knew them better than most Chinese. The students did not like his being on such good terms with the foreigners, and taking their side in these matters, and so they shot and killed him. About the same time they shot ~~and~~ eight times, but not fatally, the Chinese secretary of the Municipal council at Amoy. These events suggest that the Amoy students have absorbed some of the "Redness" of the Canton group, and that the infection may be spreading. One wonders if this has any connection with the two strike fomenters who recently came to Amoy and Foochow from Hong Kong. Both of these crimes being against Chinese, the matter will not be heard of. Very possibly you will look in vain for any mention of them in todays papers, but they give an index of the real China. Such events are too common in China to excite more than a passing comment, and to the Chinese of Foochow, they seem to concern very distant people, people "Down South", whose affairs are not very intimately connected with those of Foochow.

Try to stop the foolish, American, talk about extrality, until China makes some general effort to approach what Christian people would call a decent effort at proper government, that is to say until there is a foundation of something in the way of Christian ethics here, upon which, and only upon which, can any true republican government rest securely. None of the things the students make so much of, extrality, lack of control of the customs, the foreign concessions, are at the bottom of any of China's troubles. All of China's difficulties come from the almost entire lack of an ethical basis for government and economic development. I wish that our missionaries dared to reiterate this to the Chinese in the schools and churches, until it makes some impression. There is nothing the Chinese really need to be told so imperatively and continually. This excusing all their crookedness and dishonesty as "custom" or due to the surroundings, environment etc., is not helping them to see how they are all condoning wickedness everywhere. So I repeat, there was never a time when the Chinese needed us more, or when we needed to stand more firmly for American ideals, if you please, insofar as they are Christ's ideals, than just now. Of course our devolutionists have been busily teaching the Chinese that just as soon as we get a group of them trained, all of the mission activities will be turned over to them, and equally of course, the Chinese that we now have think themselves quite fitted and able to carry the work, and would be glad to have us leave right away, as they hint now and then, ~~and~~ So it is easy for them to join in this anti-foreign propaganda. Quite a number of our workers think and say, that if the foreigner would retire now, leave the property in the hands of the Chinese, allow them to assume full charge of Mission institutions, and release the tremendous salaries now drawn by foreigners, to the Chinese, so that they could make their own salaries more adequate (!) and enable them to hire additional help, it would be "Number One Good." This in spite of the fact that we cannot get rid of an opium eating teacher in the schools, or an adulterous preacher in one of the chapels because the Chinese control the voting on such things now.

Now, I feel so much better that you really ought not ~~to~~ allow me to unload all this upon your innocent head.

Cordially yours

(feel badly because you)

FOOCHOW MISSIONARY HOSPITAL

DR. AND MRS. H. N. KINNEAR,

FOOCHOW CHINA

Rec'd OCT 13 1925

"Hillcrest"
Sharp Peak, September 5th., 1925.

Rev. Enoch Bell,
14 Beacon Street,
Boston, Mass.,

My Dear Friend Bell,

If I seem to assume that you need information by sending you copies of some stuff that ~~that~~ has been frothing off the end of my pen recently, please be assured that I do not think that you need pointers any more than other people in America, but simply that you may glean a little something from it that will complete your perspective, however good it may already be. It is possible that Belcher may care to read some of it when you have absorbed all that you care for.

Just passed, last week, thru a typhoon that has done a good deal of damage at the city, but we have not yet heard how much the mission buildings may have suffered. It was the shortest, and one of the most snappy typhoons we have met, but here at our summer home we suffered no damage, aside from the loss of some of our trees. The Kuliang summer resort was broken up more than usual and Dr. Gillette's house and hospital were badly damaged.

With best wishes I remain

Cordially yours

H. N. Kinnear.

Rec'd Nov. 11 1925

334

FEB 3 1926

Belcher

FOOCHOW MISSIONARY HOSPITAL

DR. AND MRS. H. N. KINNEAR, FOOCHOW, CHINA

Duncan

January Third, 1926.

Rev. Enoch F. Bell,
14 Beacon Street,
Boston, Mass.,

Dear Friend Bell,

Your letter of December 4th came two days ago, and I hasten to answer at once, lest I allow it to remain too long unacknowledged.

Thank you for having read my letters, and the paper on Banditry. Wonder if they were worth that much of your time. I am sure, after reading your letter, that you can be trusted not to quote anything from my letters that would not be good to print, and I did not mean to make my strictures about the letter so strong that you could not use any sentences that might appeal to you as stating truth that needs to be known. Had not thought of your using any of the paper on Bandits, and only sent it because I imagined that you might be interested in knowing some facts that might not have been brought to your attention in other ways. It was certainly not fitted for your use, and I can now see so many ways in which it might be made better, that I shall not weep a single weep if it does not appear in print at all.

In an "Editorial" sense I have no doubt that you are quite right in feeling that the less we find fault with the Chinese at the present time, in editorials and in lectures, the better it will be for our intercourse with the Chinese. Still, there is a time when it it is not helpful to condone crime, and there are times when the Chinese need to be told the facts in regard to themselves. Each of us would have his own ideas as to when that time has come, no doubt, but what is more important is for us, as Americans, to know what the truth is, and to shape our conduct accordingly. Certainly the men who go from China and lecture to American audiences are not free to tell the unvarnished truth, providing they wish to come back to China to work, or providing they wish to be popular in China, especially among the official classes. It is also certainly true that the Chinese who speak in America, officials and scholars who have little touch with the Chinese mass, seem to have lost their ability to tell the truth, perhaps it is too much to expect them to see things with a proper perspective. Certainly this would be true of Chinese students who have been in America for years and who are idealizing the conditions in China, and receiving the one-sided propaganda the students are sending out about their activities.

In talking with Dr. Lewis at the dinner table (They live with us and we like them immensely.) about the student activities I made the statement that it would be impossible for one to say just how much of this movement, or of these movements one should say, are due to anti-christian sentiment, how much to Bolshevism, and how much to the new nationalism. Perhaps one should include other fractions. These are certainly all at work. Some are giving Bolshevism credit (?!) for the larger share, and the progress it is making in the South rather confirms the statement that it is figuring more largely than some of us have been inclined to admit. You will have noted that "The reds" are in posession of Swatow again, that they have re-enforced the strike against the British there, have taken charge of the schools, including the Mission schools, and that the faculties and student bodies of the various schools have practically recanted, disowned their connection with the missions, and promised to fulfil all the conditions of the Bolshevic Board of Education. The only school to stand out against the new officials was a womans school which acknowledged its missionary character. The Theological College said that as its primary function was to teach theology it was of course studying the

Bible and religious topics, and the Commissioner said that was all right, but that they must change the name of the school to Society, or something of that sort, and not call it a College or by the title of an educational institution. So much for Swatow. Men who ought to know tell us that there is a large group of "Scarlet Reds" here, and they are wondering when the Southern army will advance from Swatow toward this place. In this connection I may note that one of our nurse students went to Canton some time ago, ostensibly to help in settling one of China's quarrels, and is now reported a full fledged Red, working with the government there. As to the anti-christian movement I want to emphasise the fact that this is a students affair almost entirely. There is no great, national, movement against Christianity. The common people have not been persuaded that the Christians are all evil, that the Christian teaching is not good. You should understand that the common people are not airing their views about it. Chinese do not do that way. But they are not taking an attitude of opposition to us. The mass of the people are just as friendly as they have been, when allowed to express themselves. I think this is not an over-statement, and shall continue to believe it as long as facts do not prove me wrong. The students have done their best to poison the minds of the people, most of them do not read and are largely led in most matters by the literati, but I do not think they have been greatly successful. Keep in mind the fact that what is done in Shanghai, or Canton is not typical of what is the condition in such places as this, or in the country, which, in the latter, case, has not been disturbed by all this propaganda of the students.

I have just been writing to Dr. Barton about the condition of things in the College here. It has been a great trial to me that we have been unable to take a stand in this crisis. It could have been done without incurring bad feeling, it seems to me. When the demands of the students, for the removal of all so-called compulsory religious instruction in the school this fall, my feeling was that if we were to say frankly, make a public announcement if you please, to the effect that the College is primarily a Mission school, it would have been accepted. I do not mean that some, or many, of the students might not have left school, or that we might not have had a strike of the faculty on our hands, but even that would have been better than what we have on our hands now. The fact is that the Christian constituency would have been back of us in saying plainly that this school was founded primarily for the boys of Christians, that it was planned to give the best possible education to boys under Christian auspices, that non-christian boys who were willing to enter with the understanding that it will continue such a school would be welcomed to all its advantages, etc. The non-christians would not have been insulted by such a frank statement, and in fact some of the non-christian parents chose this school because of its moral atmosphere. I told the mission when the matter first came up that yielding one point would not satisfy the students and the sequel has proved the correctness of that view, The fact is that the more we yield the more they demand, as is usually the case.

However, only three or four of us stood for this view and we yielded. As I have told Dr. Barton, we agreed that during the last year of the College (High school) course the boys might have voluntary Bible study, and might attend Sunday service or a lecture designed to take the place of the service, but to take up ethical subjects etc. Instead of following the mission outlines the faculty took "The bits in its mouth" and gave more than was asked in the first place, viz Bible study was made elective during the whole course, including the "Higher Primary," which is simply a boarding, grammar school, attendance at Sunday services was made voluntary to all, and the chapel service was emasculated, by having all prayers left out, and all singing. A few minutes of silence, meditation, a talk by some one with any good book or as a text-book, the Bible once in a while for Christian speakers, and that is all. Of course our educators tell us that this is better pedagogy than the way we have been doing it and they tell us of the failures that have been made under the old system etc., but I incline to

to suggest that their theories have been worked out in America - in a society that, however defective it may be, is basically Christian, and that what we are up against here is something radically different, and possibly needs different treatment. The men who work in the University, where the students are men well grown, have more reason for holding to such opinions than those who are woking in what would be grammar and high schools in America, and for boys who do not have anything like the breadth of contact with real life that a farmer's boy has in America, when he has reached the same ages as are represented in our lower schools.

You may be interested in reading what I have written Dr. Barton about the meeting of the Board of Managers of the College the other evening. Two representatives of the faculty were there, on Mr. Beard's invitation I suppose, tho am inclined to think that they have already "formed the habit" of sending delegates to all the meetings of the Board. They were there to demand (?) that the Board write a letter to the Board at Boston asking that the incorporation of the College be annulled at once; That the president be changed to principal; that a vice- principal be apponited - that he be a Chinese so long as the principalship is held by a foreigner, that the name of the college be changed to agree with the nomenclature of the government schools etc. Everything they demanded was done I believe, tho I am not sure just how far the Chinese members of the Board perceived the facts that the Mass. legislature was not likely to have a special session to consider this matter, that it took several years to get the act of incorporation thru, and that it might take more than fifteen minutes to have it annulled, that the name of the school and the officers of it could nd be changed until its incorporation is annulled etc.

We were assured at some of the station meetings that the faculty in urging that the school be registered, that it make religious education elective etc, was not at all moved by the money factor. That is to say they were not urged by the fear that if we did not yield what the students were asking, they would leave the school and the mission would thus not be able to pay the faculty the salaries they now draw. In my own mind, which has been educated by constant and pretty intimate contact with the Chinese for a life-time, there was a serious doubt as to the correctness of statements of this kind. At the close of this Board meeting this was confirmed. A member of the faculty, the oldest one I believe he now is, made some statement in regard to the matter of registration that led Mr. Goerts to ask him directly "Do you mean then - Mr. Ding, that if the mission could assure you of your pay just the same, if we had no students in the College, (if anything happened to make it necessary to close it-) you would not care about the matter of registration with the officials. His answer was that he would not. As this man is a Christian you may be sure that the non-christian part of the faculty would pretty much agree with this point of view. That is pretty much the viewpoint of the faculty, and I wish that I could persuade the Board to answer the letter that will be sent from here to the effect that The Board will take the matter under advisement, but that the time when Chinese affairs are so unsettled, when so few things seem permanent, when the educational system of China is still being developed, seems a good time to be conservative about any radical changes in the Mission schools. Personally I should like to remind the faculty that this school was teaching physics when the Chinese students did not know there was such a study, that it was teaching chemistry when the students of China thought it was magic, that it was teaching geography when the great men of China thought the Middle Kingdom was the center of terrestrial things, and that they might well learn a lot of things from us before they demand that we follow their lead in educational matters. I have had a number of Chinese say to me that if the college is to be merely a Chinese school, like the government schools, then there is no reason for its existence. They are right, I think. It better be closed than be anything short of a thoroughly Christian school, anything short of just as efficient as we can make it for the children of our constituency. If the diplomas of the College prove to less useful in getting government positions for the non-christian students, and if that fact reduces the number of such students contributing to the character, the loud tone, of the student body, all the better.

Thank you. You are very patient. I like to talk to you.

Cordially yours

H. N. Kinnear

Foochow, Monday February 1st., 1926.

Before I forget it I want to write out the story that we heard yesterday in regard to the shooting of one of the preachers up in the Ing-hok region. As we got it from the man who is most likely to be accurately informed, it should be substantially correct. Three or four years ago there was a great demand from a village in the Ing-Hok region for a chapel. The Missionary Herald probably told how the village was asking for a preacher and school teacher, how all the children in the village were going to the mission school, what a wonderful opportunity was opened there etc. It was a good story to any one who did not know the inside of the Chinese character, and no doubt made a good impression upon the readers. The inside of it now comes out in somewhat this way. The big man in the village was a bandit leader. He learned that it might be of some use to him to be affiliated with the foreigner thru a church and school. He dictated to the villagers how to proceed, and when the school was started told them to send all their children to the school, and they knew him well enough to do so. One of the members of the new church there one day received an order from Duai-die (Great Little Brother) the head bandit demanding a load or two of rice. The farmer to whom it was sent was well enough off so that the giving of the rice would not have been a great burden, but he refused to give give it to the man who brought the order. Later another order came for a larger amount, and the man went to Duai-die and told him that he thought he was unreasonable saying there was no fighting on at the time, and that he should not make such demands without reason. He added that of course if there were fighting on and Duai-die needed support they would all rally to his support. "Would you?" said Duai-die " All right then hand me out five hundred dollars" Of course the man demurred and objected and argued and talked price until it was settled that he would pay $150. But there was not that amount of ready money available to the victim and so he gave Duai-die a mortgage on some of his fields, and the bandit leader gave it to the preacher to care for and perhaps realize upon. The deed was probably held by the preacher and not handed to the missionary in charge, who may have known nothing about it before he went home for furlough. Within a few months Duai-die was caught and brought to Foochow, and after a time executed for being a bandit leader. The man who had been compelled to give up the deed to his land thought that it was now proper to get it back and made the demand of the preacher. The preacher thought that it belonged to the church and refused to give it up. The matter hung on for several months, probably until the owner saw no reason to expect that he would be able to get back the land that belonged to him, and then the preacher was shot. I thought that he was stabbed and not badly injured when the story first came, but it seems that he was shot and killed. Now of course the family of the man who was killed, if he has one, will be ready to make the most of the opportunity to get back at the family of the man who owned the land. It is not presumed that the man who owned the land did the actual shooting, but that he belonged to another goup of bandits some member of which gand probably did the work for the aggrieved man. Li Sieu-gi is the name of the preacher who was shot, and I put it here in order to have a record of it. In many of those country villages all the people are practically brigands. That is to say they are in with brigand bands and find their greatest safety in being friendly with such groups. In turn the brigands depend for their safety upon the villagers to a great extent, and the villagers find the protection of the brigands of their neighborhood more important to them than any protection that the government and its soldiers may pretend to give. I do not know how it happened that Duai-die was caught and executed. As a rule the soldiers do not trouble the brigands much. They may be sent after them, and no doubt they usually know just where they are. On the other hand the brigands know just where the soldiers are and it is probable that, as Dr. Howard concluded when he was in the hands of the brigands in Manchuria, the soldiers are some of them members of brigand bands, and whether they are or not they find it profitable to let the brigands know when they are being followed. Of course the brigands know that it is the business of the soldiers to chase them up, and that when it comes to a "Show Down" the soldiers will use their guns, but that is on the surface. They also know that there are soldiers who will give the secrets of the army to them, that they can be bought if they get the right man. So it happens that they usually dodge one another and ruin the country by the demands that they make, first the brigands and then the soldiers. It is hard lines for the villagers who do not fight, and it is a dangerous place for the chapels, and the foreigners connected with them. It is all right to profess to be friends with both sides, but it is likely that any friendliness the foreigner may show will be used as a tool by the more lawless crowd.

336 A 7

FOOCHOW MISSIONARY HOSPITAL

MAR 15 192 1

AND MRS. H. N. KINNEAR,

FOOCHOW CHINA

February 7th., 1926.

Rev. Enoch Bell,
14 Beacon Street,
Boston, Mass.,

My Dear Bell,

Apropos my letter about your "Fiction Number" I write to tell you the sequel of one of the articles that I am told was in the Herald a couple or three years ago. If it were too exceptional to be at all typical it would not be worth while to write it out, but I think it illustrates the fact that foreigners are quite likely to be "taken in" by the outward appearances of things, and that people at home are not being given a well-balanced knowledge of the problem that we are "Up against" in China.

I have not the letter that you printed, or are said to have printed, at hand. It may be that it was not printed, but if it had gone to you it would have been something like this. Christianity was never so welcome. Whole villages are asking for preachers and for Christian schools. One village has just asked us to send a preacher and they will furnish all the money for salary and a house for church and parsonage etc etc. It was a telling story and would make people at home think that everything here is rosy as could be. Now for the facts. A leading bandit named Duai-die (Great Younger Brother) became cognizant of the fact that foreigners gave some protection to their churches. In order to get in with them and to gain whatever advantage there might be from the connection, he told the village what they were to do. When a bandit chief tells people what they are to do they usually do it! The village contributed to the budget to hire a preacher, and found the place for a chapel. They were not as enthusiastic perhaps as the leader, but you may be sure that they were not blinded to the advantages of having a Christian church in their village, or of connecting themselves with it in the most direct way, and so they "Came down" handsomely. The bandit chief or the man he appointed to the task, went to the missionary in charge and told him of the demand from his village, the chapel, the funds, the needs, and the missionary found a man for them, "Just the man for the place". The bandit leader then said now we have a Christian school here, all of you are to send your children to it. And the children went! A whole village of children in the country going to school, an unheard of thing, a mark of great progress, an evidence of the great demand for education (?) etc etc. That was a good thing done but Duai-die could not stop all his business for the church and school. One day he sent word to one of the better-off farmers to send him a load of rice. The farmer refused to load the envoy with rice and compliments, and he went back empty handed. Then Duai-die sent another envoy demanding two loads of rice. Well, well, this would never do, the man would go and see friend Duai-die about it. He went. Duai-die wanted to know why the farmer had refused anything that he asked. The farmer told him that he thought his venerable elder brother was unreasonable. Now that everything was quiet and no fighting being done it was not proper for Duai-die to ask him for rice in that imperious way. Now if there were fighting going on, if there were a real need, of course the village would stand back of Duai-die with anything he needed, but in time of peace it was not proper to make such demands. "You would help me would you. All right, You fork out five hundred dollars at once." Then there was scolding and "talking price" and bickering, and teasing, and finally it was

agreed that the demand would be satisfied with one hundred and fifty dollars. Then the difficulty was that there was no ready money on hand, and that was settled by the farmer agreeing to hand over the deeds to certain of his fields, that would be security for that sum or more. Of course Duai-die knew that his farmer friend would not be too happy about this business, and would try to get the deeds back if he could. The happy solution of this problem was the thought that, as his own family could not protect them in case the farmer neighbor went there with a posse to get them, he would just put them in the care of the preacher the foreigner had put there, in the church he had made for him. This was done some months ago. Later ~~the farmer demanded~~ Duai-die was caught and brought to Foochow and, unlike most of his kind, was executed. When he was out of the way the farmer demanded his deeds of the preacher. The preacher either feared the family of Duai-die or had the courage to think that he could hang to the property with the backing of the missionary, and refused to deliver to the owner. Probably the effort to get the deeds was repeated, but in the end the farmer concluded that there was no hope of getting the preacher to give them up. It was said that as the foreigner was away the preacher demanded to wait until he got back before he would give up the papers. At any rate the farmer concluded that nothing he could do was of any use while that preacher was there, so he either shot him himself or got some one else in the band to do it for him. It was a fatal shot as was intended no doubt, and there is one less preacher in that field. The fatal ending of this case calls attention to it in a special way, but "There are others" and it is important to hold to some sort of a mental reservation in regard to these stories of sudden and wonderful expansion of Christian work in China. One may well pray that they may be true, but heathen (!) sin and wicked ambition is just as heathen as it ever was, and human nature needs the Truth just as badly as it did when cannibals used to refresh themselves with missionary meat. The chances are strongly against the probability that any story of phenomenal progress is unqualifiedly true.

I am sorry to be convicted of being pessimistic, if you do so convict me, but you must remember that the Chinese have been taking a great deal of pains to educate me in their ways for a life time, and when they have taught me so faithfully, you will try to pardon me for not being able to free myself from all this learning ~~and~~ in a short time. When I get home and am free from some things that affect me here, I too shall forget them, and only remember how much I love the Chinese, how splendid some of them are in their Christian faith and living, how hopeful the work is whenver it is purely personal and friend-making work, and how certain is the ultimate triumph of the Kingdom that we are teaching, and trying to live here.

We have no recent disturbances here. Several of the students are still in jail, having been arrested before Christmas to assure the quiet of the city after the placards then issued were put out by the student Anti-Christian committee. It seems to have had a good result on our College, for one or more of them had been students here, they tell me. Last week we gave a Chinese feast to the class of four graduates at the hospital. There were two tables of us, sixteen or so in all. It was a fine feast and so generous that we had to pass two or three of the courses untasted, which was a great trial to us. (!) The sequel to that feast was a new one to us. This week a man came to collect a tax of ten cents (6 cents in your money) upon each of the tables that we had. It seems that the governor had "Farmed" out the privilege of collecting a tax of ten cents on each feast table that is served in the city, and presumably in the country towns. The man who bought the job now sends his men to all the caterers, and they get the names of those who have feasts, and then collect this tax. In return for the twenty cent piece he gave a elaborate government receipt. The next thing may be something different but it is likely to be just as "Small" and annoying. No doubt this tax of ten cents will be doubled several time too, as soon as they learn that it can be worked.

Trusting that my stories may not spoil all your fun, I remain

Cordially yours

A. N. Kinnear

Kinnear

MAR 30 1926

33/B

FOOCHOW MISSIONARY HOSPITAL

DR. AND MRS. H. N. KINNEAR,

FOOCHOW, CHINA

February 21st., 1926.

Rev. Enoch Bell,
14 Beacon Street,
Boston, Mass.,

Dear Friend Bell,

Your telepathic message has been received all right. No static interference. I understand perfectly well that you have heard, as you intimate, all that you care to hear from me. Just the same it has just come to my mind that you ought to have been with Lewis and I when we went out for play on China New Years day. We had our cameras, and tho it felt odd to be wasting so much good time, there was nothing to do in the hospital after the few in-patients had been seen, and it was a good time to show Lewis something of the people amongst whom he has come to live.

The one trip that you should have made with us was up to the top of the hill near us, sometimes called "Temple Hill". From the side of the Hospital where we started there was a stream of people going and coming, a stream that made the narrow street seem crowded. At the sides of the road, usually not more than a rod apart, and sometimes much nearer, was a row of beggars. It was a harvest day for them, and some of them left the coppers that had been given them in their baskets to show how deserving they were. The blind ones usually put theirs into a safer places as soon as they heard a coin drop into the begging basket or gourd. Most of them were lepers, with that form of leprosy, tuberculous, that shows so well that there is no doubt about it. And they called out to the passers by the usual assurance that "A good heart received a good reward" and other sentiments of like import. Even common people like ourselves were addressed as Cai-cio, Wealth Lords, so that one did not get away from their insistent calls until the temple ground had been reached. Part way up the hill was a level place where a vender of incense, in various forms, had set up his sales tables. and customers surrounded the place to buy before they got to the temple. The priests at the temple also had incense for sale, but one inferred that it could be had cheaper before one reached there. At the top of the hill one had a fine view of the city, and especially of the American Board compound in the foreground, and I told Lewis where the soldiers had been disposed when the fight for the republic took place.

At the temple there was a crowd. Yes, there was a crowd, but there was no temple. It had burned three or four years ago, and I had fancied that, while the place had been the most popular one before the fire, it had been less patronized since. In this supposition I found myself entirely mistaken. The shrine had been supplied with new idols, sheltered with bamboo mats, and it was as crowded with devotees as I have ever seen it. They could hardly find places to kneel, and we were thoughtless enough to make it more crowded by standing at once side to watch the proceedings. The woman near us, after a prayer, tossed up the split bamboo root, and the two halves fell one flat side up and the other round side up. Then she took the bamboo cup of numbered slips, and shook it until a slip fell out and the attendant took the number of it to use in identifying the answer to her prayer. A man near us did the same thing, and it must have been done thousands of times that day in this one place. Did some one tell you that heathenism was losing out, or that it had done so? Did some one write that we had only to organize a few native Christians and the victory

of Christianity over superstition will be won? Then you should have seen this demonstration of what remains to be done. My assertion that missions have only made a small dent in what there is to be done here would have been recalled to your mind. The other day a missionary worker in another line repeated that assertion "They must increase and we must diminish" If I had been ready with an answer I should have said that Both of us must increase a lot before we can save the Chinese people from themselves and from ruin.

Aside from the principal shrine there were a dozen others where there were numbers of worshippers, and they were placing incense in proper places at each of the old shrines, even tho no idols had been replaced. There were the names of the idols written on red paper and the incense urns in front of each of them. We were especially interested in visiting the eye specialist. One of the idols is an eye doctor, and there were good numbers of devotees there. I did not recognize any of my old patients there, tho I did see one going away, but I fancied that some of them recognized me. At any rate there were a lot of people there that I could have helped, and I felt sorry to see them depending upon the power of that idol to cure them. Some of them needed care pretty badly, and it was interesting to see how much in earnest they were in making their appeals for help. As there were numbers of tablets, shaped like spectacles, which had been presented by people who had been cured (?) by the idol, the people must suppose that the idol had great success in healing. I really quite envied him the degree of confidence that was given him. Yes, and all those people had come by the hospital, which has some reputation for doing eye work, and probably not one out of an hundred really <u>did</u> know that we are doing that kind of work. In looking over the record cards for points for the hospital report I am constantly surprised at the number of people, who, when asked why they did not bring a child or relative sooner, have answered that they did not know about the hospital before, or some neighbor just told them to come here. The fact is that we have not yet got near to the people, we have not yet made ourselves a part of their life. The fact is that we have a great big, enticing, challenging job before us still, and that we can only meet the call that it makes upon us by personal, friendly helpfulness. No amount of organization, no amount of "Leadership", no amount of system, no amount of science, no amount of pedagogy will do the work! May God forgive us for tying our ambition down to some of these big words and failing to see the BIG THINGS that are within our touch!!

I remain your friend, even tho I do talk too dogmatically to you.

Sincerely yours

H. N. Kinnear.

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its character is indicated by a symbol in the check or in the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

Lanktree

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress St., Boston, Mass.

(Foochow)

339

1927 JAN 25 PM 12 27

HB233 27 BLUE

CLEVELAND OHIO 25 1153A

TREASURY DEPT
REC. JAN 25 192
ANS'D

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

'14 BEACON ST BOSTON MASS

LUCY B LANKTREE (China) HAS APPLIED FOR VOLUNTEER TRAINING IN THE ASSOCIATED CHARITIES WIRE COLLECT AS TO HER ADAPTABILITY DEPENDABILITY PERSONALITY HEALTH AND PROBABILITY OF SERVICE WITH US

CLEVELAND ASSOCIATED CHARITIES.

Night Letter X

COPY

OUTGOING TELEGRAM

338

Boston, Jan. 25, 1927

Cleveland Associated Charities

Cleveland, Ohio.

Miss Lanktree is a fine, earnest young woman, both adaptable and dependable in her work. Her health is good, her personality pleasing and I am sure she would render valuable service.

Mrs. Lucius O. Lee.

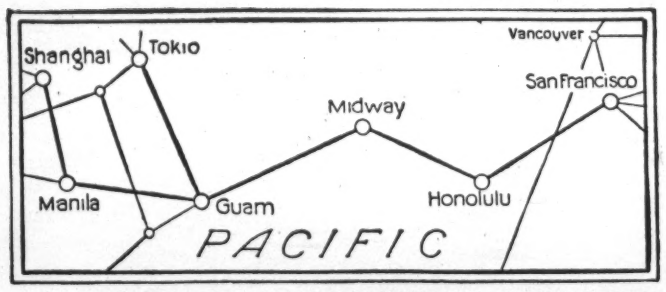
62. Printed in U.S.A.

COMMERCIAL CABLES

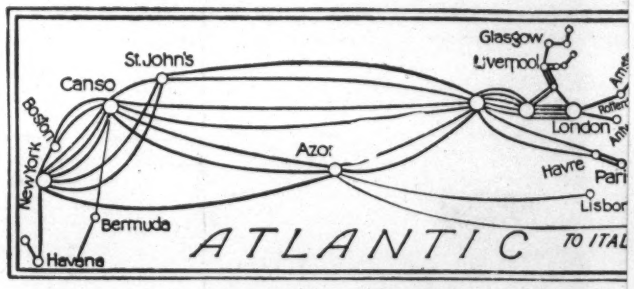
Legs

IN CONNECTION WITH POSTAL TELEGRAPH

339



THE MACKAY SYSTEM
COMMERCIAL CABLES
POSTAL TELEGRAPH
"THE PULSE OF THE WORLD"



RECEIVED AT TELEPHONE HUB. 6180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

AUG 2 1929

9.099

MNY73PAC323

KULIANG 5 410PM

FERNSTALK BOSTON

AUVEFOTDAT XUEPCAHHUL XIVOMOAKAX

RECEIVED
FOREIGN DEPARTMENT
AUG 2 1929

Ans. 8/14/29

AN APPROPRIATION IS NEEDED OF $500 gold FOR THEOLOGICAL EDUCATION SHANTUNG CHRISTIAN UNIVERSITY PLEASE TELEGRAPH DEFINITE ANSWER IMMEDIATELY ~~ALBERT G. HAUSSKE~~

S. H. Leger

Le May 340

SHAOWU MISSION

OF

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

STATIONS: SHAOWU AND KIENNING

Treasurer's Office

Shaowu, Fukien, China

EDITORIAL DEPT. 15th Dec. 1926

JAN 29 1927

REF'D TO.

ANS.

Rev. Enoch F. Bell, D.D.,

Boston, Mass.

My dear Dr. Bell:

I am enclosing two write-ups which may be of interest to you. The one on "Rebuilding the Temples", except for a few corrections, was printed in the last issue of our mission bulletin. The one on the pastor's retreat has not been published. You are at liberty to use any part of these that you may wish. The pictures are both taken of the temple in which the retreat was held.

begin here

If the war lets up so that my mail can get thru, I hope to receive some pictures from Shanghai; and if they are good I shall send them to you.

On the morning of the 1st of December the southern army came into Shaowu. We had been expecting a battle as the northern forces who were here made preparations to fight if reinforcements arrived from down river. The additional troops did not come so during the night of November 30th the northern troops quietly left town. We had expected looting but there was no time for them as the southerners were too close.

With the arrival of troops our troubles began. The soldiers were bound that they would live in our houses and in the schools. The Women's Board fared the hardest at first. The arriving officers seeing the ladies house, the Bible School and the Hospital thot they would be desirable places for headquarters. They first wanted the ladies to move out and give them the house but finally were persuaded to be content with the Women's Bible School. This necessitated the moving of the women students into part of the ladies house. They were bothered a great deal by soldiers until an officer put up a sign which kept them out.

At the East Gate the soldiers tried to make us let them put soldiers in the Kellogg house and the Han Mei buildings. Each time it would seem as tho we had used our last argument and they were surely going to use the buildings when some officer would be moved to act in our favor. It has been a trying experience as coupled with this there has been a good deal of anti-Christian and anti-foreign feeling.

We have since found out that the cause for the anti-Christian and anti-foreign feeling came from ignorance on the part of the rank and file of soldiery and in no small measure from a few local hotheads who were working off a grudge against the Mission. The commanding officer of this division has published a statement in which he says that Christian schools and churches and all peaceful organizations are to be protected by

omit

the Kuo Ming Tang forces. (But we fear this proclamation is mostly for publication).

Since writing the above, (today is the 28th) we have found our suspicions confirmed as far as Shaowu is concerned. The soldiers are continually billeted in the churches even when there are other empty guild halls. The The pastors and executive committee put out a public letter which was posted in various places thruout the town. On the third day after this was done the local governing body of the Kuo Ming Tan party summoned the pastors and the chairman and two of the school teachers and told them to take the notices down. As I understand it they at first said that they wouldn't which made the officials angry, however, some compromise was made and the matter dropped.

omit

We understand on good authority that the Catholic priests, who are Germans, were forced to pay $500. to the soldiers. There is a rumor which is said to have originated with the governing body of the Kuo Ming Tan that all the pastors in Shaowu and the foreign missionaries are to be tied up and led thru the streets and forced to renounce their belief in Christ. This may be talk to frighten us into leaving as this is their real purpose.

Our purpose is to help China find Christ and thru him come to a knowledge of their true selves. They have tried other ways and failed. Would to God that we missionaries had the power to put the Christ before them so that they could see Him in all His fulness and not us with our imperfections.

With the best seasons greetings, I am

Sincerely yours,

Harold E. LeMay

EXTRACT FROM A LETTER FROM HAROLD E. LEMAY OF CHINA UNDER DATE OF JANUARY 23, 1927

The Kuo Ming Tang movement is mostly a young man's movement and they are appointing young men to most of the positions. You doubtless have heard that at Kienning Hsien, where our other station is, the two young fellows that were sent over from here to take over the city government rules for about a fortnight. Then the city fathers arrested them and made them repay all the moneys that had been taken in by them. As soon as this was done, that is paid, the two fellows left for parts unknown. One has finally returned here and the other went to Foochow.

Here at Shaowu it is different as they had troops and anti-foreign and anti-Christian elements to support them. The Kuo Ming Tang organized the schools, that is a student union. They talked a good deal of anti-foreign and anti-Christian propaganda at their meetings and our students did not like it. However, they organized with the government schools, feeling that they would be considered unpatriotic if they did not.

The students in the schools have stood up splendidly under quite a good deal of persecution. This reached its highest point on January first. The Kuo Ming Tang planned a parade to celebrate the founding of the Republic of China and did not invite the Christian schools. Their reason was that a Christian could not be a member of the Kuo Ming Tang, in fact they consider a Christian a traitor. The schools sent in a written petition to be allowed to parade separately so as to show their loyalty to the country and the request was not given a reply.

The night of January 1st the schools got ready to parade and Mr. Storrs suggested that it would be better not to do anything to arouse the hotheads who were at the head of the propaganda bureau here and as they did not get permission the parade had better be cancelled. The Chinese decided that they must parade come what would because they must show that the Christians were patriotic and not afraid.

They paraded and outside the south gate, the commander of the Organization Bureau with some soldiers cut off part of the parade by blocking the streets. Then the officer commanded the soldiers to hit the people whom he thought were teachers of the Girls' School. They began beating the girls and women and knocking them down and one of the North Gate Christians who is the Chinese business agent for the Women's Board tried to remonstrate with the soldiers and they stripped him to the waist and beat him severely. The city turned against the Kuo Ming Tang for this as they beat the women and girls and the boys were permitted to go. Of course there was no open opposition as the Kuo Ming Tang is in power just now.

The next day, which was Sunday, this same officer rode into the church yard where we had just begun service. He sent in a subordinate while he sat his horse in the yard. The subordinate walked in, looked around in what he considered a terrifying manner and then seeing me, he started towards me. He asked me what I was doing there and said a good many things which were not very complimentary and which I only partly understood as he sopke with a Kiangsi brogue. I said, "I do not understand all you say, please repeat it." He then struck me on the back of the neck and said, "Cut your head off!" Then he pointed his revolver at me and started to say something when one of the Christians

spoke. He immediately put up the revolver and struck the man with his fist and began striking right and left, so that people began to go out. Drawing his revolver again, he said, "Don't go."

We were next told to go out into the yard where the officer was. They told me to stand in front of him and he began a tirade against the Christians for parading the night before and said they were traitors. He said that hereafter we, the Christians, were forbidden the right to parade, or to hold meetings, or to publish any letters or notices and the right of free speech. He came the following Sunday and as Pastor Chang was conducting the service he, that is the officer, took the pastor's Bible and after looking at it threw it into a man's lap. When Pastor Chang went by the officer to get the Bible, the officer threw the old pastor down and struck him with his riding whip across the face. It cut him. The pastor is seventy, or nearly that.

Turk Le M 342

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT — J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

CLASS OF SERVICE
THIS MESSAGE ... full-rate Telegram ... ble-gram unless ... er-ator indicates ... ty ... in the ... address ... N 3938

The filing time ... in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

RECEIVED
FOREIGN DEPARTMENT
1927 JAN 27 PM 2 56

Received at 169 Congress St., Boston, Mass.

DB318 8 XU

JAN 27 1927

PORTLAND ME 27 246P

THE AMERICAN BOARD

Ans.

CARE DR J L BARTON 14 BEACON ST BOSTON MASS

PLEASE WIRE NIGHTLETTER COLLECT SITUATION LEMAYS " SHAOWU " CHINA

MORRIS H TURK.

OUTGOING TELEGRAM

343

Boston, Mass., January 27, 1927

Rev. Morris H. Turk,
17 West St.,
Portland, Maine.

CABLE RECEIVED TWENTYFOURTH INFORMATION ALL MISSIONARIES LEAVING INTERIOR STATIONS BUT SHAOWU GROUP NOT YET ARRIVED. CABLE RECEIVED TWENTYSIXTH REPORTS ALL MISSIONARIES SAFE AND WELL. LEMAYS PROBABLY IN FOOCHOW BY THIS TIME. THE SITUATION HAS IMPROVED.

H.E.B.Case

Collect

POSTAL TELEGRAPH - COMMERCIAL CABLES

CLARENCE H. MACKAY, PRESIDENT.

RECEIVED AT

Signal after the number of words—"Blue" indicates (Day Letter) "N. L." (Night Letter) or "Nite" (Night Telegram)

TELEGRAMS TO ALL AMERICA

THE MACKAY SYSTEM — POSTAL TELEGRAPH — COMMERCIAL CABLES — "THE PULSE OF THE WORLD"

CABLEGRAMS TO ALL THE WORLD

DELIVERY NO. 344

Lewis

STANDARD TIME INDICATED ON THIS MESSAGE

RECEIVED

FOREIGN DEPARTMENT

1927 JAN 18 AM 12 26

JAN 18 1927

Ans.

B753 44 NL

C CHICAGO ILLS 17

AMN BOARD FOREIGN MISSIONS

1070 14 BEACON ST BOSTON MASS

PLEASE WIRE CARE COOPER CARLTON CHICAGO REPORT REGARDING DR AND MRS NEIL LEWIS AND BABY ATTACKED IN FOOCHOW RIOT YESTERDAY ALSO IN YOUR CABLE TO FOOCHOW PLEASE EXTEND LOVING GREETINGS OF MRS ROBERT LEWIS AND MYSELF AND SEND ME BILL FOR COST OF SAME

ROBERT E LEWIS.

Ans by Phone through Carlton

345

Boston, Mass., January 19, 1927

FERNSTALK
FOOCHOW

WYPEHKIZOV TEIBMEFONS LEWISES YMMUYODIHD STRONG

Please accept our united sympathy. You are in the best situation to judge proceedure. Chicago Lewises send heartiest good wishes children Dr. and Mrs. Neil H. Lewis.

Prepaid $7.00

Lew346

(1927?)

Extracts from a series of letters from Dr. Neil H. Lewis written to his father, January 16-21.

"The Hospital has been swamped with soldier patients (Northern soldiers defeated by the Nationalist army in the environs of Foochow). Politically we have been rather quiet up till now. After the surrender the whole city burst out in celebration and every shop supported the new Southern flag, blue background with a white sun. The students supporting the victors wore red, white and blue neckties and some of them carried bombs or swung them from a string with the effect of braggadocio.

"We have been coming to the conclusion that the South is sweeping the country, that it has ideals and is thinking of China rather than self. Even though it may have anti-foreign or anti-Christian tendencies we prefer it to the present, or nearly past, regime.

"The agitators lead desperate party of hoodlums and retreating soldiers against the Spanish Catholic Foundling Asylum where the funeral of orphan children was going on. The place was looted, the older orphans abducted or sent to the police, the sisters driven out.

"Mobs of Northern soldiers of the bandit type with some regular soldiers broke in and looted the City Y.M.C.A. and the church across the street. I was down at the hospital getting the news and came back to the house to find a soldier trying to abduct a parlor lamp -- I escorted him to the door only to find that our back gate was broken down. Alice came rushing down with the news that three

more unwelcome visitors were upstairs. I found them in the midst of Alice's underwear. We eyed one another and I pointed dramatically to the door. I helped them down the stairs and out and edged them toward the back gate. They took a few blankets, an overcoat and Mary's (Mrs. Campbell's) watch.

"I had started in repairing the gate when thirty or more louts appeared at the entrance simultaneously with Messrs. Beard, Christian, Hightower and myself. They took all our blankets, all my suits of clothes, underwear, parlor lamp, etc., searched us and took our keys and money.

"We took the two babies over to the Hospital where they would probably be safe and came back to guard our property. The soldiers went up to Mr. Beard's and took blankets and clothing, and at this juncture ten police came in from the Hospital and drove them out. Four of the looters were caught and bound, but this house is a wreck. I am writing this while waiting to guard. I start my watch at 12:30 A.M. Twenty police have arrived to guard the compound and 300 Southern soldiers. We hear the Anglican Hospital and compound was looted, Dr. Matthews beaten because he resisted, the English ladies driven from their home and hooted out of the city. Another English missionary who is connected with us was stripped of his clothing on the street. All the churches have been taken by the soldiery and the Methodist Women's Hospital run by Dr. Hu, American-trained Chinese, was also looted. Our school compound was gutted and soldiers are quartered in the church now. It was a nasty experience but no one of us was hurt. We did not attempt to resist. Unlike movie rescues the police arrived twenty minutes too late, but they did come and the bandits fled. We are the only hospital not looted in the city.

When the soldiers found it filled with their sick or wounded comrades

they refrained from looting it."

January 18. "We feel we are closer to the Chinese people than the officials are and know what is going on, know the Chinese character better, what it is capable of. We are hopeful.

"Foochow College completed examinations yesterday and Mr. Beard in the Assembly announced that the management of the College was placed entirely in the hands of the Chinese faculty, making them responsible. We have had a counsel about the management of the Hospital and I am pressing the Chinese to take the chief charge and let me be their assistant. We all feel that it is best for us foreigners to slip out from the head positions and let the Chinese Christians be responsible and take the burden. This was done at Swatow in Kwantung Province by the missions there when they went over to the Southerners last year. They have had the best year they have ever had, with missionaries purely as advisers.

January 21. "Still here and do not expect to leave. Not a bit of trouble since I wrote yesterday, although the Consul has advised us all to leave. The Southern soldiers have never looted in their conquests and show a respect for ethics. They have been fine; not a bit troublesome. They keep out of the compound and in their own quarters; no wandering around, peeping into windows and that sort of thing. Their officers keep assuring us that we have nothing to fear. The men who looted us are what is known as 'bad soldiers' all belonging to the 17th Northern Army. They are pretty well out of the city now. Our ladies have all moved down to Pagoda Anchorage (from Nantai to which they moved on the 17th) to live in Dr. Campbell's hospital. Except Mrs. Beard who is staying here as housekeeper for us men.

"We all feel that this incident is the turning of a new leaf. The Union Normal School has been turned over to the Chinese to manage also, and now today the Chinese Christians have appointed a committee to manage the hospital. They have asked me to remain in charge of it, but I prefer to serve if possible under a Chinese Christian doctor. One of the problems in turning the management of Christian institutions over to Chinese Christians completely is that no one man wishes to assume the responsibility of management. They are quite willing to serve upon active committees, but some one has to take the responsibility of decisions."

Boston, Mass., January 22, 1927

FERNSTALK FOOCHOW

EGEGPEBKEY WYREFODIHD (SAKIFREUND)

(STRONG)

Prepaid $6.00

Cleveland Church we wish to assure you of our sincere sympathy Dr. and Mrs. Neil H. Lewis. (Send the latest news concerning the situation by wire movements of our missionaries.)

RECEIVED AT TELEPHONE HUBBARD 0180 100 STATE ST, BOSTON

CLARENCE H. MACKAY, PRESIDENT.

859a

FEB 2 1927 RECEIVED FOREIGN DEPARTMENT

FEB 2 1927

Ans.

NYG 60PAC189

FOOCHOW 5 515PM

FERNSTALK BOSTON

X.IXEF/ILBYV UPCOT/XUARC NOAHT/NELL

PLEASE TELEGRAPH FOLLOWING TO MY FATHER FAMILY-S HAVE RETURNED TO OUR STATION (FOOCHOW) PLEASE ACCEPT OUR BEST THANKS FOR MONEY ORDER NEIL

Family informed

Boston, Mass., February 2, 1927

Mr. Robert E. Lewis
15409 Euclid Avenue,
Cleveland, Ohio.

CABLE FROM YOUR SON FROM FOOCHOW RECEIVED TODAY REQUESTS TELEGRAM TO YOU QUOTE FAMILIES HAVE RETURNED TO FOOCHOW PLEASE ACCEPT OUR BEST THANKS FOR MONEY ORDER NEIL UNQUOTE SITUATION IN CHINA SEEMS IMPROVING ACCORDING TO LATEST DISPATCHES.

Herbert E. E. Case

Prepaid $60

347

Boston, Mass., January 22, 1927

FERNSTALK FOOCHOW

EGEGPEBKEY WYREFODIHD (SAKIFREUND)

(STRONG)

Prepaid $6.00

Cleveland Church we wish to assure you of our sincere sympathy Dr. and Mrs. Neil H. Lewis. (Send the latest news concerning the situation by wire movements of our missionaries.)

348

RECEIVED AT TELEPHONE HUBBARD 0180 100 STATE ST, BOSTON

CLARENCE H. MACKAY, PRESIDENT.

859a

FEB 2 1927
RECEIVED
FOREIGN DEPARTMENT

FEB 2 1927

Ans.

NYG 60PAC189

FOOCHOW 5 515PM

FERNSTALK BOSTON

X.IXEF/ILBYV UPCOT/XUARC NOAHT/NELL

PLEASE TELEGRAPH FOLLOWING TO MY FATHER FAMILY-S HAVE RETURNED TO OUR STATION (FOOCHOW) PLEASE ACCEPT OUR BEST THANKS FOR MONEY ORDER NEIL

Family informed

349

Boston, Mass., February 2, 1927

Mr. Robert E. Lewis
15409 Euclid Avenue,
Cleveland, Ohio.

CABLE FROM YOUR SON FROM FOOCHOW RECEIVED TODAY REQUESTS TELEGRAM TO YOU QUOTE FAMILIES HAVE RETURNED TO FOOCHOW PLEASE ACCEPT OUR BEST THANKS FOR MONEY ORDER NEIL UNQUOTE SITUATION IN CHINA SEEMS IMPROVING ACCORDING TO LATEST DISPATCHES.

Herbert E. B. Case

Prepaid $60

Foochow, China.
September 5, 1927.

Dear Friends;

Many wonder what we have been actually thru in the past few months and since friendship follows the supply and demand laws just as closely as does the price of hen fruit (we are just starting a hen ranch with six and a rooster) I'll try and produce as spicily as possible. If you get bored, you may be sure it isn't because of what actually happened but rather because of the way I tell it—we haven't had a bored moment yet. For awhile *it was thrill a day to keep ennui away*, as Mrs. Lewis epigramed.

Like all good stories we start peacefully, well moderately peacefully then, and gradually work up to a climax. Last fall in November the Nationalists were on the way up here but were still 200 miles away in Amoy and Swatow down the coast. The Northern generals in the city were on the qui vive, we had military law, nobody on the streets after nine P. M., large soldier guards who examined all packages going in and out of the city. They had heard that the Southerners always send an advance guard of soldiers in "civies" who carry the city by propaganda first, long before the army ever reaches it. So everybody was searched for arms and literature. But the propaganda was not all furnished by the Nationalist advance guard because the Northerners were quite capable witness against themselves. The picture is not very nice,—soldiers from the wastrel class who bullied and browbeat shopkeepers and helped themselves without paying, who maltreated rickshaw coolies and demanded free service threatening with their wide leather belts which they carried in their hands, who took the center of the street and made everybody walk around them, who mobbed and looted a shop if the shopkeeper strenuously objected to hand-outs, who stole and then sold the goods on street corners; and generals who collected taxes two years and then three years in advance, who stayed in the cities and made no attempt to stop banditry which had practically paralyzed internal commerce and industry, whose law courts were no more trusted than a rusty weather vane that always points southeast, who were strong for the status quo as long as it didn't interfere with their pleasure. All these ready to fight for what? Ideals? No! They had a rather serious lack of such things. Ready to die? Heavens no! Soldiers never die, they'd run away or desert first.

Besides the suffering populace and the northern soldiers there were the so-called "students" and as always the radical members were most prominent. These radicals were vocal and furnished the backbone for the Anti-christian movement, had an army of their own, manufactured trench bombs, and carried knives, which they occasionally used on someone who incurred their displeasure, swaggered and orated at times and at others were very still.

By middle December the Nationalists under Generol Ho (pronounced Haw) were reported within 100 miles of here and coming on. Head General Cieu (pronounced Jew) went up river 100 miles with his army and left a small general in charge with two other dissatisfied ones under him. The closer General Ho approached the more restless became these generals. In a week a bandit chief was reported with 10,000 men fleeing from General Ho and wanting to enter Foochow. At once barracades of bamboo fencing and heavy logs went up at every cross street and shop fronts were barred, for if looting should start, these things would at least obstruct looters. Entrance to this bandit army was opposed by the Navy with 3000 troops, and the troops in the city who strangely enough seemed to be fighting on the southern side. There were several sharp skirmishes across the river from the city, and several villages burned by the chief, because the people resisted his plundering of supplies. Word came around that the wounded were uncared for, so the Y. M. C. A. cooperating with the Swastika, a Chinese organization who do much the same work our Red Cross does, sent over several groups of us men, doctors, nurses, and others interested to organize a field hospital, care for the wounded and give rice and bedding to those burned out of their homes. Two days sufficed to complete the work because the fighting held up relief until it was too late to help most of the wounded. The bandit chief surrendered to the on-coming Southerners. Then the City over night was ablaze with Southern flags, "students" paraded the city with bombs swinging from their wrists, a near-holiday was proclaimed by all. Shops were closed and barracades guarded by shopkeepers for there was no real government in the city, and nobody knew what to expect from the so-called Northern troops in the city who had surrendered to the south.

The "students" had one enemy, a detective who had nerve enough to arrest some of them in days past for various offenses, and he unfortunately decided to return to Foochow to collect some money owing him. They heard

of his presence, and he was a fugitive for nearly 24 hours, was finally caught in a house and surrounded. He shot himself rather than be taken. They seized the body and carried it in state through the streets as a sample of wrecked vengence. But in all, the lack of lawlessness was remarkable.

After two days the Southern troops began to straggle in and the City returned to confidence. The Northern troops went Southern and after a long period of negotiation the Navy also. China, I guess, is the only country where the navy controls and collects taxes from a certain area of land and has the same status and privileges as a so-called army "War Lord". This navy is made up entirely of Fukien men, has four vessels of its own, and occupies all the district below Foochow to the sea, an area of 400 or so square miles.

All was quiet for the next two weeks except vague unrest in the city and certain anti-foreign feeling. With the Southerners came posters. Every bare space lacked the post-no-bills sign and was treated accordingly. Every day brought out a new crop of bills, cheap and flamboyant, but a vastly capable means of propaganda, for most shopkeepers can read a few characters or the next man to him can. "Students" and soldiers put up soap boxes and haranged rapidly collecting assemblies. The soldiers were of a new type--young, alert, well dressed and neat, well-trained—much like a foreign army of the Great War. At least a third of them looked like the student type and were undoubtedly members of the propoganda corps, who converted every city they passed thru to the Nationalist cause. Those listeners convinced, purchased gold and blue medals to show their convictions.

But all was not as it should be. We have a Catholic Orphanage in the city, which has done much good and yet has one peculiar custom. It buys up unwanted babies at a few dimes per baby, the practice having been started years ago when custom said unwanted babies could be placed in "Baby houses" to die. Of course their mortality would be high, since they bought every sort of baby, sick ones, premature infants, those about to die of starvation, etc, and these dead bodies were carried out by coolies and buried every two or three days. On January 12th we heard the story that this orphan age was killing Chinese babies and boiling them to obtain foreign medicine. The boiling had been seen by a char woman, who didn't know an incubator when she saw one. Excitement became intense and a mob formed, broke into the orphanage, drove out the sisters, looted the place, took the children away, broke into and looted the vicarage and drove out the Fathers. It is said that the police saved the good Spanish from bodily violence, but Chinese policemen are about as ineffective against a mob as they are against soldiers. They stand on the edges and don't usually interfere. The next day the bodies of the babies were exhibited and a committee of Chinese doctors were asked to examine them and say whether they had been boiled or mutilated or not. The doctors refused to commit themselves because the bodies had not been in responsible hands all the time. On January 16th "Hell broke loose", mobs formed at different places at noon, looted and broke up everything in the city Y. M. C. A. and one of our churches across the street, another mob broke into and looted the Methodist hospital under Dr. Hu near us, the English compound at the North Cate was entered, the residences looted, Dr. Mathews beaten up when he resisted, the English ladies hooted thru the streets, scantily clad and their clothing torn, until they were rescued by some Southern officers. Then came our turn. At about 3 P. M. I entered the door of our home and found an unarmed soldier trying to carry off one of our table lamps. He was as surprised as I was at my advent and started to talk volubly in Mandarin which I didn't understand. I led him to the front door and there found that a side gate to the compound near our front door had been broken down. I pointed dramatically to the gate and the little man went out empty handed. Then I was met by Mrs, Lewis who came flying down stairs saying "Oh Neil, there are three soldiers upstairs". She went on to warn the compound (there being six other houses inside the compound with us) and I jumped upstairs. Here were three soldiers throwing things out of drawers, pulling bedding off the beds, digging up the bottom of a trunk and intimidating two lady visitors, Mrs. Campbell and Dr. Dyer, having taken a gold watch away from one. My only thought was to get the soldiers out so I again motioned towards the door and spoke in excellent Foochow. They got the idea, one took the bedding off a bed, another a number of dresses and the third I found myself pushing by the shoulder and he pulling me by the necktie. He untangled long enough to take my overcoat off the front hall rack, then they all three went out through the broken gate. At this time Dr. Beard and Mr. Hightower arrived. We got tools and planks and started to fix the gate when some thirty or so more unarmed soldiers appeared at the gate, simultaneously with Mr. Christian (who had been captured and held for hours by bandits 2 years ago up country and was released when he convinced

them he was not a wealthy lumber inspector but only a poor missionary. Even being a missionary has its good points at times.) Well, we stood at this gate as did the louts above mentioned, eyeing each other. They surged forward and so did we. Then one of the rear ones reached forward and waved a part of the broken gate but Horatios-at-the-gate men didn't budge. Then he exhorted them, waved the piece of lumber and they pushed us aside and came in. They first attended to us, took gold watches, keys, gold spectacles, money, rings, etc. Then they crashed in windows and doors of our home and went wild in the midst of such luxury (?). I stood at the door for a minute or two and watched bedding, suits of clothes, electrical appliances go flying past me, and then went up stairs to guard our baby and watch 6 or 8 men who were tearing here and there, ripping open everything looking for jewelry, hidden pots of money, etc. Taking the baby I went over to the hospital to leave her with our good friend and helper Dr. Ling, since they seemed to be leaving the hospital alone, and as I did so, I saw 10 armed police coming thru the hospital building. We directed them to the compound, and as they entered it the soldiers ran out of the broken gate as if fearing for their lives. Not a shot was fired. All escaped except three grabbed by some of our servants. These were tied up and later taken away by the police, some say they were shot, others say released outside the compound. Immediately some of us went to police headquarters and obtained 15 men as guards, others went to the Southern soldiers headquarters and got a guard of 100 men who patroled the streets outside the compound and lived in the first floor of the Hospital, leaving the 2nd floor for patients. Then we took stock. First the looters were marked as belonging to the 17 A division, noted bandit northern troops. Also we knew that the soldiers had been organized by ones knowing the city, hence the "students", anti-foreign and anti-christian, were suspected. We found only two houses looted, Dr. Beards next to ours and ours, each losing about the same sort of stuff and each valued at about $500 Gold. But thank goodness, nobody hurt! Our final conclusion was that the looting was instigated by persons interested in driving out the foreigners such as those radical students were, and their tools were these 17 A Northern bandits. We heard that the plan was to merely break up everything and scare the foreigners out, but that the soldiers got out of hand and spoiled everything by looting as well. This brought condemnation down on the instigators of course.

Following the looting, our Consul came over to visit us and advised all women and children to leave the city and go to the foreign community for protection. Then he went out to get an audience with General Ho the chief of the Southern troops. He conldn't see Gen'l Ho (he learned later that he was asleep) but was met by one of his violently red and antiforeign aids, who took the opportunity to insult our consul and tell him it was just as well if we all went and that he could promise no protection. The next word from the consul was advice that all the women and children leave Foochow at once for Manila, that an American destroyer was expected in the next day and its capacity was 75. There were 150 or more Americans in the city at the time. Many left port except two families, the Legers and Lewises who stopped at Pagoda Anchorage (down stream from Foochow 10 miles, and under the protection of the navy who were trusted) and several ladies who stayed in the foreign community and Mrs. Beard who kept house for the men in the compound. Good, self-controlled, quiet Mrs. Beard—she and Mr. Beard were largely responsible for what little poise and assurance we all had during the strain. Every evening we collected at his home, swapped news, got a new grip on things and a new insight into Christian confidence and trust and then off to bed and untroubled sleep. One amusing incident we had. When our ladies left the compound one of the foreign community men came over to help. He told me that he had lived over there for 8 years and this was the first time he had ever been in the native city. He said he had spent years among the Moros and from that experience he was sure that there would be blood-shed here. Amusing because the Moros and the Chinese are about as far apart as a cannibal and a Mid-European. What if there are anti-foreign demonstrations and riots, don't we have lynchings and the Europeans anti-semitic riots and murders. The world is too much kin under the skin to be com fortable as times!

The hospital continued to absorb my energies, though we didn't see any out-patients for two weeks, and the high school kept the rest of the men busy. Each Sunday for several weeks we expected churches to be entered, but nothing happened. We were often on the street, to get an idea of the anti-foreign feeling, to read posters and to hearten the Christians, who feared we would all flee. We made friends with our soldier guard, feasted the officers, called and exchanged Christian for Nationalist literature, gave them beds and made them as comfortable as our lim-

ited resources could. And they were real soldiers! They respected the hospital routine, didn't drill once in the compound (after we requested them not to), kept entirely out of the compound in fact, and never took advantage of our defencelessness. Do you wonder that we respected them and had confidence in spite of the insult to our consul? Then too our Chinese friends continued to say that the Southerners had things well in control and that we need fear no more trouble.

The Leger and Lewis ladies and children were at Pagoda two weeks and then returned to Foochow. The soldier guard left us after six weeks protection. Nothing untoward occurred in the next two months. The poster propaganda continued. Nearly every day there was some street parade to celebrate the formation of a new union or to mark the strike of some class of workers. Even a special Foreign Servants Union was formed. Certain coersion was used to get them to join for nobody was sure of any real benefit from the unions and they had to pay $1.50 entrance fee and one or two dimes a month thereafter.

During this time the Mission was accomplishing a monumental task, that of devoluting or shifting responsibility to the Chinese. We had gone so far as to have Chinese boards of managers and Chinese principals of schools, but the Chinese had no control over foreigners and felt no active responsibility. So we took the final step, that of placing ourselves under the control of the Chinese church. In other words, from now on all missionaries are to be returned from furlough by the Chinese, their furloughs and leaves of absences are granted by them and the funds to the different projects go thru the Chinese treasurer's hands. We realized the need of this devolution the more because if we had been driven out of Foochow there would be nobody to carry on. In other words we are taking the modern missionary stand—we are from now on merely advisers to the Chinese, if they so desire us in this capacity. They do, but as time goes on they will need less and less and will more truly become an indigenous self-supporting church.

On March 25th came news of the Nanking disaster and of armed intervention. How we feared that phrase-armed intervention—for we knew that if that occurred we would at once be placed in the category of those fighting against China's new nationalism and would have to leave, our influence wiped out even among our Christian friends We hoped and prayed that it would not progress further and thanks to America's opposition it never did. The government agents here were quite worried and insisted that the families leave so the Legers and Lewises again went down to Pagoda to stay for 3 weeks. That is about as long as we could stand, and everything being quiet they came home for the last time in the last week of April. How unsettled and strained things are with the family away and what peace and quiet and joy they bring when they return.

This has stretched out to be a rather long letter. I hope not too long for comfort. Mrs. Lewis and I wish you joy and happiness, the baby Grace-Luana is too young to do much wishing yet.

Sincerely.

Alice Hay Lewis
Neil H. Lewis.

Neil Lewis Foochow

October 28, 1929

Mr. R. E. Lewis
National Y.M.C.A.
Shanghai, China

My dear Mr. Lewis:

I want to report to you a cablegram received from Durban, South Africa, from your son, reporting his safe arrival at that port. The message read:

"ARRIVED WELL."

This means that your son and his wife, and Miss Brookings and Miss Wood, who were also in the party, reached their destination safely.

I sent this news several days ago to your son in Cleveland; at that time I did not have your address before me, and I write now to be sure that you receive the news.

Very sincerely yours,

HEBC:BCR

Herbert E. B. Case

NEIL H. LEWIS, M. D.
AMERICAN BOARD HOSPITAL
INGTAI, FUKIEN, CHINA

Aug. 12, 1929

HOME DEPT.
EDUCATION
SEP 12 1929
REF'D TO
ANS.

Miss Ruth Seabury
14 Beacon Street
Boston, Mass

Dear Miss Seabury:

I'm afraid I was only about half-conscious that day we went over to the Pagoda at Ingtai, with some reason too having been up all the night before with Mrs. Rinden. (That doesn't read the way it should, I might better have written — with the whole Rinden family including the latest addition.) at any rate I distinctly remember your asking me one question about hospital equipment, you asked me if I could use a set of operating tools and I said "no" because I planned to send major operations to Foochow. I should have said "yes" and asked you where I could get a set. The reason is that an operating tool set can be used for nearly everything in a dispensary except for chopping wood. We've got practically no tools up there except a few I borrowed from our Men's hospital, so if you could help me or give me name and address I will be ever so much obliged. To save your writing me asking what instruments I want, I'll state that we can use all sorts of minor operating and dressing instruments, tonsillectomy or mastoid outfit and obstetrical stuff. Take your choice. It doesn't have to be new, modern or up-to-date, just so it's usable.

Maybe you can give me some advice in your answer on how to go about getting or begging some other things. For instance I would like to get a set of eye instruments, or a set of trial lenses for testing for glasses, I need a sterilizer for

NEIL H. LEWIS, M. D.
AMERICAN BOARD HOSPITAL
INGTAI, FUKIEN, CHINA

instruments, an autoclave and water still, a centrifuge for the laboratory, etc. Of course these things aren't all necessary at the start, one can begin with ones fingers in fact. Miss Kelsey was in charge of handwork department, is she still? I'll have to write to her to see if I can get some towels.

Mother writes about meeting you at Detroit and of the talks she had with you. Thank you for looking her up. They got Dad, were awfully pleased with that snap of gra-ama you gave them. We'll soon be seeing them out here, you know. They probably will sail about Oct. 1st. Aren't we lucky!

I'm new at this game so I haven't got the least idea when to appeal to, or what to appeal for or how, so I'll certainly appreciate any ~~any~~ steer you can give me on the above itemized needs.

Sincerely,

Neil H. Lewis.

19 Park Lane
Jamaica Plain, Mass.

September 25, 1929

Divers Good Causes
Boston Evening Transcript
Boston, Massachusetts

Gentlemen:

I have returned comparatively recently from a trip around the world, in the course of which I made a most interesting stop in Foochow, Fukien Province, China. From the city of Foochow I traveled up the Ingtai River to the small inland town of Ingtai, nestling among the mountains in a very interesting, rugged region, where the people struck me as extremely fine, self-respecting, country folk.

city? city

There I saw considerable of the work of a young American doctor, Neil H. Lewis. He has been in China for three or four years now, sent out under the Congregational Board, and working among these country people of China. It is his hope to develop there a center from which young doctors can work out into the country fields. It happened that shortly before that I had been talking with some of the finest of the Chinese doctors who told me that the great problem in medicine in China today was the problem of the country. The Chinese people have been feeling for the last ten years, what we have been feeling in America for a longer period, the gradual drift toward the city on the part of educated young men, and the tendency to forsake the rural fields. It is to counteract this drift that Dr. Lewis is working, single-handed, with great confidence and admiration for the Chinese people, and great love for them. He has a tiny little dispensary and a two or three bed hospital, and there he hopes to train by personal contact one or two young Chinese. He has one partially trained assistant who previous to Dr. Lewis' coming had been working with another doctor years ago. He believes that the personal influence of one Christian life upon another, is the most important part of his ministry of love.

I write to you now at this length because I have just received a letter from him regarding a matter on which it seemed to me some one of your readers might help. He sets forth his need for operating "tools." I quote from his letter:

"We have practically no tools except the few I borrowed from the Men's Hospital down in the city, and the few personal ones I brought with me, so if I could have any help in this line I should be ever so much obliged. To save your writing regarding the instruments I want, I will say at once that we can use all sorts of minor operating and dressing instruments, tonsillotomy or mastoid outfit and obstetrical instruments. It need not be new, modern, or especially up to date, just so it is good and usable. I also would very much like to get a set of eye instruments, or a set of trial lenses for testing for glasses. I badly need a sterilizer for instruments, an autoclave and water-still, a centrifuge for the laboratory, and so forth. Of course these things are not all necessary at the start, one can begin with one's fingers, but they are all things I want to have some time."

It occurred to me that among your readers there might be a retired doctor or the family of a doctor no longer using some of the instruments of the sort Dr. Lewis has mentioned, and willing to give them for so fine a young man and so good a cause. There is some urgency about it as Dr. Lewis is beginning his work there, and the sooner he can have some of this equipment the better. Having seen in my journeys around the world many such small hospitals and the small equipment with which they can do a truly beautiful work of love, I realize the force of his remarks and am all the more eager to give him something definite, and of course the more modern the better, with which to work. It is in that spirit that I appeal in his behalf.

Trusting that you can present this request to your readers, I am

Sincerely yours,

Ruth Seabury

January 14, 1930

Divers Good Causes
Boston Transcript
Boston, Mass.

Gentlemen:

Your readers may be interested to know that in answer to the appeal which appeared in the Transcript under date of November 9, I received most generous gifts of instruments from five or six sources, and checks from two friends whose gifts will make it possible to add one or two instruments and to provide transportation to China.

May I express through your column my gratitude to all those interested, and thank you for your attention to the matter. I have of course acknowledged the gifts individually. I know how much it is going to mean to Dr. Lewis in his medical work, and I hope it may mean something to the donors to know that they have helped so fine a young man in so humanitarian a service activity.

Very truly yours,

19 Park Lane
Jamaica Plain, Mass.

December 2, 1929.

Dr. Neil Lewis
Ingtai, Foochow,
Fukien, China.

Dear Neil:

You naturally didn't see the appeal in the Transcript but I am enclosing a copy of my letter just as it went, and to my amazement the Transcript column "DiverseGood Causes" took it entire. Dr. Patton suggested that I try this appeal in the hope that it would reach some of the doctors in the city, and it certainly worked abundantly, far better than Dr. Ward and Company thought it would.

It happens that a cousin of yours, Mrs. William Stanford Stevens, who was staying in the Hotel Puritan read the appeal and made it her business to interview doctors in the hospital where her daughter-in-law is being treated. She seems to have met with success for she is sending in material from Dr. Harvey Cushing and Dr. Davenport and one or two others in the hospital there. I judge it is pretty good, although I can tell you better after Mark has had a chance to go over it. We have had a couple of other responses, too; two quite old-fashioned sets and one very good set of eye instruments. Harvey Meeken says he can have the instruments put in condition. I also have a couple of checks which I think can be used to defray the shipment charge, in part at least, and in part getting one or two of the things which you specified and which may not have been supplied, although the checks are very small ones. I can't tell you how tickled I am by all this and I hope it will be what you want.

By now your mother is there, I fancy, and I know how delighted she is to have the chance to see the little folks. I wouldn't mind having a morning with Gra-anne myself just now, bless her heart! And I suppose the baby is as fine as silk. Do give my love to Alice and any of the rest of my friends there, especially the Rindens and the Smiths.

By the way, your cousin wants to make sure that you send acknowledgments, as personal as possible, with information about what you are doing, to Dr. Cushing and Dr. Davenport. I think myself it would be an excellent contact. As soon as we have that shipment in here complete, we will send you a complete memo. and their addresses.

Sincerely yours,

RIS/P
EMC

19 Park Lane Street
Jamaica Plain, Mass.
December 2, 1929.

Dr. W. B. Lancaster
520 Commonwealth Ave.,
Boston, Mass.

My dear Dr. Lancaster:

I received safely your generous box of instruments for Dr. Lewis and hasten to say 'thank you' at once. I know how much he will appreciate this gift and I myself am full of appreciation for I know how much it will mean out there. The various instruments don't mean much to me, but they will to our Dr. Ward who plans to look them over and help me pack them. It was a surprise to find the box of gay colored worsted, but a very nice kind of surprise, I assure you.

Sincerely yours,

RIS/P

19 Park Lane Street
Jamaica Plain, Mass.
December 2, 1929.

Miss Kate B. Sturges
12 Bond Street,
Gloucester, Mass.

My dear Miss Sturges:

I am sorry to have been out of town when your letter with its generous enclosure came, but I want to take this opportunity at once of telling you how grateful I am for your ready response and how much I know it will mean to Dr. Lewis.

You will be interested to know that two doctors now in retirement have given me instruments; two families of doctors where the doctor has within the past few years passed away and one woman whose husband was an eye specialist are going to secure for me some of the eye instruments which Dr. Lewis was much needing. With your check, we shall be able to supplement this collection in the places where it most needs supplementing. I am having a doctor go over the whole lot to see which ones will be most useful and we shall send them out to him at once. I know what it will mean to him and his work! Perhaps you will be willing to have us use part of your check toward shipping expenses as well as to supplement the actual instruments themselves.

Again let me thank you. You can think of some of those fine sturdy Chinese country families receiving relief through your generosity. I know from experience how much that can mean to us.

Cordially yours,

RIS/P

19 Park Lane,
Jamaica Plain, Mass.
December 2, 1929.

My dear Mrs. Standish:

I have been in the city only a scant while since my trip to the West and I am off again at once, so I am afraid I won't be able to connect with you by telephone although I shall try before leaving town tonight.

Meanwhile, I am more than appreciative of your efforts to secure the instruments for me. It sounds to me like a most valuable thing for Dr. Lewis to have, and I want to leave no stone unturned to make them available for him.

I don't know whether this answer will be as satisfactory as a delightful conversation over the telephone, but I wanted you to know as soon as possible that I am sure Dr. Lewis will find the instruments usable and useful. Dr. Ward tells me that all the work in the past in China along medical missionary lines has been in the way of cataract operations and other similar eye treatments. Nothing in the past was attempted by Chinese doctors along these lines. Blindness has been regarded as simply a gift of heaven and to be taken philosophically. Therefore, I think these instruments would meet a real need.

Would you like to have me send for them or can you get them into the city to me? I will do whatever you think best in that line. My brother is always glad to use his car to help out in a case like this.

Cordially yours,

987 Memorial Drive
Cambridge, Mass.

RIS/P

January 14, 1930

Dr. D. P. A. Jacoby
106 Touro Street
Newport, Rhode Island

My dear Dr. Jacoby:

Miss Ruth Seabury, whose appeal in the Boston Transcript for surgical instruments, you so generously answered by sending a package, is away for some time, and before leaving she asked me to check up on the supplies which have come in and prepare them for shipment. On looking through her correspondence, I find no record of an acknowledgment being sent to you, and so I hasten to send you this note. If it is a duplicate, please ignore it.

Miss Seabury is most grateful to you, and we all realize what a great deal of help they are going to be to Dr. Lewis, and assure you of his gratitude as well. You will be glad to know that we have also received a couple of checks as well as eye instruments, and also some surgical tools from a couple of doctors here in Boston.

Gratefully yours,

For Miss Seabury

MISS ANNA S. BASFORD
78 SARGENT STREET
MELROSE HIGHLANDS, MASS.

B. D.S.

Nov. 12, 1929.

Miss Ruth I. Seabury,
Jamaica Plain.

My dear Miss Seabury,

I trust that your appeal in the Transcript will bring you the specific instruments which you desire for Dr. Lewis. But I feel sure that the practical definite aspect of your presentation of the need will bring you some checks, and among them I wish to have a share.

It is to the shame of us

MISS ANNA S. BASFORD
78 SARGENT STREET
MELROSE HIGHLANDS, MASS.

Congregationalists that we do not furnish our Board with a regular income sufficient for such needs as this one, for the meeting of increasing educational opportunities, and the myriad ways in which our able missionaries could enlarge their work. Maybe some day our sense of gratitude for our marvellous opportunities will give itself a financial missionary expression.

Yours very truly,

Anna S. Basford

I do not like my name used in any routine of acknowledgement. "Melrose" is sufficient.

A. S. B.

19 Park Lane Street
Jamaica Plain, Mass.
December 2, 1929.

Miss Anna S. Basford
78 Sargent Street
Melrose Highlands,
Massachusetts.

My dear Miss Basford:

I am sorry to have been out of town when your letter with its generous enclosure came, but I want to take this opportunity at once of telling you how grateful I am for your ready response and how much I know it will mean to Dr. Lewis.

You will be interested to know that two doctors now in retirement have given me instruments; two families of doctors where the doctor has within the past few years passed away and one woman whose husband was an eye specialist are going to secure for me some of the eye instruments which Dr. Lewis was much needing. With your check we shall be able to supplement this collection in the places where it most needs supplemnnting. I am having a doctor go over the whole lot to see which ones will be most useful and we shall send them out to him at once. I know what it will mean to him and his work! Perhaps you will be willing to have us use part of your check toward shipping expenses as well as to supplement the actual instruments themselves.

Again let me thank you. You can think of some of those fine sturdy Chinese country families receiving relief through your generosity. I know from experience how much that can mean to us.

Cordially yours,

RIS/P

19 Park Lane Street
Jamaica Plain, Mass.
December 2, 1929.

Miss Anna S. Basford
78 Sargent Street
Melrose Highlands,
Massachusetts.

My dear Miss Basford:

I am sorry to have been out of town when your letter with its generous enclosure came, but I want to take this opportunity at once of telling you how grateful I am for your ready response and how much I know it will mean to Dr. Lewis.

You will be interested to know that two doctors now in retirement have given me instruments; two families of doctors where the doctor has within the past few years passed away and one woman whose husband was an eye specialist are going to secure for me some of the eye instruments which Dr. Lewis was much needing. With your check we shall be able to supplement this collection in the places where it most needs supplemnnting. I am having a doctor go over the whole lot to see which ones will be most useful and we shall send them out to him at once. I know what it will mean to him and his work! Perhaps you will be willing to have us use part of your check toward shipping expenses as well as to supplement the actual instruments themselves.

Again let me thank you. You can think of some of those fine sturdy Chinese country families receiving relief through your generosity. I know from experience how much that can mean to us.

Cordially yours,

RIS/P

B.-S.S.

HOTEL PURITAN
COMMONWEALTH AVE.
BOSTON, U.S.A.

November 10th

My dear Mr. Seabury:

That young doctor Neil H. Lewis is my first cousin once removed. I have never seen him but his father is a very dear cousin & I have met two of the sisters & Brackett, the oldest brother.

I am much interested in him, naturally, and I do hope you have been able to stir up some one who will send out some instruments. His father & mother are now on a long trip around the world — finding their children in many foreign lands.

I expect to be here until about Thanksgiving and it would be a great

pleasure to speak to you about this young mutual friend - If you are passing, can't you drop in on me some day? As I have a daughter-in-law in the Parkway Hospital I am out a good deal but if I could know when you are coming I could arrange to be at home.

Yrs most sincerely

Emily Huntington Lewis Stevens

—

I write this all out for I think Neil's name is also Huntington.

(Mrs Wm Stanford Stevens)

HOTEL PURITAN
COMMONWEALTH AVE.
BOSTON, U. S. A.
ARTHUR C. ANDREWS, MANAGER

November 26th

My dear Miss Seabury:

These two packages of instruments are from Dr H. Warren Cushing, 70 Commonwealth Avenue — He has packed small instruments carefully in the Bellas Sterilizer. He thinks it is unnecessary to unpack the two packages. I am anxious to have Neil know that among other instruments is his own invention "The Cushing Suture" which was used on both sides in the Japanese — Russian war for quickness in abdominal operations.

If possible I would like these to be sent so Neil will realize the fact that they all came from one man — a painstaking wonderful surgeon. If he would write Dr

Cushing upon receipt of the instruments I know he would be glad to know of their safe arrival.

I would be glad, myself, to have Neil's address so I can write him further.

I have for New York hereafter & my address will be A.W.A Clubhouse, 353 West 57th Street, New York

I think you have done a good work in interesting yr self in this young man.

Yrs truly

Emily Stevens

(Mrs Wm Stanford Stevens -

19 Park Lane,Street,
Jamaica Plain, Mass.
December 2, 1929.

Mrs. William Stanford Stevens
Hotel Puritan,
Boston, Massachusetts.

My dear Mrs. Stevens:

I have called you once unsuccessfully, but as I am in town only for a couple of days before starting on a trip to New York, I thought I would make sure of getting word to you by letter although I still hope to talk to you over the telephone before I leave.

It was awfully interesting to realize that you are related to Neil and his father and mother, both of whom I know very well. I also know the younger brother who has just gone to Africa. They are a wonderful family, I think, and thought so the more as I watched Neil at his work out there in China. He has such a beautiful humble spirit that he appeals strongly to the Chinese in his quiet reserve but deeply feeling life. Neil married a charming Oberlin girl who was in college with him, Alice Hay, and they have two darling children, Grace Loanne whom they call Gra-anne because she named herself that is one of the most beautiful girls I ever saw. She is about three years old now. There is a new baby who was born while I was in China. Mrs. Lewis is one of those beautiful calm, deeply placid yet energetic women, who is just the person to be in her particular job. I was much impressed with them both, and in these times of difficulty in China when nerves get so frazzled from uncertainty, their influence is wonderful.

You will be glad to know that I have had several responses to the appeal. A couple of women sent checks which I think I can use in part toward shipping charges to get them to Neil, which makes it all perfectly wonderful. Another woman has offered eye instruments, so it should mean that we are getting the things which are needed most. Meanwhile, I certainly am overwhelmed with gratitude to you for your efforts in securing these wonderful collection of instruments. Of course I will see to it at once that Neil sends letters to Dr. Davenport and Dr. Cushing. This collection is by all means the backbone of the equipment. It will mean so much to him to know that it comes from someone in his own family. The personal touch means so much in a case like this.

I will certainly let you know as soon as I have anything more recent from the Lewises. I am going to try to find a lovely picture I have of Neil's little daughter and a good one of Neil himself and send them to you.

You did not say where you were to be after Thanksgiving, but I am hoping this letter will be forwarded to you. I am sorry I could not come in as you suggested, but I did not return from Nebraska until the night before Thanksgiving, so it was out of the question, and I have been in town anyway only a couple of days before leaving again for New York. I trust your daughter is not very ill and that all is going well with

her. Thank you for your interest in Neil Lewis.

Cordially yours,

RIB/P

THOMAS GRAY, Agent
15 Gray Street Tel. 529-M
ARLINGTON, MASS.

November 11. 1929

Miss Ruth Israel Seabury

My Dear Miss Seabury

Seeing your letter in Transcripts Nov 9 asking aid for a Dr. in China and for an Eye Tester, I would call your attention to a Chicago concern who have produced a very simple one which I suppose could be purchased for $1.00 They do not make it however for selling, but for testing for their own business. They only loan it, but are ready to give it to any one furnishing a certain number of orders.

By the use of it I got a pair of glasses last spring which have proved very satisfactory. after several changes by the use of the Tester.

I know nothing of the concern except from the experience I had with them, but I felt convinced from that experience they were very reliable.

Of course they look for business, not charity, their charges are very reasonable, and perhaps you, or Dr O' Neil might make some satisfactory arrangement with them. They are highly recommended by Schiff Trust & Savings Bank of Chicago.

I wish I could give you some help in your efforts; this is the most I can do.

I enclose a circular showing the machine, which you can see is very simple, but which I found to be very effective

THOMAS GRAY, Agent
15 Gray Street Tel. 529-M
ARLINGTON, MASS.

RIS/P

19 Park Lane Street
Jamaica Plain, Mass.
December 2, 1929.

Mr. Thomas Gray
15 Gray Street
Arlington, Mass.

Dear Mr. Gray:

It was very kind of you to write me suggesting that eye tester for Doctor Lewis in answer to my appeal in the Transcript. I am afraid that even a moderate expense is beyond his reach just now, but it may be that later on he will be interested.

At any rate let me express my appreciation of your interest.

Cordially yours,

RIS/P

1196 Warren Avenue 362
Campello, Massachusetts
Nov. 21, 1929.

HOME DEPT.
EDUCATION
NOV 2 1929
REF'D TO
ANS.

Ruth Isabel Seabury
Room 408
14 Beacon Street
Boston, Mass.

Dear Madam,

Through the kindness of Dr. George Hall I am sending surgical operating outfit and other instruments for Dr. Neil Lewis of China.

Sincerely,

K/K

N. C. King.

1196 Warren Avenue 361
Campello Station
Brockton, Massachusetts
Nov. 12, 1929.

as K 11/19/29

Ruth Isabel Seabury
19 Park Lane
Jamaica Plain
Boston, Mass.

Dear Madam,

I have a surgical operating case, old-fashioned type with ebony handles, and an old obstetrical outfit, a miscellaneous assortment of metal and wood splints, and a collection of instruments of different kinds which are available to Dr. Neil H. Lewis, and if not supplied by previous offers will ship these to the address which you will give. All shipping expense, however, will have to be borne by the parties receiving the equipment.

Kindly let me know at once if you want them.

Very truly yours,

N. C. King

K/K

19 Park Lane Street
Jamaica Plain, Mass.
December 24 1929.

Dr. N. C. King
1196 Warren Ave.,
Campello, Mass.

My dear Dr. King:

I am most grateful to you for the outfit of medical instruments and surgical supplies which you sent. I realize what a great deal of help they are going to be to Dr. Lewis and assure you not only of my own gratitude but of his as well.

You will be glad to know that we have also received a couple of checks as well as a set of eye instruments, and also some surgical tools from a couple of doctors here in Boston. So it looks as if Dr. Lewis is going to have what he needs.

Gratefully yours,

RIS/P

Dear Dr. Bell:

In a note accompanying this letter, Mr. Lewis indicates that you might like to have a copy, and that you may use it in any way you like.

EDITORIAL
FEB 15 1930
REF'D TO
ANS.

Ingtai, China.
December 27, 1929

My dear Philip:

We have just waved goodbye to Neil, Arthur Rinden his associate, and a baggage coolie as they left in the brilliant early morning for a professional visit to the country.

I turned the movie on them as they went away. They go up the path, (there is only the beginnings of a wagon road) along the river bank for four miles, and then turn off and ascend in a mountain path just about as high as the Alleghany or Blue Ridge mountains east of Pittsburgh, and then down to the village of Ngu Dung-we. There Rinden will visit the homes of the Christians, encourage the pastor, hold an evening meeting each night, while they assemble for Neil the sick and those who have been asking for weeks when the "foreign doctor" would come. Neil will give some talks at the meetings, on health and hygiene, explained by charts. He will encourage chronic cases, or their relatives, or both, to bring them down to the hospital at Ingtai where he can attend to them. They are always very reluctant to do this. Their reasons are not very complimentary. They say if they are as sick as that that they are going to die, and every Chinaman wants to die at home!

The hospital charge is a very small one, but even so many of them can pay only with difficulty. Neil has a low, ridiculously low, scale for the poor, and for everyone, but the Christians think that to be kept in health as long as there is a doctor available, should be one of the good reasons for becoming or remaining Christian! There are lots of disadvantages in being a Christian, there ought to be some tangible advantages, they say. The disadvantages are easily seen. They can't work on Sundays. Their non-Christian neighbors can, so there is one more day's wage in the week. A Christian shop-keeper loses one day's trade. If a man won't work seven days in the week he is likely to be fired from most jobs and another put in his place. If the communists are strong enough in any section they make the other people believe that the Christian Chinese are disloyal to China, are trained by the missionaries to be spies and are in favor of the imperialism of the western or Christian nations, and that means that they belong to societies which would oppress China, destroy her sovereignty, and treat her disrespectfully. In a land of universal courtesy amongst the cultured classes, to treat their people or nation discourteously is a big argument against us, and against our brand of religion.

But the supreme problem and penalty a man runs into who becomes a Christian is the probability of being disowned by his family. The property is very largely family property, or even clan property, and to be disowned is to be shut out really from the present and future inheritance, in a predominantly non-Christian land. So to become a Christian is likely to be an adventure the like of which we know nothing at all about in Cleveland. A natural question, therefore, for the Chinese to ask is what benefits are there. It is not enough to reply about the hereafter, about heaven, for all religions promise a blissful hereafter, upon certain conditions.

One of the things that comes to the Christian in China is a new and exceptional fellowship. There is nothing like Christian fellowship. Another new, wonderfully new thing is Christian worship. There is nothing in the idolatrous temples like it, nothing at all. Then the chance to educate your children is another advantage, for the Christian schools are far-and-away ahead of the government schools; there is no comparison hereabouts. And the question of health; all want to live. To live is a universal human desire. To live well is better than just to live. To have a doctor available is, therefore, a priceless advantage, in a land where most of the medicine shopkeepers and most of the men who hang out a doctor's sign, have no modern training whatever.

Now this brings us back to Neil's trip into these upstanding mountains which rise on every side from Ingtai, the green river winding in and out amongst them.

They, Neil and Arthur Rinden, the strapping young Yale man who lives in the second story of Neil's two-family house, are off for this "country trip". Each of them has a roll of blankets and a wadded quilt to use as a mattress. These are done up in an oilcloth and rope, and make a bundle as thick as a steamer trunk and half that length. Each carries an army water flask, for no water can be drunk at the village wells. Each has a package of luncheon, and Neil has a heavily loaded medical grip, larger than the one he uses around town.

When there are so many bandits in the mountains, how do they dare go? How long will they be gone? This is after Christmas, and they will be back on Sunday. The Christmas celebration, or part of it, probably the feast, is being held up until they reach that village of Ngu Dung-we over in another valley. And Christmas is a vital celebration with the Chinese Christians. There have been here at Ingtai, Christmas eve trees, Christmas daybreak trees, Christmas noon-union-tree-in-church of both the town's people, the girl's boarding school, the boys' boarding school, and the four foreign families resident at Ingtai. Then a Christmas play and concert by the two schools, and a Christmas feast for Christians; then private trees just for the children in each of these American families.

Well up in the mountains they are waiting for Neil and Arthur Rinden to arrive.

Bandits? We do not want to say much about it, but there seems to be a sort of charm about our people of Ingtai when out en tour. Quite often you hear the report here at the station at Ingtai, that one or the other of our men is out touring and the villages "are protecting him", that is, keeping watch, sending word to the distant squads of soldiers to watch the places known to be the exits upon the trails of the bandit groups, sending word to villages ahead that he is coming up the trail and to watch for him.

What do the bandits want? Nothing but ransom. Who are the bandits? Farmers and disbanded soldiers who just won't starve; "too much gumption to starve" as somebody has put it. When times are good there is little banditry. When the country poor, in the mountains especially, starve, then they form bands of bandits, and prey upon the boats on the rivers, or the travelers on the paths,

or the homes of those known to be prosperous. That is why the prosperous go out on the streets only in old clothes, almost in rags--so as to give the impression that they aren't worth "looting", or their homes.

On our two days' trip up from Foochow to Ingtai, two weeks ago, boatmen would call out to each other, or the people on the banks, "Who are you taking up the river?" And our men would reply: "The American, Mr. Smith." "That is good", they would reply. And so everywhere as we passed along, I was given the courtesy given to Mr. Smith. Mr. Smith has lived here for 15 years, and is the head of the station, and a benevolent man. He was a student in Amherst College with Dr. Blanchard, and President of the Y when as a Student Secretary I visited Amherst in 1895 or 6.

The boatmen knew that Neil's father, as well as Neil, was abroad, - his mother and also Mr. Smith's daughter, - and that we were going to Mr. Smith's station, Ingtai. They may honestly have thought I was "Mr. Smith", but we all think they gave that reply, "Taking Mr. Smith up to Ingtai" as it was the best password they knew. Such is the "good name" of one who lives and works unselfishly hereabouts.

During the revolution at about this time of year in 1926, one of the revolutionary armies came through the mountains from the south. Part of the army was made up of Chinese cadets and students, and part of impressed turncoats and coolies. What should Mr. Smith do? There was enormous excitement. Soldiers always loot and destroy. They are not respecters of persons. Mr. Smith went to meet General Ho, the young commander of the twenty-five thousand invaders. The total population of the town, Ingtai, is 8000. The troops were quartered on the town. Mr. Smith invited General Ho to use the Congregational Church and the YMCA adjoining, the hospital, kindergarten building, the boys' school and other buildings, as his headquarters. He used them. He used everything in town. Mr. Smith said to me the other day, "The soldiers under General Ho, who is one of Chiang Kai-shek's right-hand men, stayed here three months. We had no looting. When they went we had repairs to do for the use by common soldiers, in any war, of houses and schools is a severe use, but we had only normal repairs do do".

And Neil said, "If we had been given any appropriation at all, we would have had this Ingtai hospital back in shape, but we haven't been able to get any action yet." The hospital and the kindergarten building alone are not yet put in shape, due to the delay of the Board in determining whether it can give enough staff to Ingtai to run these places after they are reopened.

In the meantime, Neil and his assistant, Mr. Tau, use part of the hospital for a clinic, where they have another dispensary in addition to the one at Neil's house. The rest of the work is like a country doctor's plus a town doctor's. That is, individual treatment at the dispensaries, or in the homes.

Right now every one is talking about the remarkable recovery, now well advanced, of the man who was gored by a wild boar. He was working in a field near Ingtai when the animal which weighed 250 lbs. approached him. He slapped him with his field tools, the boar rushed him, knocked him down, and with his sharp tusks tore open both legs, above and below the knee, the thigh, and the man's side, so the natives say, his bowels gushed out.

Well, Neil has treated him in his little hovel daily, and when he is away his assistant, Tau, washes and dresses the wounds. They had a hunt and killed the boar, and weighed him, and when they now tell the story the neighbors say the boar stood as high as a pony, or small horse! But anyway, such a case is almost miraculous. The Chinese expected him to die. He bled enough to die. His wounds were filled with dirt, and even leaves, where the boar rooted and tore him. But to see the man's face now and the faces of his relatives as they gather round Neil in that little dark bed-room, where the bench-bed fills two-thirds of all the space, bringing bandages, washed and rolled for the new dressing, a basin of hot water, boiling, for Neil's instruments and hands, and a towel, And then how they follow you out to the tiny yard, bowing and thanking Neil for saving his life--well it just gets you, and you walk away saying in your soul a thanksgiving that a son and daughter are willing to live amongst these primitive conditions, and try to minister as Jesus used to minister. Nothing anywhere could show a greater spirit. Great in its simplicity, great in its kindness, great in its skill, great in its isolation from home and comfort, and all the affairs that usually engage a human's interest.

It is an honor and a blessing to our family. It makes the rest of us want to take off our hats to them.

With love and best wishes,

Affectionately yours,

Robert E. Lewis

I am writing this in answer to your fine letter of November 10th, the first one of length from any member of the family.

R.E.L.

February 12, 1930.

Mr. Lewis requests that his letters to his friends at home be not printed, but allows us to share copies of them with his family and others who are sure to be interested.

A cablegram received yesterday indicates that his address for some time will be
C/o National YMCA,
20 Museum Road,
Shanghai, China.

Copy of Letter from R. W. McClure, Shaowu, Fukien, China. Jan. 23, '22

Received March 13, 1922.

Dear Dr. Strong:

Your letter enclosing appropriations came to hand last evening. We appreciate the difficulties you are laboring under at home and are glad that we are to have as much money and perhaps an additional worker or two. That however does not help us much and to say that we are disappointed is to put it mildly. Not simply disappointed with the news of your letter, but with the general response we get to all our requests for help in Shaowu. At the rist of being impertinent or even disrespectful I must say what I think.

A month ago I wrote to you but have not yet sent the letter and shall not. Sine then my mind has been turning over and over our whole situation here and I can see very little of comfort. It is evident that we are not only a country mission, but are considered so by those at home in every way except sympathy. This last letter tells us that $25,000 is being distributed among the missions. How much do we, a growing mission get? We are told that one evangelistic man has been authorizedfor at least five years already. Last year I found a man, Rev. F. R. Dixon, who was willing to come and he was sent to Africa and not a word of explanation to me for not sending him were both he and I asked him to be sent. Dr. Patton was here and saw less than half of our field and it took him a considerable time to do it, and in that time he saw more territory than all of the Foochow Mission combined. The net result of his visit is a big deficit in Yangkow because the pastor there took him seriously when he promised help, and went ahead with buildings and other plans. Mr. Storrs was home and told our needs, we have all been writing letters telling of the constant rise in prices and the growing demands being made upon our decreasing evangelistic staff. That response? Promises. Foochow and North China, what response? Men, and money.

At present Mr. Storrs and I are along, supplemented by Dr. Walker 80 years old, with Bible Training School, Middle School, Higher Primary School, Day Schools, Treasurer and Business agent and our field work covering an area as large as Massachusetts, not to speak a lot of Committee work, on our hands. Furthermore, my furlough is due before long and it is by no means certain when Mr. Kellogg will be able to come back. The only way I can prevent myself going home in the same condition that you have said more than 50% of our workers go home in is to cut down my work at once. To that end I have notified Mr. Storrs that if the mission wishes me to continue as Treasurer that I cannot teach in the school and do evangelistic work also. This is a heavy blow to him for his best teacher (English speaking) left this term because we can't pay him a larger salary. Mrs. McClure will not be able to teach much for a year now, and another English speaking teacher whom we expected to come in the fall is also doubtful, also for financial reasons. We have been stretching out over so much and so long that it is not only thin, it is going to pieces.

We had quite a serious time at the Annual meeting of our Churches in December. The only way we could keep things together at all was to promise a minimum of $5 to a man $3 to his wife and $2 to each child. This is not enough to live on, but it is enoughto overreach our budget by about $300 and we are in debt now. Even with that increase there is high dissatisfaction and a general low morale among our men.

I feel like a slave driver when I go out and urge them to more zealous work. Ah, that is another thing, go out. That is what we can't find time to do and as a result things are going to seed. With our present staff of men we are like a factory that spends a lot of money on advertisements, but has no men to go out after orders. We have four less preachers now than we had last year, and as many empty churches, not to speak of the places that want us to send workers. Isn't there some way to get it across to the people at home that Shaowu is just howling with growing pains, and has neither enough to eat nor enough leadership. We can't hold our workers with what we have to offer, and the thing that surprises me is that a few of our middle school boys still believe us when we hope for better things ahead. Our promises and hopes have been deferred so many times and so long already.

My personal convictions are that we are dead wrong to go on the way we have been doing. We are not Leading, we are simply patching up the fences to prevent escape. We are showing the Chinese how not to do things. Our time is limited to stopping the mouths of those who howl the loudest, the rest sicken and die. Unless we can have more men and money and that right soon; for the sake of our health and for the sake of the prestige of the American Board send us instructions to turn over some of our field to the Methodists and to close up our schools. I am ashamed of the quality of the work we are doing, and shall from now on until we get reinforcements strongly advocate, in the Mission, cutting down the work to such proportions as we can properly handle.

Please do not take the foregoing paragraphs as the product of an erratic state of mind. I am not looking for any soft words in answer to soothe a ruffled spirit. I have given my life to this work and the records of the Mission show that I have not been useless. What I have said are plain facts. They have no personal grievance against any secretary, altho I do think that Shaowu is not getting its share of what the Board can give. I have done my best to carry the load that the Mission has asked me to carry. It is too much. Some one else will have to come and help or the work must be cut down. I could write many pages of detail showing our needs, but if these pages have no meaning further words are useless. One thing more before I close. Please turn to page 386 of the November "Missionary Herald" and note that near the bottom of the page Dr. Patton says that Micronesia is the only mission that has not received at least one recruit. I know of no one coming to Shaowu since 1916.

Respectfully yours,

R. W. McClure

RECEIVED AT TELEPHONE HUBBARD 0160 100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

AUG 1 1927 366

935

53NYB PAC271

TAIPEH 5 440P

FERNSTALK BOSTON

ACANSEJAGF YBYGNUJYEF MCCLURE

RECEIVED
FOREIGN DEPARTMENT
AUG - 1 1927

Ans.

Will accept if appointed Foochow Mission Treasurer. Awaiting your reply

McClure

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

367

AA42 RCA TAIPEH 5 6 3P CTF LAST LEN.

FERNSMALK. J L BARTON D D

BOSTON. 14 BEACON ST

1927 SEP 6 AM 9 08

UKAZK/EXCEN ABEJZ/EJAGF YBUYG/OCAHOX.

V V

RECEIVED
FOREIGN DEPARTMENT
SEP 6 1927

Please reply immediately to telegram dated August 1, 1927 about Foochow Treasurer.

Robert W. McClure

Letter on

Ans.

RECEIVED AT TELEPHONE HUBBARD 0160 100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

DEC 10 1927 368

NYG 61PAC299

FOOCHOW 6 6PM

FERNSTALK BOSTON

ADALT/IOPIH BIUKS/CYGIC EXURV/AOGYR EZDAR/OAHOX

RECEIVED
FOREIGN DEPARTMENT
DEC 10 1927

Foochow College Trustees Funds are exhausted (We need at once) Can you authorize proposed expenditure as per cablegram received from you July 24, 1927 Expect to get an answer by December 15, 1927.

Robert McClure

Copies given

Ans.

DECEMBER 14, 1927 369

Boston, Mass.

L.C.O. Fernstalk Foochow

COMMITTEE ACTION FOOCHOW COLLEGE JANUARY THREE GRANT EXPECTED

CHANDLER

RECEIVED AT CLARENCE H. MACKAY, PRESIDENT. FEB 13 1928 370

NYG 1K4

RECEIVED FOREIGN DEPARTMENT FEB 13 1928

FOOCHOW 5 1050AM

FERNSTALK BOSTON

Ans.

OGAIF/HYOJN IMIVR/JYKEY

MCCLURE

FOOCHOW COLLEGE DORMITORY HAS BEEN TOTALLY DESTROYED BY FIRE NONE WAS INJURED

RECEIVED AT TELEPHONE HUB. 0180 100 STATE ST., BOSTON CLARENCE H. MACKAY, PRESIDENT. FEB 28 1928 371

NYG 3PAC98

RECEIVED FOREIGN DEPARTMENT FEB 28 1928

FOOCHOW 6 230PM

FERNSTALK BOSTON

Ans. 29 Feb.

UNOYR/OBWYM JESYR/AWIOT WAYOY/SBEIJ

MCCLURE

MISSION DEEMS IT ADVISABLE FOR MRS. CHARLES H. RIGGS AND CHILDREN TO RETURN HOME IMMEDIATELY. CABLE BOARDS APPROVAL MISSION DOES NOT APPROVE RETURNING TO STATION. NOTIFY FATHER

372

JUNE 26, 1928 BOSTON MASS

L C O McCLURE

FERNSTALK

FOOCHOW

INSURANCE COMPANY ASK POSSIBILITY REPAIRING CABINET AND TABLE THEIR EXPENSE AT FOOCHOW IF THEY RESHIP GLASS. CABLE

MEEKEN

RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON

USE OF THE
CLARENCE H. MACKAY, PRESIDENT.

553a

SEPT 1 1928

ANSWER BY COMMERCIAL CABLES

373

NY G 25PAC201

FOOCHOW 6 335PM

FERNSTALK BOSTON

4 OLF/EJZES OCHOT/YFOUM AVZYK/UKAZK EXVYG/OAHOX

RECEIVED
FOREIGN DEPARTMENT
SEP 4 1928

Ans.

Letter posted a few days ago confer with before doing anything (eldest child of Edward H. Smith (Helen) Is urgently needed here. Request made with approval of Mission and China Council. Please reply immediately to telegram dated August 3,1928

What?

Robert W. McClure

RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON

USE OF THE
CLARENCE H. MACKAY, PRESIDENT.

1154a

ANSWER BY COMMERCIAL CA

RECEIVED
FOREIGN DEPARTMENT

DEC 28 1928

374

90PAC414 FPNY

FOOCHOW 8

LCO FERNSTALK BOSTON.

DEC 28 1928

Ans.

BLISS JUDD SAILING ASIA

MCCLURE

Informing relatives

Jd to Miss Blair 12-28-28.

OUTGOING TELEGRAM

375

Boston, Mass., December 19 28

LCO MCCLURE

FERNSTALK FOOCHOW

BOARD GRANTS TWO THOUSAND DOLLARS HIGHER EDUCATION FUND

FOOCHOW COLLEGE NINETEEN TWENTYEIGHT TWENTYNINE

CHANDLER

Chg. Am.Bd. Acct

100 STATE ST., BOSTON

6490

ANSWER BY COMMERCIAL CABLES

Dr. Barton

376

NYG 15X33

FOOCHOW 5 ~~1235PM~~

RECEIVED
FOREIGN DEPARTMENT

MAR 5 1929

FERNSTALK BOSTON

OIBEP/UVIP YBSIP/EIKOM UKBISDAHOX

REV. F P BEACH AND FAMILY STATE OF HEALTH SATISFACTORY PREFERS TO TRAVEL VIA EUROPE REPLY BY TELEGRAM DIRECT TO ROBT W MCCLURE

377

Boston, Mass., March 14, 1929

FERNSTALK

FOOCHOW

AWCUNOBIEP JUAJZYBNOH WIYXSMOYXP EJAGFEDOAZ KAULXISIVF

SWADGIKNOF LYABN

CHANDLER

Chg. Am. Bd. Acct.
14 Beacon Street

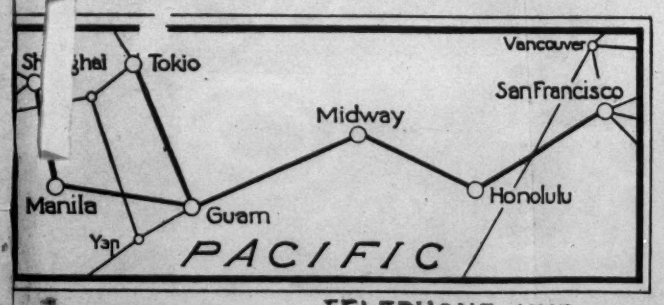
Amplify: $10.00 Foochow Mission

Board approves Mr. F. P. Beach and family indirect travel is subject to medical examination. Foochow College insurance grants postponed wish to have full explanation. Await letter on the subject.

McClure 378 Jacobs

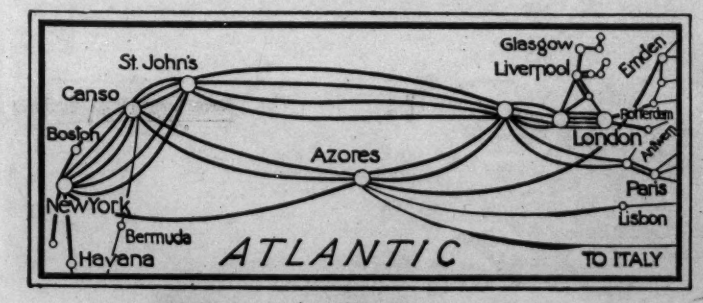
COMMERCIAL CABLES

POSTAL TELEGRAPH (LANDLINE SYSTEM THROUGHOUT THE UNITED STATES)



THE MACKAY SYSTEM
COMMERCIAL CABLES
POSTAL TELEGRAPH
"THE PULSE OF THE WORLD"

CLARENCE H. MACKAY, PRESIDENT.



RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST. BOSTON

MAY 16 1929
ANSWER BY COMMERCIAL CABLES

10.40a

BNY83PAC328

FOOCHOW 9

LCD FERNSTALK BOSTON

JACOBS WAITH PERMISSION TRAVEL EUROPE

MCCLURE

RECEIVED
FOREIGN DEPARTMENT
MAY 16 1929

Ans. 5/16/29

C

Rec'd JAN 1 8 1926

Canton, China.
December 14, 1925.

Dr. J. L. Barton,
14 Beacon Street,
Boston, Massachusetts.

Dear Dr. Barton;-

In a letter to Mr. Bacon you wrote concerning Lo Tak, "Is there any other solution than that the property be sold?" If I may answer, I would say, "Yes, allow the school to go on as it has been under the same management without rent." We would keep up the repairs on the two school buildings and the servants quarters. We could not promise, during the present political strain, to keep the Nelsons old house in repair. It is very badly in need of repair, as there was not money enough left after the erection of the new school building to repair that. We did add to and repair the old school building and rebuilt the servants quarters. It would take at least two thousand dollars gold to make the necessary repairs. Each year finds it more dilapidated. If we were in normal times, it might be that we could get the money from the Chinese if they were assured that the school could continue permanently.

Perhaps it would be well here to tell you of the generosity of a few of our girls and teachers. The entrance gate was ant-eaten, weather- baaten and rotten, in fact it was ready to fall down. The Chinese said," After one gets inside the walls of the Lo Tak School, it is a very beautiful place, but the gate is an eye-sore and a most disreputable contrivance." The teachers and pupils urged that a new one be made. But there was no money. Even the strictest economy will not see us through this term without a debt. Permission was given to take up a collection. Several contractors gave estimates. We took the lowest, which was one hundred dollars. The collection from sixty eight pupils and eight teachers was one hundred and twelve dollars and twenty cents. The gate is finished ahd is a good looking one. Mr. Nelson says it will bring us more pupils.

You will recall that the money for some of the land and the buildings of this school was given for this particular work. The first thousand dollars, for the first school building, Mrs. Nelson got from a house to house canvass. Mr. Pitkin, Mr. Kimball, and Mr. Firman each gave one thousand dollars for the land on which the new school building stands. And thousands of people in the Middle West gave for the new building and I am sure if all these givers could be consulted they would vote unanimously for the school to continue as it is. I do not know much about business but I think they would all be sufficiently philanthropically inclined to allow us the place rent free, if we would keep up the repairs. (I am not promising this for the old house until it is repaired.)

You have already heard many times of the need of this Christian school in this western suburb. In view of the sinister movements at work in Canton, such as Bolshevism and the Anti-Christian organization, the need is greater than ever. So I am hoping and praying and trusting that the American Board will allow us to continue as long as there shall be a need of Christian teaching.

This summer the strikers came and demanded that this place be given over to them to house those of their number who were homeless. The head Chinese teacher and my cook were here and it was due to their tact, wisdom and bravery that the strikers are not occupying the property now. It is fortunate for all that they were not lodged here, because, judging from their misuse of

property in other places, there would not be a window, door, desk, or a piece of wood on the place, it would all have been used for fire wood.

May I repeat my wish and most earnest desire,- that the American Board allow us to continue this school in this place. You shall have not only my gratitude but the gratitude of thousands of others. Judging from your willingness to have the school carried on I am sure you will do the right thing.

Very sincerely,

Ruth E. Mullikin -

Rec'd JAN 1 6 1926

Canton, China, Dec. 10th, 1925.

Rev. James L. Barton, D.D.
Boston, Mass.

Dear Dr. Barton:

Miss Mulliken, Principal of the Lo Tak school in Canton, China, has received a letter from Mr. N.T.Bacon enclosing a copy of your letter concerning the W.B.M.I. property. In your letter you say;" As far as I can see, there can be no objection to your continuing the school until some transfer is effected."

Miss Mulliken has written to you asking that you use ~~you~~ your influence with the W.B.M.I. for permission to her to continue the school ,now under the A.C.E.C., in the buildings, for an indefinite period of time, rent free. The buildings will be cared for, and the Insurance paid on the old buildings,(the new being fire proof)

I want to second Miss Mulliken's request, although she has not asked me to do so. In my opinion, the Lo Tak is a much needed school in the Western suburb, and it was a mistake on the part of the Board to stop its work. Of this I am persuaded. The property is now, in a way, on the market I know, but I can see no sale for it for two reasons. First, the times are out of joint. Second, the value is too high. I might state that I was not consulted in the matter. Mr. Charles Paget made the estimate,but not on a sound basis. Mr. P.N.Youtz,who had only been here two years, agreed with him that about $40,000 gold,was about right. The plant is worth that much, or was, for school purposes, but not for any other. It cannot be used as an apartment house, because it is not built for it, and it cannot be used as an hotel, as it is not near the center of traffic

Then,in regard to the "rent". The estimate was made in the States, at the rate of 5% on the said value. This is of course twice too much, all things considered. The Boards do not invest the money with the hopes of getting dollars out of it , but with the hopes of doing good, spiritually and morally. The A.C.E.C. is not in a position to pay the rent, and our Chinese constituency cannot be expected to do it in these hard times. Would it not show good will on the part of the Board to let the A.C.E.C. have it for the upkeep, as they are willing to pay the salaries of the Misses Mulliken and Bond? It is a time when deeds of kindnes will be appreciated by the Chinese, and will help to mollify the agitated people .

I would remind you that the W.B.M.I. came into possession of the property without any effort on their part. Mrs. Nelson and I secured the extra land and the first building. Some of the money for the land was contributed by Chinese. Then, Miss Mulliken and Mrs. Nelson secured money for the new building. Mrs. Nelson conducted the Lo Tak school for six years, during which period, the Board paid nothing for teachers' salaries. Mrs. Nelson secured the Lowrey sisters for the W.B.M.I. In case the property is sold, could not a fraction of the money be left in Canton, to the Chines, or to the A.C.E.C. or to Miss Mulliken to be used as she sees fit for the education of Chinese Girls? This is an actual case of,"Freely ye have received, freely give."

Sincerely yours

C.A. Nelson.

381
2.
S.
Ch

AMERICAN-CHINESE SCHOOL
廣州市美華崗美華學校
MEI WA KONG
CANTON, CHINA.

RECEIVED
FOREIGN DEPARTMENT
MAY 7 1928
Ans.

April 5th., 1928.

Mrs. L.O.Lee,
Boston, Mass.

Dear Mrs. Lee.:-

Last week, Dr. Hofmann, of the Presb. Mission, Canton, informed Miss Mulliken that a "cable" had come from the Presb. Board, authorizing the Mission to either rent the Lo Tak property for 5 yrs. at $2000. per year, or purchase it outright, for $30,000. He told her she would be permitted to finish up the school year, to July 1st. but after that , the Mission would take it over. This means that after an existence of a quarter of a century, this "light" is put out. Again it might be said as it was said in 1867 by the Rev. J.C.Nevius, in his letter to Treasurer Ward, when the Am. Board withdrew for the first time:

"Why this was permitted, I cannot see."

The Lo Tak is the only school of its kind in the western section of the W.Suburb. The other school of its kind is the Primary "True Light" of the Presb. Mission, in the eastern section. The schools are two miles apart. This suburb has more families than the Old city. The two are certainly needed in it. May the Lord forgive those of us who have directly or indirectly caused a light to be withdrawn from China at such a time as this.

There is a dear old lady, 84 years, Yeung Saam Po, the ex-Bible woman of the late South China Mission. She gets a pension from the Board, $8. local currency. At the present rate of Exchange, this is equivalent to about $3.08 U.S. currency per month. Of course this is not sufficient for her food, not to mention rent, clothes etc. I give her shelter in my home free of rent. My cook does her buying. She gets a little extra food from my larder, but she cooks her own food in the servants' quarters. Now that all appropriations for the evangelistic work are to cease by the end of 1929, will you kindly ask Dr. Strong in my stead, whether Yeung Saam Po's allowance is also to cease.

Some years ago, this woman saved $17. local from her meagre allowance. She brought it to me saying: "I do not need this, give it back to the Mission." I said: No, Saam Po, I'll keep this against the day of your burial. It will not provide a coffin even. Some years ago, Underwood's photographer came, and among other photos I helped him to get, was this Bible woman's . Her likeness has often appeared in a number of papers and periodicals. She is an intelligent woman. She began to learn to read at the age of 50; was a Bible woman for 25 years. I believe she is the only one of the late Mission getting a pension, or shall I call it a pittance?

"Inasmuch as ye have done it unto the least of these."

Yours truly

C.A. Nelson.

10M-58-1-27

MEMORANDUM

THE AMERICAN BOARD

CONGREGATIONAL HOUSE, BOSTON, MASS.

Date May 17, 1928.

For Mrs. Lee From Mr. Belcher In re.

Thank you for letting me see the letter from Mr. Nelson. This seems to be the first word that we have had that the Presbyterians were actually accepting our proposition. I think that we might write again to the Board and see what definite word they may be ready to give.

While it is true that we are slowly reducing our appropriations, there will still be some money going out from us to the work there and I do not see why that Biblewoman need necessarily be cut off. In answer to his direct question I should say that he should take up the matter with those in charge of the division of our appropriation, because we send the full amount to the Treasurer of the Church of Christ in China there at Canton and they make the detailed appropriations.

H.B.Belcher.

mitatnsIs

May 21, 1928

Rev. C. A. Nelson
Mei Wa Bkong
Canton, China

Dear Mr. Nelson:

I write to thank you for your letter of April 5. We of the American Board have not yet had any definite reply from the Presbyterian Board as to the purchase of the Canton property. Your letter seems to indicate that the transaction is likely to go through. If this is ture, we shall doubtless have the word soon from the Presbyterian Board in New York.

I have shared your letter with Mr. Belcher and he tells me that while it is true that the American Board is slowly reducing its appropriations to the Canton field, there will still be some money going out to the work there. We do not, therefore, see any need that the Bible woman be cut off from the tiny bit of help she has had. In answer to your question as to whether or not this allowance is to cease, we would suggest that you take up the matter with those in charge of the division of our appropriation which is sent regularly to the treasurer of the Church of Christ in China ~~ahere~~ in Canton. It is this body that makes the detailed appropriations.

With all good wishes, I am

Sincerely yours,

(Mrs. Lucius O. Lee)

L:S

福州協和師範中學校
UNION NORMAL AND MIDDLE SCHOOL
FOOCHOW, CHINA
中國福州

METHODIST MISSION
A. W. BILLING, ~~PRINCIPAL~~

AMERICAN BOARD MISSION
G. M. NEWELL
GUY A. THELIN

Nov. 15, '28.

Dear Mr. Fairfield:-

Sorry not to have a chance to see more of you. There are some disadvantages to being in the country - yet I would not change! If you have time to run out here again we would be very glad to see you.

I am enclosing a copy of letter I have just sent to Chandler. Had you been nearer I'd have ~~to~~ submitted it to you for your advise. If you feel there is anything you can add I'll leave that to you.

We are glad we can have Mr. Chang with us to-morrow, and wish you could come too. Would like to hear more about your Shaowu trip.

This weather is very unusual for Foochow!!

Hastily, "Pop".
George Newell

Green Newells
500-1-27
385

COPY

OUTGOING TELEGRAM

BOSTON MASS APRIL 7 27

MR E F GREEN

DESMET SOUTH DAKOTA

NO NEWS AS TO NEWELLS LATER THAN YOUR MARCH 2 LETTER WE INTERPRET THAT FACT FAVORABLY ABSENCE OF CABLE MESSAGE UP TO THIS TIME POINTS TO IMPROVEMENT IN CONDITION IF CONDITION WERE WORSE WE SHOULD EXPECT NOTIFICATION RELY ON US TO SEND YOU PROMPT WORD AS RECEIVED LETTER FOLLOWS

Collect

WILLIAM E STRONG
14 BEACON STREET
BOSTON MASS.

HAY.0471

there only one year. After that he cabled

X site of New House!

board side. Dr.

Foochow Union High School
(Normal School.)
Several fields in fore-ground
are a part of the School Farm.

PRINTED BY
PHOTO BUREAU
SE-A NA-KING ROAD
SHANGHAI

3867A

福州恊和師範中學校

UNION NORMAL AND MIDDLE SCHOOL

FOOCHOW, CHINA

中國福州

METHODIST MISSION
A. W. BILLING, ~~PRINCIPAL~~

AMERICAN BOARD MISSION
G. M. NEWELL
GUY A. THELIN

Nov.15, 1928.

Rev. Robert E. Chandler,
14 Beacon St.,
Boston, Mass.

Dear Mr. Chandler:-

This is following up the letter that I wrote about a month ago about our principal, Mr. Howard Diong. The request that his salary be taken up as a special project or treated in the same way as that of Mr. Nga and Mr. Siek (Shueh) has now passed through all the necessary boards and yesterday was approved by the Executive Committee of the Mid-Fukien Council. This places it before you with all the necessary authority from here.

I am not sure how much I wrote you before about Mr. Diong. (You would call him Chang, and the rest of his name is Hsueh-liang. Just the same as the famous man of Manchuria!) He is a graduate of Foochow College, and in introducing Dr. Beard to our student body the other day he made a very touching speach sayin that if he ever amounted to anything in life it wouldbe due more to Dr. Beard's kindness to him than to any other one thing! After graduating from F.C. he went to the School of Physical Ed. in Shanghai run by the "Y". The school closed after he had been there only one year. After that he taught a year in F. C. and in Fukien Christian Univ. Then he went to the Philippines Normal to complete his training. Later he was physical director in the Manilla Chinese YMCA. While in this work a Chinese merchant a Mr. Ling, became interested in him, and sent him to America. In America he soon found his way to Berea, and took the course in Agriculture, getting his A. B. (or B.S.) in two years.

When I returned from furlough and found him in the school as principal, I was very much pleased, but wondered how in the world they had financed it. I hardly yet see how it has been done, but do see several other important things that have been curtailed. Being a comparatively new school and especially moving into our new building and new location, there are a hundred things that we need very much. The few hundred dollars that I was fortunate enough to bring back from America is helping out very materially. But we must get a larger income in some way from our American Board side. Dr. Strong once congratulated me for being in a Union School where the Methodists were actually paying more than halp of the running expences! This condition still remains, but how long they will be willing to continue is a question. To be sure we have two workers in the school, but their contribution in money more than makes up for the difference. At the same time we are trying in every way to get them to put in another worker.

Please send a picture of our new building and site

G. M. N.

386B

福州協和師範中學校

UNION NORMAL AND MIDDLE SCHOOL

FOOCHOW, CHINA

中國福州

METHODIST MISSION
A. W. BILLING.

AMERICAN BOARD MISSION
G. M. NEWELL
GUY A. THELIN

I do not understand very well just how the money is raised for these special workers, but I do feel very strongly that Mr. Diong is in the same class as Messrs. Nga and Hsueh. They are all three of them returned students with degrees from home (American) universities. They have all three had considerable experience in Christian work before they went to America. They are each one of them filling big places in our work here. They are the kind of men who are ushering in a new day in our mission work here in China.

The time has come when we must make a decided advance in our Agricultural work. Mr. Thelin is now giving his full time to the work of the school and so the Agricultural work is moving ahead. We will buy more fields this winter with the money given us last year, and of course this means more income, but also means more overhead, more teaching of those subjects, more experiments etc. We must have a good fully trained assistant to work with Mr. Thelin. Mr. Diong's administrative duties take most of his time, but he has charge of the poultry department and that too is developing. If Mr. Diong's salary can be supplied from some other source it would help a lot with all these problems.

I should report to you also that the Board of Managers have once more changed our name, it has come up in connection with registration. It seems they would not register a school under the head of Normal that had other departments. A Normal department may be carried on as a part of a Middle (High) school but not vise-versa. So our new name in English is Union High School. At the same time the only department we are now running is the Normal Department. Agriculture, as a full department, is on the schedule for next year!

As you probably know, we are again enjoying the presence of Dr. Fairfield and Mr. Chang. They were in the meeting where some of these problems were discussed on Tuesday. I am also sending Dr. F. a copy of this letter, though we are hoping very much that you will settle this question favorably before he has time to return to the office.

With every kind of best wish for you in your future plans, believe me,

Yours cordially,

George Newell

George Newell.

P.S. I'm enclosing a picture of our new building and site.

G. M. N.

OUTGOING TELEGRAM

387

Boston, Mass., December 21, 28

LCO NUTTING

FERNSTALK FOOCHOW

WILL YOU CONSIDER EIGHTEEN MONTHS ENGAGEMENT SHAOWU

MISSION CABLE

LEE

RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON

...SE OF THE
CLARENCE H. MACKAY, PRESIDENT.

631a

388

DEC 24 1928
RECEIVED
FOREIGN DEPARTMENT

ANSWER BY COMMERCIAL C...

DEC 24 1928

Ans.

NY G 13PAC225

FOOCHOW 10 1050AM

FERNSTALK BOSTON

NUTTING ACCEPTS SHAOWU BLISS SICK JUDD STAYING

MCCLURE

389

Boston, Mass., February 5, 1929

LCO FERNSTALK

FOOCHOW

NUTTING AUTHORIZED SHAOWU

LEE

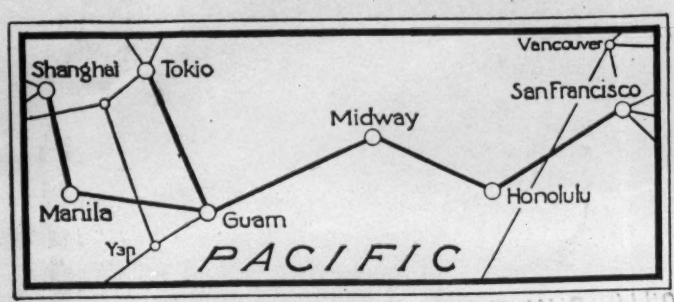
Chg. Am. Bd. Acct.
14 Beacon St.,
Amplify: $3.50 Shaowu Mision

62

COMMERCIAL CABLES

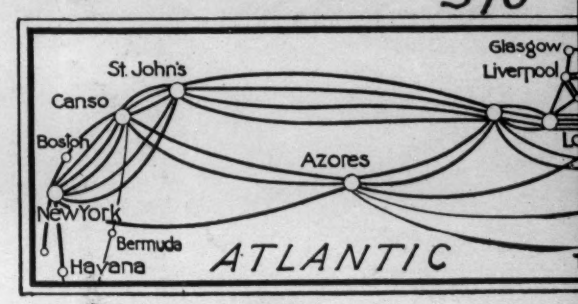
POSTAL TELEGRAPH (LANDLINE SYSTEM THROUGHOUT THE UNITED STATES)

390



THE MACKAY SYSTEM
COMMERCIAL CABLES
POSTAL TELEGRAPH
"THE PULSE OF THE WORLD"

CLARENCE H. MACKAY, PRESIDENT.



RECEIVED AT TELEPHONE HUB ROOM
100 STATE ST., BOSTON

FEB 5 1929

ANSWER BY COMMERCIAL CA

6 50a

NYG 21PAC74

FOOCHOW 8

RECEIVED
FOREIGN DEPARTMENT
FEB 5 1929

LCO FERNSTALK BOSTON

IS NUTTING APPOINTED SHAOWU

MCCLURE

Ans.

391

Boston, Mass., Nov. 14, 1929

L C O FERNSTALK

FOOCHOW

NUTTING URGE PATIENCE CONTINUANCE SHAOWU

FAIRFIELD

392

14 Beacon St Boston Mass Dec 31 1929

L C O

FERNSTALK

FOOCHOW

NUTTING REQUEST GRANTED

LIE

RECEIVED
FOREIGN DEPARTMENT
OCT 7 1929
Ans. 10/25/29

File Retiring Wks

393
Z
L.

Foochow, Fukien, China,
September 4th, 1929.

Rev. Wynne C. Fairfield, D.D.,
14 Beacon Street,
Boston, Mass., U.S.A.

Dear Dr. Fairfield:

We remember with great pleasure your visit to Foochow last year and only regret that conditions were such that we could not have seen more of you at that time. We also feel like congratulating the American Board for having secured the services of one in its head office who, because of his China experiences will be able to give to China missionaries more helpful and encouraging sympathy than they have ever received before.

Indications are not wanting to show that our time of service in China is drawing to a close and my purpose in writing this letter is to apply for the retiring allowance usually granted missionaries of the Board upon withdrawal from active work. My wife to-be arrived here in 1887 and I a year later and we both worked strenuously in connection with the Foochow Mission until the summer of 1917---together giving a total of 59 years to the service of the Board. The Board has kindly consented to allow us travelling expenses whenever we wish to return to the United States and has enrolled our names in the list of retired missionaries. But I wish to apply here for the usual retiring allowance granted to other missionaries having the same length of service.

(a)

Would you, Dr. Fairfield, be good enough to bring this matter to the attention of the Committee at the earliest convenient date and then inform us of the action taken.

Mrs. Peet joins me in sending kindest regards to you and to your associates, and I remain,

Yours sincerely,

Lyman P. Peet.

Lyman P. Peet.

October 25, 1929.

Rev. Lyman P. Peet
E/o American Consulate
Foochow, China

Dear Mr. Peet:

Your letter of September 4 has been with us not quite three weeks. I brought the question of retiring allowances to the Foreign Department Council and in due course to the Cabinet and the Prudential Committee and after the Prudential Committeee meeting last Tuesday it was voted:

"That Rev. and Mrs. Lyman P. Peet, who are on the list of the Board's retired missionaries, be assured that upon their withdrawal from remunerative employment they will be granted a retiring allowance in accordance with the provisions of Chapter VIII of the Handbook; but, in view of the fact that it is not the practice of the Board to pay travel expense to this country of missionaries who have chosen to retire on the field it is understood that in case Mr. and Mrs. Peet retire in China the provisions of vote 12128 of November 26, 1926, as far as it concerns the payment of travel expense to this country, will thereby be cancelled."

The first part of this motion is determined in its phraseology by the fact that the Prudential Committee votes have to be quite definite with dates and actual amounts, etc. It seemed best, therefore, to settle the matter in this particular form. I am enclosing under separate cover a copy of the present Handbook of the American Board.

By referring to Chapter VIII on page 36 you will find the conditions laid down. The first paragrah makes it possible for you to retire from active work at once if you feel that you should do so. The t ird paragraph points out that it is the expectation that emeritus missionaries shall withdraw from the mission field. Provision for this has already been made by the vote of the Prudential Committee which is quoted in the latter part of the paragraph. I was not quite sure from your letter whether your idea was to follow this customary practice and retire to America or not, and for mutual clearness it seemed wise to insert the second half of the vote which I have quoted making clear the practice of the Board with regard to such a retirement on the field and the fact that such a retirement would automatically cancel the previous authorization for travel expenses. That is to say, in harmony with the practice of the Board around the world, the Board is prepared to pay your travel expense to this country for retirement

and a retiring allowance of such amount as may be later agreed upon; or to grant a retiring allowance on the field at the rate mentioned in paragraph 5, with the understanding that the Board is thereby released from any obligation to provide travel expense to this country. It is not committed to providing travel expenses to America at a later date in case you retire upon the field. This does not mean that a later chance of circumstances for emergency absolutely precludes the possibility of reconsideration by the American Board, but simply that the present understanding on the part of all concerned is to this effect.

With regard to the amount of the retiring allowance, the Prudential Commitee did not take into account the fact that you have been under the direct service of the Board for the last thirteen years but accepted your twenty nine or thirty years of service prior to that time as sufficient warrant for making the retiring allowance on the usual basis. This basis as you will see in paragraph 3 will be an annual allowance, if needed, of $1500 for man and wife. It is the understanding that before the amount is definitely determined you will quite frankly discuss with the Secretaries of the Board your financial situation and inform us as to any other income or retiring or pension grants which may happen to be involved in your service with the Consulate, or from other quarters and the amount of the retiring allowance is then fixed in the light of all these circumstances. You will notice that in paragraph 4 it is stated that this applies both at home and on the field, although in paragraph 5 where it refers particularly to a retiring allowance on the field, the phrase "if needed" is not included.

I think probably Miss Wells sent to you a copy of my letter to her in which I made clear the provisions of paragraph 6 which applies equally in all fields of the Board.

The next procedure on your part will naturally be to inform us of the date of the termination of your "remunerative employment" and of your decision with regard to the place of retirement. If you decide to come to America, the Mission Treasurer already has his authorization to provide your travel eppenses and nothing in the present vote at all invalidates those instructions. Your retirement allowance will commence on the date of your arrival at your destination in this country and by that time a definite vote will be passed based upon information which you will furnish, as to its amount and the definite date of its commencement. Thereafter, it is the custom to vote a renewal of the retiring allowance each year in August or September, each time it is usual to take account of any change in the financial circumstances of the emeritus missionaries that may have taken place.

I think that this makes clear everything that needs to be made clear in connection with the motion and your request. I am glad that this action has been taken and you can look forward in these later years to a dependable source of income, even though it does not allow much margin for the meeting of one's daily needs. In the hope that these evening years of life may be very happy ones, unmarred by the experience of the past,

Very cordially yours,

F:b

Wynn C. Fairfield.

RETIRED 3957 L

Foochow, China, December 6, 1929.

Reverend Wynn C. Fairfield, D.D.,
Secretary of The American Board,
14 Beacon Street,
Boston, Massachusetts.

RECEIVED
FOREIGN DEPARTMENT
JAN 3 1930

Ans. 1/6/30

Dear Dr. Fairfield:

This will acknowledge the receipt, on November 22, 1929, of your letter of October 25, 1929, informing us of the vote of the Prudential Committee relative to a retiring grant upon our withdrawal from remunerative employment. We wish to thank you and the Committee most heartily for the favorable action taken.

I am not prepared at this time to state definitely our date of withdrawal more than to say that we are considering sometime next spring as our time of departure for home. As to this matter I shall let you know definitely as soon as we have ourselves decided. We are already beginning to realize that it will be something of a strain to tear ourselves away from the various lines of work in which we have been engaged for so many years. But others have been through the same experience.

The Handbook of which you speak as having been sent under separate cover, has not yet reached us but we shall be glad to get it when it comes. We wish to thank you also for The Missionary Herald which after a lapse of eleven or twelve years commenced to come to us again about two months ago. We have enjoyed reading the two numbers already received.

Mrs. Peet joins me in special and sincere thanks to you.

Very truly yours,

Lyman P. Peet.

January 6, 1930.

Rev. Lyman P. Peet
American Consulate
Foochow, China.

Dear Mr. Peet:

This will acknowledge the receipt last Friday of your letter of December 6. We are glad that the action of the Prudential Committee seems to meet your needs for the futhre.

Since there is a standing authorization to the Treasurer of the Foochow Mission to pay your travel expense to this country, it will not be necessary for you to set the date of your departure sufficiently in advance to secure any action by the Board. As usual, there will be only the personal allowance at the rate of $20 per month each for yourself and Mrs. Peet during the travel. When you reach this country and report the date of your arrival to the Treasury Department, a motion will then be presented to the Prudential Committee that a retired allowance at the usual rate be granted to Mr. and Mrs. Peet, and the passing of the motion will be merely a formality.

I trust that by this time the Handbook with its rules has reached you. You will notice in the chapter upon retirement that the full retiring allowance of $1500 is expected to be paid only when it seems to be necessary. In particular, income from the Annuity Fund for Congregational ministers is mentioned. If you have such an income, I take it that the payments have been made entirely by yourself, so that it would come under the same head as income from any other investments that you may have been able to make. It thus becomes a matter of honor with those on the retired list to consider their own situation and the amount, if any, of which they feel that they can relieve the Board within the usual figure of $1500. Many other missionaries on their own suggestion are receiving less than this amount. I am writing this now so that you may have it in mind and at the time when you report your arrival in this country to the Treasurer, you may then state your decision in the matter of need.

With very best wishes to both of you,

Cordially yours,

F:b

Wynn C. Fairfield.

RECEIVED
FOREIGN DEPARTMENT

JAN 9 1930

Ans. 1/10/30

Black Rock Hill
Foochow City
Dec 12

Mr W. C. Fairfield D.D.

Dear Dr Fairfield,

Your letter was received on reaching Foochow.

Again I want to thank you for the information, and for the action of the American Board with regard to Mr Peet's retiring allowance. You will not

regret the action I am sure. Already the news has spread and all are happy. The results will more than repay the Board.

On my steamer was Mr Lin the Director of Posts and Director of Foreign Communications etc! He was returning from the Postal Congress in London. A student of Mr Pert. He told me when he reached N y city he found Dr Pert and "planned to see the Board of Commissioners to find out the reason why Mr Pert was drafted, but learned I had gotten ahead of him. He "left the church because of that trouble". To-day he holds the highest position in China. It is considered of more real importance than the Presidents.

He was well pleased with my attempt to be a "peace maker" so it gave me an opportunity on the steamer to use my

influence for Christ.
When I met the Peters they both looked like the burden had rolled away. Am grateful to you.
I have just returned to Fordhow and moved into a compound that was looted by bandit soldiers. This a.m. in cleaning the back yard found two bombs.
Will be on the look out for mail. Consul says "Be careful and be ready to get out any moment."
Am glad to be here where the need is great.
Most sincerely, P. C. Wells.

January 10, 1930.

Miss Phebe C. Wells
Black Rock Hill
Foochow City, CHINA

Dear Miss Wells:

Thank you for your letter of December 12, 1929. I am very glad that you found the results of the action in regard to Mr. and Mrs. Peet had created a changed atmosphere in Foochow, and trust that the years to come may have the bitterness removed.

I am especially glad that you had the opportunity for speaking to Mr. Liu of the Postal Department and to try to win him toward a more favorable attitude toward the church.

The paper today reports an attempted coup d'etat in Foochow on the part of Lu Hsing Pan which resulted in placing Admiral Yang in his power as well as four other members of the Provisional Committee. It was reported that Admiral Yang had excaped but the four others were still held. We can imagine something of the excitement in Foochow.

With sincere good wishes for your work as well as for your safety and guidance in it,

Cordially yours,

Wynn C. Fairfield.

WCF:pmb

Perkins 399

Form 1201 S

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its character is indicated by a symbol in the check or in the address.

WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEVER, FIRST VICE-PRESIDENT

SYMBOLS	
BLUE	Day Letter
NITE	Night Message
NL	Night Letter
LCO	Deferred
CLT	Cable Letter
WLT	Week End Letter

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

1927 AUG 1 PM 12 08

C

Foochow

ND280 9 XM NEWYORK NY 1 1155A

MRS LUCIUS O LEE.

14 BEACON ST BOSTON MASS.

AM WITH FRIENDS EXPECT ME AT ROOMS TUESDAY MORNING.

ELIZABETH S PERKINS.

RECEIVED
FOREIGN DEPARTMENT

AUG - 1 1927

Ans. _____

Bible study in the Student training Camp.

That China is taking up everything Western is a hackneyed statement but it's true in warfare as well as in dress and cigarettes. Last fall the Southern revolutionary troops captured Foochow and they brought with them modern guns and field pieces as well as modern war tactics. Since then Foochow has seen a Student Training School of students from government and christian schools who wanted to enlist in the cause and become officers- somethinglike the S A T C of the olden days at home. Yes, Western war, guns, military dress, S A T Cs and thank goodness, -slow but sure- Bible classes in the S A T C's selling Western Religion.

It happened this way. Dr Brewer Eddy came here last fall and of course, the students were glad to hear more about the West. This time he told them of the Chinese "Christian General" Fung, and that if they wanted to know more about what made such men great and the "Western Nations" great- if they can so be called- then start a bible class to study this Western man's religion. Foochow College is right near their quarters and Dr Eddy put it up to Mr Ding, one of our teachers, and a few others to see what might be done.

We immediatley got the Student Y M C A secretary tied up to the proposition and then when we found that we had nothing in Chinese that just suited the situation, we referred to English material. I recalled the S A T C days and Elliott's little book"New Testatment Ideals for the Present World Task". Eight topics were selected and now at 7 P M Sunday, by a 16 Candle power light, eight to ten teachers and volunteer leaders meet in the parsonage for a training class and at 7;30 we go to the camp. We're ushered into the reception room. Usually the President of the school- a Colonel, and only a young chap of thirty- in all pomp and Peking Military training and poise greets us and asks us to drink tea and chat until the bell rings.

Twelve in a room and 9 or 10 rooms, that's the job! All are seated around on the "ding" beds, with nothing between you and the students but " a Christian message." What a chance! I'm supposed to have a class with a Chinese pastor- which means mostly him- but last night and once before, I've found myself alone with nothing but friendly nonchristians about me, no language props before me and my only weapon " the book that has helped thru all the ages!" It's sink or swim but those boys are eager to know about America and also the religion which we claim is the backbone of its greatness.

Eight lessons! We have had five. Changes? yes! Ups and downs? Yes! We've wondered whether they would stick. We've wondered whether the teachers would stick but on we go.

One year ago that door was closed in any government school here but now it's open. Modern warfare, yes but also Christian love.

O G Reumann Jan 22, 1923

Not corrected.- If I do, no one knows when it will go. These are exam days.

Letter

401

MAR 1 1923

CABLE ADDRESS "FERNSTALK" MISSIONS CODE

STATIONS
DIONGLOH
FOOCHOW
INGTAI

AMERICAN BOARD MISSION

FOOCHOW, CHINA

REV. W. L. BEARD, D.D.
CORRESPONDING SECRETARY
ARTHUR E. ST.CLAIR
BUSINESS AGENT

O. G. REUMANN
DIRECTER OF RELIGIOUS EDUCATION

FOOCHOW, CHINA.

Should say no — B Eddy would give — has great stuff in re such a class 757

Jan 22, 1923

Dear Mr Bell:

I've been wanting to write to Dr Eddy about a Bible class which he started here in Foochow for I know that he was very much interested in same. Then it occured to me that perhaps you might want to use it in Mission Herald. I did it this morning while supervising an Examination and it's in the "rough".

Not sure whether Dr Eddy is back in the states by this time or not. Anyhow show it to him and if Missionary Herald is not interested please send word to my brother, Theodore H Reumann 12 Spring St Stamford, Conn.

I will write to you in answer to your recent letter, just as soon as I get a breathing spell which will be after a few of these term exams are over.
Best wishes to you, I am sincerely,

O G Reumann

402

AMERICAN BOARD MISSION

RELIGIOUS EDUCATION

Rec'd NOV 3 1924

O. G. REUMANN, DIRECTOR

FOOCHOW, CHINA

Sept 13 1924

Reumann, Otto

Dear Mr Bell:

It's only once in a while that we get thawed out enough to think of the Missionary Herald but last June while waiting for a boat at Pagoda I thought others might be interested in what I didn't believe Dr Gillette in all his modest would tell about his fine little hospital. A few weeks ago I hastily copied my notes and thought you might be interested. Perhaps you don't want one missionary to write up the work of another. Anyhow I can assure you that it wasn't requested and probably won't happen again as there doesn't seem to be time for that sort of thing. If the missionary Herald is not interested it may be that you might have use for it elsewhere in getting a doctor to carry on during ### Dr Gillette's furlo or in bringing it before his constituency.

Anyhow here it is, free of charge use it or not- no hard feelings. But let me know I may be able to get a picture. If I can I will send it along shortly.

Very sincerely,

Otto G Reumann

Held this letter & tried but Dr. has none!

403

5th lesson
Leaders

第五課　領袖之要素

(甲)服務　馬可十章四十二至四十五節

共和國之總統與專制國之君主行使職權有何不同之點

在軍營中國謀職務與方來無不願職

兩者于精神上有何不同

(乙)犧牲　約翰福音十章七至十八節又十二章二十至三十三節

貪財與領袖之資格有何關係

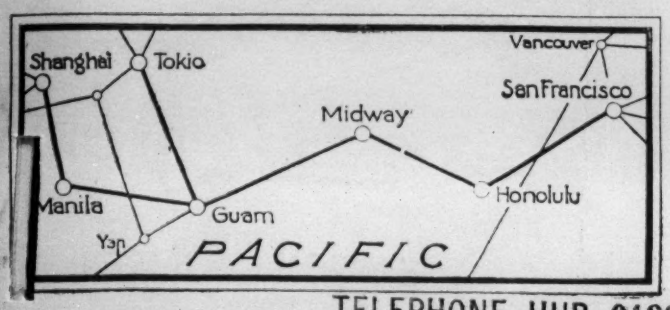
領袖有極大之犧牲對于徒輩即有極大之影響其故安在

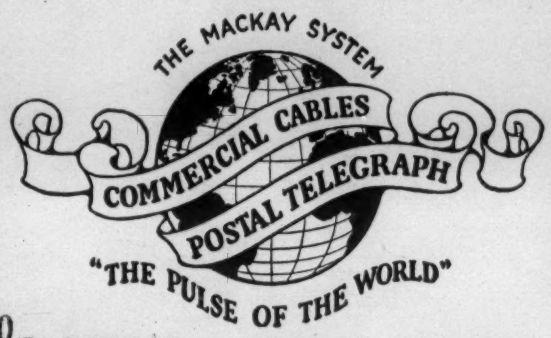
62 Printed in U.S.A.

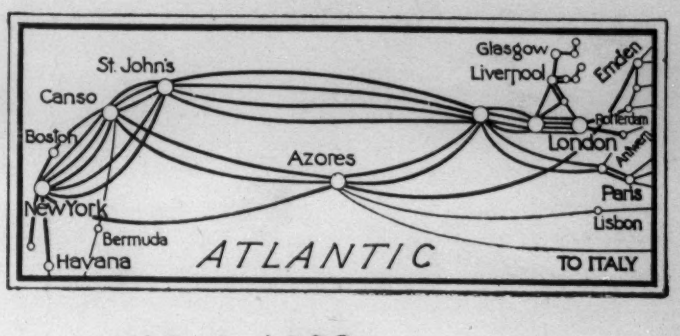
MCCLURE 404 Riggs

COMMERCIAL CABLES

POSTAL TELEGRAPH (Landline System Throughout the United States)







RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON 628

CLARENCE H. MACKAY, PRESIDENT.

MAR 2 1928

NY G 14PAC463

RECEIVED
FOREIGN DEPARTMENT
MAR 2 1928

FOOCHOW 8 840AM

FERNSTALK BOSTON

Ans. 5 Mar

C
ch

OANOR/BAATJ UNVUS/YIABH OBWYM/WAYOY XOUGR/EBPUM YIODP/ILCAR IWUDW/OAHOX

Mr. Charles H. Riggs arrived here safely; leaving shortly. Proposes to return with his family to your mission; do you approve? Mission's vote was unanimously opposed to Mrs. Riggs and children returning to station this term. Under these circumstances nothing will be gained by waiting. On account of family affairs anxious to go home. Robert W. McClure

405

Boston, Mass., March 5, 1928

MCCLURE
FERNSTALK
FOOCHOW

GRUNMOBWYM LYAFFVOEGG

CHANDLER

Prepaid $6.00

Defer decision Mrs. Riggs and children await letters. Write to us fully, at earliest opportunity.

COMMERCIAL POSTAL TELEGRAPH
"THE PULSE OF THE WORLD"
CLARENCE H. MACKAY, PRESIDENT.
Manila Guam Yap Honolulu PACIFIC
Azores New York Bermuda Havana Paris Lisbon ATLANTIC TO ITALY

RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON

MAR 6 1928

406

NYG 67PAC301

8.47a

FOOCHOW 5 510PM = Bos. 5/4.10 A.M.

RECEIVED
FOREIGN DEPARTMENT
MAR 6 1928

FERNSTALK BOSTON

Ans. By cable of March 5 (?)

OBWYM/AOKAK WAYOY/YEMOB IPIRT/OAHOX

Mrs. Charles H. Riggs and children require a definite answer at once; telegraph immediately. ~~Returning to station at once; telegraph immediately~~. Returning to station unless furlough with permission to return to United States at once has been granted

McClure

Boston, Mass., March 15, 1928

407

MCCLURE
FERNSTALK FOOCHOW

WREOLOBOJZ IRIHKIBMYC TNYSMOACIP ODIUCOCVIS AWAWL

CHANDLER

Prepaid $9.00

Suggest Mr. and Mrs. C.H. Riggs and children go Shaowu provided that E.L. Bliss, Mr. and Mrs. G.W. Shepherd, W.H. Judd, approve.

RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON
CLARENCE H. MACKAY, PRESIDENT.

APR 2 1928

408

6/6a

NYG 1PAC70

RECEIVED
FOREIGN DEPARTMENT
APR 2 1928

FOOCHOW 4 245PM

FERNSTALK BOSTON

OBQJZ/BAEDM IBNYC/OKIHR

Ans.

Mrs. Charles H. Riggs and children have arrived Shaowu all well. Inform parents of Mrs. Riggs.

! Ch! !!

409

Riggs

UNIVERSITY OF NANKING
COLLEGE OF AGRICULTURE AND FORESTRY
NANKING, CHINA

DEPARTMENT OF AGRICULTURAL ECONOMICS,
FARM MANAGEMENT AND RURAL SOCIOLOGY

June 21, 1929

Mr. J. H. Reisner
China Union Universities
150 Fifth Avenue
New York City

Dear John:

Dr. Judd from Shaowu informed me that the station is now ready to consider allowing Mr. Riggs to come to the University of Nanking. I gathered from Dr. Judd's talk that, so far as the mission is concerned, probably they would be willing to vote in favor of the American Board supporting Riggs at Nanking. We are not doing anything about the matter except to present it to you. I brought up the question in the Executive Committee and the few members who were present felt that it might be a good thing to ask Mr. Riggs to come here. Dr. Judd's feeling seemed to be that Mr. Riggs was having some difficulty in actually accomplishing something. He seemed to feel and I am inclined to feel that if Mr. Riggs were here at Nanking with a definite piece of work cut out for him he might make good. I am wondering if he might fit into the practical man whom Dean Kuo was anxious to get for our work. Dr. Judd says that Riggs has very good Chinese, perhaps better than anyone else in the station and that he is out in the field in his overalls most of the time. I mentioned the idea to Miss Priest and she was quite taken with the idea of the American Board coming in as a cooperating board of the University. It certainly would be find if Miss Priest could be taken over by the American Board, as I am sure that that would insure her permanency at the University. I am leaving the matter to you for the proper approach to the authorities in case you feel it wise.

Sincerely yours,

J. Lossing Buck

J. Lossing Buck

JLB:p

C O P Y

ARTICLE III. BOARD OF FOUNDERS

1. Membership

The Board of Founders (incorporated under the name of Board of Trustees of the University of Nanking by charter granted by the Regents of the University of the State of New York on April 19, 1911, and amended May 2, 1912, December 12, 1912, and October 18, 1923), shall be chosen as specified in the charter and its amendments as follows:

A. Nine trustees to be at first the persons named as incorporators, to hold in order of their naming, the first three for the year 1911, the second three for the year 1912, and the last three for the year 1913, and their successors to hold for terms of three years, to be chosen three each year - one by the Board of Foreign Missions of the Methodist Episcopal Church, one by the United Christian Missionary Society (Formerly the Foreign Christian Missionary Society), and one by the Board of Foreign Missions of the Presbyterian Church in the United States of America.

B. Other incorporated missionary organizations may, at any time, be affiliated with and made constituent, trustee - electing members of the corporation of the University, by the favoring vote of the managing boards of all of its then existing such constituent bodies; and each such so added constituent body shall be entitled to choose;as its representative, or representatives, to hold for a term of three years, an additional associate member, or members, not exceeding three, as the vote of affiliation shall provide, of the Board of Founders of the University, and to choose, each three years, a successor, or successors, to such representative trustee, or trustees, to hold for a like term.

Note: The American Baptist Foreign Mission Society having undertaken cooperation on a partial basis, became a participating organization on January 1, 1914, entitled to elect two representative trustees.

C. The above trustees may elect additional trustees to such a number that the total membership of the Board shall not exceed twenty-four. The terms of office of one-third of the number of trustees thus elected shall expire each year and their successors shall be elected for terms of three years each. After the first election of said trustees, their successors shall be elected by the entire Board of Founders.

D. The President of the University shall be ex-officio a member of the Board of Founders.

2. Basis of Co-operation or Affiliation.

A. Full Co-operation

Each mission entering into full co-operation in the University shall provide:

1. property or funds to a minimum value of $45,000 gold;
2. five missionary teachers, who may become members of the faculty upon appointment by the Board of Directors;
3. An annual appropriation toward current expenses of not less than $3,300 gold.

(These conditions for full co-operation shall be regarded as the present

minimum, but in case of an increase of departments the trustees shall have power to determine what additional requirements shall be made as a new basis for full co-operation.)

B. Partial co-operation

Any mission which cannot meet all of the conditions for full co-operation may enter into partial co-operation in the University on either of the following bases:

1. one representative on the Board of Directors; one representative on the Board of Founders; the provision of $10,000 gold in money or accepted property, two missionary teachers, and $1,000 gold annual appropriation;

2. two representatives on the Board of Directors; two representatives on the Board of Founders; the provision of $20,000 gold in money or accepted property, three missionary teachers, and $2,000 gold annual appropriation.

In the case of Missions which are prepared to co-operate in one or more Graduate or Professional Schools or Departments of the University, the Board of Founders shall determine what the conditions of entrance, representation, and responsibilities shall be. "

The filing time as shown in the date line on full-rate telegrams and day letters, and the time of receipt at destination as shown on all messages, is STANDARD TIME.

Received at 169 Congress Street, Boston, Mass.

1927 JAN 22 PM 12 45

411

ND225 13 1 EXTRA OSKALOOSA IOWA 22 1120A

CONGREGATIONAL HOUSE.

AMERICAN BOARD OF FOREIGN MISSIONS 14 BEACON ST

ROOM 102 BOSTON MASS.

GIVE INFORMATION ABOUT REV ARTHUR Q RINDEN AND WIFE OF FOOCHOW CHINA.

ALBERT RINDEN PARENTS.

412

Boston, Mass., January 24, 1927

Mr. Albert Rinden,
Oskaloosa, Iowa.

RINDENS FOOCHOW SAFE IN CARE OF MISSION AND CONSUL.
MAILING DETAILS.

Herbert E. B. Case

413

1927 AUG 27 AM 9 53

NA302 3 CABLE

KULIANG 27 430P

FERNSTALK 186

BOSTON

GEYIZRINDN.

RECEIVED
FOREIGN DEPARTMENT
AUG 27 1927

Ans.

BORN TODAY A BOY MOTHER AND CHILD DOING WELL

RINDEN

PACIFIC

"THE PULSE OF THE WORLD"

CLARENCE H. MACKAY, PRESIDENT.

Havana ATLANTIC TO ITALY

RECEIVED AT TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

6072

MAR 3 1927

414
C

NYG 6PAC130

FOOCHOW 6 305PM

FERNSTALK BOSTON

RECEIVED
FOREIGN DEPARTMENT
MAR 3 1927

JUSOW/RERKN KUJAP/TAFER LINCOLN EXAPT/SCOTT

Ans.

Inform family mother leaving by steamer President Lincoln on March 12, 1927

Scott

CLARENCE H. MACKAY, PRESIDENT.

JUNE 28 1927

415

RECEIVED AT TELEPHONE HUBBARD 0180
100 STATE ST., BOSTON

5-492

SUBJECT TO TERMS AND CONDITIONS ON BACK HEREOF, WHICH ARE RATIFIED AND AGREED TO.

BNY1/PAC12

FOOCHOW 5 1055AM

FERNSTALK BOSTON

JUHOW/ILNUR JEFFERSON EXSOD/AMOS
S FF

RECEIVED
FOREIGN DEPARTMENT
JUN 28 1927

Ans.

Inform family father Jefferson July 8, 1927

Roderick Scott.

RECEIVED
FOREIGN DEPARTMENT

416

NA1304 4 CABLE

JUL 28 1928

1928 JUL 27 PM 10 54

FOOCHOW 28 930AM

Ans.

FERNSTALK

JAS L BARTON D D
14 BEACON ST

667 BOSTON

STORS/VEKEY SDYNS/SCOTT.

Storrs University offer is withdrawn

Scott

Mr. Storrs informed

Rev. Stanley R. Fisher
Wellesley, Mass.

Rev. Dascomb E. Forbush
Canandaigua, N. Y.

Union Church
Glencoe, Ill.

Mr. Philip C. Barber
300 West Austin Ave.
Chicago Ill

POSTAL TELEGRAPH - COMMERCIAL CABLES

CLARENCE H. MACKAY, PRESIDENT.

CABLEGRAM

RECEIVED AT

TELEGRAMS TO ALL AMERICA

THE MACKAY SYSTEM — POSTAL TELEGRAPH — COMMERCIAL CABLES — THE PULSE OF THE WORLD

CABLEGRAMS TO ALL THE WORLD

DELIVERY NO. 417

Shepherd

STANDARD TIME INDICATED ON THIS MESS

3RACV 21 VIA BAM 920A RECD SEPT 7 1927

AUCKLANDNZ SEPT 5---

Jas. S. Barton. D
14 Beacon St.

DLT FERNSTALK

151

BOSTON

CHILDREN REMAINING DUNEDIN TWO YEARS MYSELF WIFE RETURNING IMMEDIATELY FOOCHOW WHEN POSSIBLE KIENNING INFORM WELLESLEY CANANDAIGUA GLENCOE

SHEPHERD

RECEIVED
FOREIGN DEPARTMENT
SEP 7 1927

Ans.

No inquiry respecting this message can be attended to without the production of this paper. Repetitions of doubtful words should be obtained through the Company's offices and not by DIRECT application to the sender.

418

Shrader

From Ralph Shrader of Foochow City, China, received Mar.26, 1927.

It is almost useless for us to write anything to you about conditions here for by the time you receive this letter perhaps a dozen changes shall have taken place. In addition, the newspapers keep you informed as to the daily revolutions here in China.. Most of our women are now back in the compound although the Consul has never officially given his consent. Those who went to Manila are anxiously waiting some word as to when they may return. Here in Foochow every thing is perfectly quiet and they are even going so far as to put up posters telling the people that they are to be friendly toward Americans. Everything depends upon what happens up around Shanghai when the southerners get there. We are all hoping that there will be no international conflict and we feel that the U.S. has thus far taken the right course in the whole affair. Needless to say, devolution has been going on at a rapid rate!

STANDARD TIME INDICATED ON THIS MESSAGE

TO ALL AMERICA — POSTAL TELEGRAPH COMMERCIAL CABLES "THE PULSE OF THE WORLD" — TO ALL THE WORLD

NL	NIGHT LETTER
NITE	NIGHT TELEGRAM
LCO	DEFERRED
CLT	CABLE LETTER
WLT	WEEK END LETTER

419

B0128 8

ATCHISON KAS 7

1928 FEB 7 PM 2 05
RECEIVED
FOREIGN DEPARTMENT

RALPH SCHRADER 409

THE AMERICAN BOARD 14 BEACON ST BOSTON MASS FEB 7 1928

MOTHER VERY LOW PARALYTIC STROKE AT SIX AM

Ans.

FATHER.

15CD OY

FEB 8 1928 420

FOOCHOW 5 FEB 8 1928 1255

OLBAK FERNSTALK

BOSTON

SYAPDMERPH

RALPH

319A

Ans.

OLBAK
CARE JAS L BARTON D D
CARE AMN BD OF COMM FOR FOREIGN MISSIONS
14 BEACON ST

FATHER OF RALPH R. SHRADER
FERNSTALK BOSTON

OUR PRAYERS AND DEEP SYMPATHY ARE FOR YOU LOVE RALPH

N54NFA 1226P 3

ATCHISON KANSAS FEB 12

Shrader 421

16—28

RALPH SHRADER 678

CARE THE AMN KOKJD OF COMMISSIONERS 14 BEACON ST BOSTON MAS

MOTHER IS BETTER

FATHER

RECEIVED
FOREIGN DEPARTMENT

JUN 22 1928

1928 JUN 21 PM 4 08

...

Ans.

B0207 9

ATCHISON KANS 21

RALPH SHARDER .. 595

CARE E B CASE BOARD OF MISSIONS BOSTON MASS

MOTHER DIED EIGHT FIFTEEN TWENTY FIRST BURIAL TWENTY THIRD

FATHER.

MAR 12 192
422

CH B187 11

ATCHISON KANS 12

REV RALPH R SCHRADER

400 AMERICAN BOARD OF MISSIONS BOSTON MASS

YOUR SISTER PEARL PASSED AWAY TWELVE THIRTY AM MARCH TWELFTH

HEMORRHAGES

FATHER.

Cable sent Ralph Schrader

RECD AUG 7 1922

Foochow. June 27 1922.

My dear Enoch.

Re the Ministerial Annuity Fund. N.Y. we had some correspondence some months back.

I have waited in vain for any word from Fall River 1st Church.

I think probably we better put the matter on the regular Board status Ask the Treas. to pay and charge my share to me. As the years go on and one approaches the half century mark with daughters in College at present rates one realizes the Pilgrim Fund was not a minute too soon.

~~Dr Walker reached Foochow today and was carried at once to Hospital on stretcher partially unconscious. He is 78 and on his 50th year of service.~~ Came to China the year I was born. Wonderful years they have been She left him some 25 years ago. Since then in lonely vigil he has traveled those great mountain fields and the churches have grown The Spirit of Christ that he so beautifully exemplified has shed its influence in 1873 when he was accounted a fool to China - "Elkana you are a — fool." Such a life of rich fruitfulness of 50 years laying Christian foundations and reaching thousands of lives reveals the Spiritual wisdom of a Christian who dares invest all for God. Yours E. H Smith.

REC'D AUG 7 1922

Foochow. June 27 1922.

My dear Enoch.

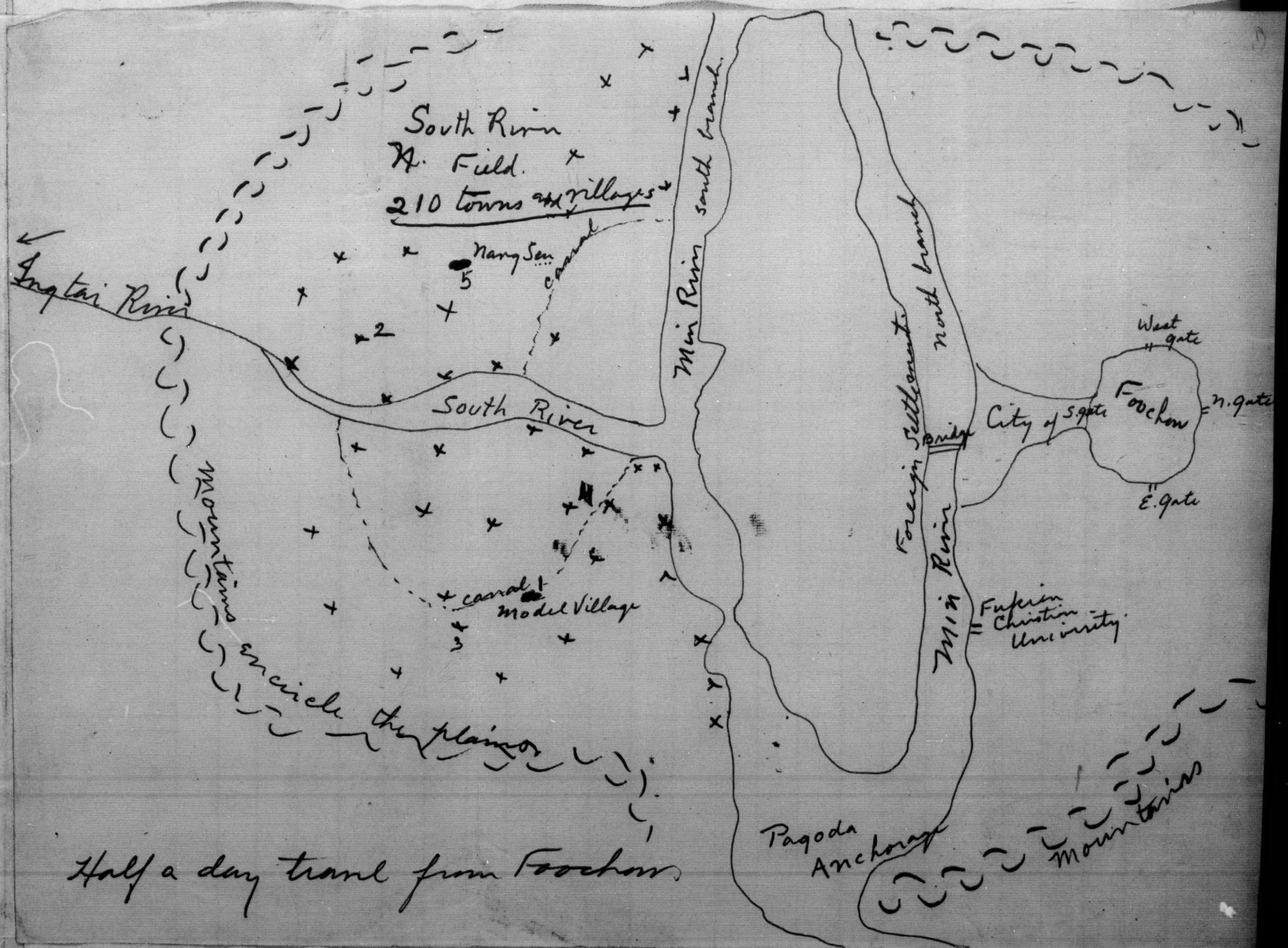
Re the Ministerial Annuity Fund. N.Y. we had some correspondence some months back.

I have waited in vain for any word from Fall River 1st Church.-

I think probably we better put the matter on the regular Board status Ask the Treas. to pay and charge my share to me. As the years go on and one approaches the half century mark with daughters in College at present rates one realizes the Pilgrim Fund was not a minute too soon.

~~Dr Walker reached Foochow today and was carried at once to Hospital on stretcher partially unconscious. He is 78 and on his 50th year of service.~~ Came to China the year I was born. Wonderful years they have been She left him some 25 years ago. Since then in lonely vigil he has traveled those great mountain fields and the churches have grown The Spirit of Christ that he so beautifully exemplified has shed its influence

through many towns & cities & homes.
His daughter has made his home
cheerful & happy. His has been a
life of rich usefulness - ever diffusing
a spirit of sweet charity & kindness.
among Chinese and in the mission
circle. He will be missed much.
He was the oldest missionary in this
Province. All the missions loved
& honored him. To the natives he
was a father. His going closed
the book of that pioneer generation
Only Mrs S.F. Woodin living in Carthage
N.Y. survives of all our pioneers.
Their sufferings and hardships
gave them a mellowness and sweetness
that makes their memory blessed.
We who follow after must not
loose that gentle Christlikeness.
Dr Walker used often to relate how an
old Uncle in Washington state said to him
in 1873 when he was determined to come
to China - "Elkanah you are a — fool."
Such a life of rich fruitfulness of 50 years
laying Christian foundations and reaching
thousands of lives reveals the Spiritual
wisdom of a Christian who dares invest
all for God. Yours E. H Smith.


South River
A. Field.
210 towns & villages
Nang Sen
canal
5
2
Ingtai River
South River
Min River
south branch.
north branch
Foreign Settlement
Bridge
City of
Foochow
West gate
S. gate
N. gate
E. gate
Min River
Fukien Christian University
canal
Model Village
3
Mountains encircle the plain
Pagoda Anchorage
Mountains
Half a day travel from Foochow

Ingtai. May 15. 1928.

(Duplicate of Letter to Dr Geo H Johnson. 50 Broad St. N.Y.)

Dear Dr Johnson.

Dr Patton has written asking some questions regarding the "South River Field" in which you and I are interested. I had not realized that my letters seemed to dwell on the work in the Ing Hok field.

As I wrote you I was able to find only two men who seemed adapted to the work you had in mind.

1. Mr Ling Nik Huak who, with his son, are at work in the South River field at the so called "Model Village" on the canal near the center of the lower left of the sketch map. This is the village that was totally destroyed during the fighting of Dec. 1926. Governor Sah, a man of 70 years, has given two years now to the rebuilding on model lines. i.e. sanitary homes and stores and streets. An American Board Chapel here was burned and the preacher lost all his belongings.

To this village the son of Mr Ling Nik Huak was sent in April. He is a brilliant young man just out of the Seminary. They are holding services in a store on the street.

Pure evangelist Mr Ling the father is also a Seminary graduate of 1900! He purposed originally to live at village marked No 2 Chong Ha where we have had work for many years and a large Christian school and a wide constituency. Since his son's family were to be so near he makes headquarters with them. I spent some time in March with him through the villages. (They affirm there are 206 villages in this area) and chapels in only three. These three churches with settled preachers probably enroll 90 members. But from my observation touring through the district I feel sure there all at least 200 Christians scattered about in the little villages. Holding their membership in different places (as in Foochow) Some were baptized when students in Mission schools at Foochow or Ingtai. Some have come in on business etc. Some have never had opportunity to confess Christ publicly.

These little village groups tend to become very modest inaggressive groups. and in one case the pastor's time is largely occupied teaching in the school.

There is not in the entire field an active evangelist as you expect Brother Ling to be.

At Village No 3 Gua Sang the Episcopal Church in Foochow opened a mission some years ago. But although there are Christians there still the Chapel has been closed up for 6 or 8 years. Mr Ling's duty is to hunt up the surviving Christians there and bring them into active touch with the Church again.

The whole atmosphere of this district as I have sensed it in my tours among them is of openness to the Gospel. Not only has the Christian religion become a symbol of new life and thought but they have received every token of Christian sympathy - Christian workers & Red Cross money & supplies were hurried to the devastated area early in 1927. Moreover Gov. Sah while not a baptized Christian yet has the highest regard for the Church and over and over he says to them - "The Church of Christ is good." You need the Church here.

You know that officially I am at work in the big Ingtai area up among the mountains - And this South River field is part of the Foochow Area. but because it was remote and the million people at Foochow City were at the doors of the missionaries it has been neglected - Several years ago I urged that the Prudential Com. authorize its being made a separate station of the Mission - The reply was the Board could not authorize the opening of a new station involving foreign residences - schools - hospitals and a foreign staff. but they hoped the native church would feel moved to open the station itself. - This is quite in line with our present plans and we hope that Mr Ling will be the means of bringing the knowledge of Christ to many and also help organize groups in the villages. Of course this is one way in which our work differs from work in America - The people here are totally ignorant of all Bible truth and even of Christian morals.

For example yesterday I baptized a friend whom I have known - worked with and admired for 22 years. Now he is a well-to-do contractor - Has built a new home - 2 story foreign brick building with fine big Church, school & dormitory

all under one roof. In this Church his aged mother, he himself His son and daughter-in-law and a fine little grandson were all baptized - 4 generations. After 22 years of teaching - a Church is established - out of this Christian home - A school serves the village boys and girls by day and at night the neighbors gather for service.

We believe in Conversion - We believe also in the long steady teaching and growth in spiritual things that are necessary to follow the first decision. This is the work of the village pastor - and for the women it must be the pastors wife or Bible woman to be the friend and guide.

Dr Patton asks about the evangelists of whom I wrote. To date I have found only 2 whom I feel meet your requirments This Mr Ling is one - He is faithfully at work in the South River Field. I was there with him in March - April 1st I came to Ingtai where I have been working for 2 months with your second man. the Blind Evangelist Mr Tong Nguk Ming He is a native of Ingtai. Also a graduate of the Theological Seminary - Through storms and burning heat, over impossible mountain paths - over slippery rice fields - fording streams We have toured together hundreds of miles.

He preaches almost every evening to the groups that gather some times only twenty or so. Sometimes more than a hundred This morning at 8 am. he spoke to a school of 50 boys - on "Be ye imitators of me as I am of Jesus Christ." They were all from heathen homes - In these country places evenings are our big opportunity to reach the workers.

I find that $100 a year does provide the necessary expense for a year - I was impressed by your suggestion of the need of Publicity in our work. - "Publicity is the great new idea in China - Russian funds have sown China knee deep in Communist literature & slogans. All our workers agree we greatly need just this thing! The Communist mottoes "All things in Common" "Down with Capitalists!" Support the Revolution" etc etc hundreds of catch words are in all the houses, stores, schools, roadsides etc. At your suggestion I am preparing a selected Christian group to be printed by thousands for just such use. "I am the Bread of Life." "Come Unto me all Laborers and heavy laden and I will give you Peace".

"Only Character can save the Country"
"He who will not work neither shall he eat."
"Jesus said "Whosoever would be great let he be servant of all."
Dr Sun said "Jesus' revolution was founded on Religion"
"Jesus said The Truth shall set you free"
I am the Light of the World.
"The Christian principles are Liberty - Equality & Love."
"Christianity is built on the Character of Jesus Christ."
"Christ is the friend of the oppressed"
These will give you some idea of their nature -
In place of Dr. Sun's famous "Will" the Christians are using Christ's great Commission - "All Power in Heaven and on Earth has been given unto me - Go ye therefore and teach all nations - baptizing them in the name of the Father - Son and Holy Spirit 'and Lo I am with you always'."

How wonderful these old words sound - compared with the reiterated call to "Revolution to the end."

I can not tell you how wholly we agree with you in your confidence that Now is God's great time to work for the salvation of Asia - We are not quite sure how far we can carry across the American efficiency methods to our spiritual tasks - I dont quite know how we could get reports on daily success of Dr Jefferson or Cadman - much less of the humble saints in the little churches and homes and school - But all these have their share if faithful - loyal and consecrated. This I can assure you these 2 evangelists are.

I am constantly on the look out for similar candidates whom I can set to work in your name! There is a University graduate coming along of real spiritual instincts and desires. He has been recommend to me by Dean Scott. His support would be about $250. Such men are needed in the Service of the Church of the future.

If you are disposed to favor employing him I would be glad to hear from you - But dont send the money until you hear we have landed the man -

Yours Edward H Smith.

425

St. Clair

Rec'd JAN 9 1925

AMERICAN BOARD MISSION

FOOCHOW CITY, FUKIEN

A. E. ST.CLAIR

BUSINESS OFFICE

December 8, 1924.

letter written January 15, 1925

Rev. Enoch F. Bell, Secretary,
14 Beacon St. Boston, U. S. A.

My dear Mr. Bell:

I am enclosing two photographs which you may find useful for publication. If so, will you please credit my account with one dollar each through the treasurer of the Board. (or whatever they may be worth to you.)

I may have others to send you later. Please let me know if this type of photograph is acceptable for your uses.

Yours very cordially

Arthur E. St. Clair
MISSION TREASURER

AES:HH

Pictures inclosed

426

CABLE ADDRESS "FERNSTALK" MISSION CODE

STATIONS
DIONGLOH
FOOCHOW
INGTAI

AMERICAN BOARD MISSION

FOOCHOW, CHINA

REV. W. L. BEARD D. D.
CORRESPONDING SECRETARY
ARTHUR E. ST.CLAIR
BUSINESS AGENT

BUSINESS OFFICE

FOOCHOW CITY

Rec'd JUN 18 1925

18

May 15, 1925.

Rev. Enoch F. Bell, Secretary,
A.B.C.F.M., Boston, Mass.

Dear Mr. Bell:-

I inclose a few prints which you may or may not be useful to you. Some days ago I sent a mailing tube with three enlargements duly labeled. If you have no use for the latter you might return them to me later at Claremont, California.

You ~~ma~~ asked some time ago in a letter re some pictures whether there were any expenses connected with them. Strange as it may seem to you I have to admit that there are some expenses connected with more or less continuous delving in photography. It is sad but true I judge, however, that this subject should be touched upon very lightly in writing to Boston. Rest assured that I should be unhappy to have such an awful thought stand in the way of making some use of what I send. I have been told that it does stand in the way of some folks exerting themselves to send in such material.

We have about one month left in Foochow before starting homeward. I suppose it will be quite a sensation to land in the U.S.A. after ten years' absence. I hope to be able to get to a tailor shop quick enough so that the sensation may be confined to myself.

Yours cordially,

Arthur E. St. Clair

TELEPHONE HUB 0180

RECEIVED AT 100 STATE ST., BOSTON

...SE OF THE

CLARENCE H. MACKAY, PRESIDENT.

6500

DEC 29, 1928 427

ANSWER BY COMMERCIAL CA

RECEIVED
FOREIGN DEPARTMENT

DEC 29 1928

Ans.

NY G 1PAC20

TIENTSIN 7 1105PM

FERNSTALK BOSTON

CHARLES STELLE WICBY/CUDAD XAAXY/SRYRY IOSOR/OCYGT

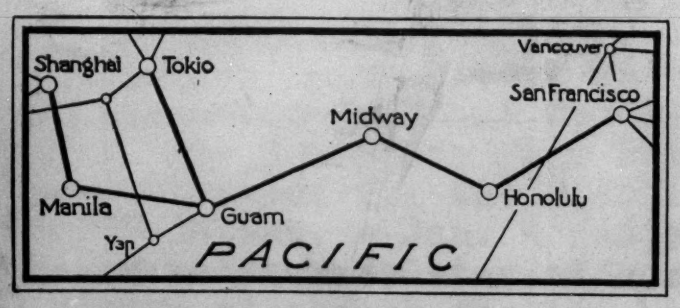
CHARLES STELLE BETTER STOP BUSINESS CAN TAKE PHYSICS FUNDS IN HAND FOR THE PURPOSE

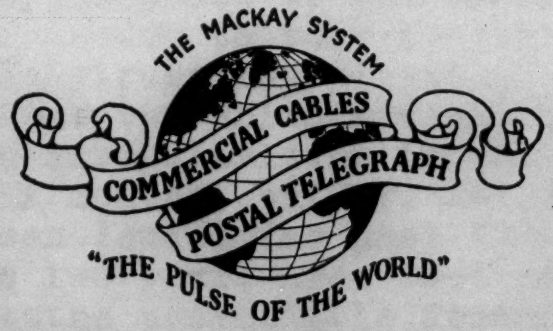
Wm. B. Stelle.

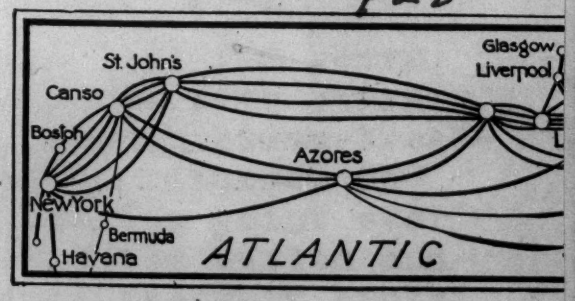
Charles informed
e

POSTAL TELEGRAPH (LANDLINE SYSTEM THROUGHOUT THE UNITED STATES)

428







RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON

CLARENCE H. MACKAY, PRESIDENT.

536a

JUL 30 1928

ANSWER BY COMMERCIAL CA

NYG 7PAC50

PEITAIHO 5 955AM

RECEIVED
FOREIGN DEPARTMENT

JUL 30 1928

CHARLES STELLE

FERNSTALK BOSTON

Ans.

LOVE

Informed.
e

REC'D FEB.23,22. COPY OF LETTER FROM CHARLES L. STORRS, SHAOWU, CHINA.

Yang Teng, January 17, 1922.

Dear Dr. Strong:

This is one of our forty-three centres of light fifteen of which I expect to visit before this twenty-five day tour is over.

It is cold, raw and raining. Despite winter flannels (I didn't have to wear them once all last winter at home) and sweathr and heavy overcoat I am shivering up here in the "phropets chamber" next to the new built church auditorium. Maybe that accounts for my mood.

Maybe, rather it is the many unwritten letters of the last six weeks that the overwhelming pressure of work crowded out, among them one or two I should have written you as secretary of the mission. This letter is an apology for the tardiness with which they will reach you. If I had the mission minutes here and some other data about asking our Board to make an appropriation for the All-China Conference in May, and about assuming support of Dr. Rawlinson of the "Chinese Recorder" I might write from here, but they are two days hard traveling back in Shaowu, and so the letter will have to wait.

Right here is the place to put up a big howl, petetion, cry, remonstrance, appeal, ultimatum to your honorable body that you do not longer leave Shaowu in the struggling plight of the last few years. No one has been found to replace the Whitakers who withdrew five years ago. The Board may find some irregularities in the Shaowu Mission treasurer's report for the past six months, but Mr. Kellogg - returned on furlough Dec. - Jan. - has been loaded far past the breaking point ever since we Storses started home two years ago. Not merely the burden and anxiety of a sick family, but the unavoidable demands of the work broke his steady judgment and reliability. He gave of his own funds lavishly, so much did he love and believe in the work. His failure to sit tight and conservatively as Treasurer in the case of Yang Keo represents only his unquenchable hopefulness carried beyond the limit by great opportunities and overtaxed strength.

God knows that I love this work too, but I don't love to do it in the hurried, jammed, inadequate way that has been unavoidable ever since we Storrs folk arrived in the middle of October. We have never had time even to unpack, simply getting out this or that thing as needed.

Last Tuesday we graduated four fine fellows from our high school (Middle School) and fifteen from the Grammar (Higher Primary) school, a limping hurridly gotten up graduation, missing most of the effect on the gentry and community that such an occasion might have simply because I could not make, nor get made the necessary preparations.

And next term we are closing up the Academy until next September because Mr. McClure and I simply cannot carry forward this great, overgrown task as it is. The churches are losing ground in some places because of lack of oversight. Five, probably six of our chapels will be preacher-less this coming year. It was a year ago that the churches I am now visiting were last visited, and only a few of them once in the interval by Pastor Kuan of Yang Reo.

Let me give you a "close-up" on how things move under such circumstances.

Yesterday I was in Ina Sheo, 55 miles from Shaowu where we have had work for many years and latterly equipped it with one of the most attractive chapels on this circuit. It is a large market town of 2500 and with many villages all through the long valley. The preacher who helped build the chapel did not survive the ordeal, and left two years ago. His successor "got in wrong" at the very start with some of the church folks, some of whom are truly not a very regenerate lot. For a year because of lack of men and funds the place had been left leaderless, with this disastrous result. The "Independent" Church of China (headquarters Shanghai) in the person of their"pastor" Ing, an ex M. E. preacher and a smooth young chap heard of the situation; came in rallied the malcontents together with an ex-Anglican preacher dismissed for adultery, established him in our chapel and set up their own organization up till now worshipping in another place.

Hearing of my proposed visit "pastor" Ing hurries from Yang Keo, and preceded me by a day, the Sunday, I had been putting in here, and of course has things well cooked up for my reception.

The inwardness of the situation is not only the zeal of the young pastor Ing to establish one more of his organizations, but the cupidity of a group of malcontents (one an opium eater) who have gone over to the new organization compelling someothers to go with them. They scheme to get possession of a $1000 lumber mountain, an endowment of this church from an early member now dead, and all of the church property that they can. It will then disappear into an un-Christian wrangle over the spoils. It remains to be seen whether we can oust the disgraced ex-Anglican and forefend attempts to sell the lumber and other property of the church. Our deeds for the mountain and a small shop first occupied as a chapel, were made over into local church people's names at the time of the Revolution, an inadvertence that we have only recently discovered (so woefully understaffed have we been) and then only with great difficulty secured by us. The malcontents have made repeated efforts during the past twelve months to get them and are now being aided and abetted by their "pastor" Ing.

I regret to report that in our part of China the methods of the much vaunted and herelded "Independent" Church of China are on these lines imitating the very worst features of our most shameful denominational rivalries in America. One other of our places has gone over to them, in this case "good riddence" except that the light of the gospel will shine rather feebly in that place. At another point, a half day from Shaowu, the Independent Church on these same lines is making most unwelcome intrusion.

It and the Seventh Day Adventists are introducing into China a new and un-Christian element of struggle and rivalry from which here-to-fore this part of the Mission world has been free.

You can see from all this that I did not have a happy day yesterday. The fifteen mile walk in the cold rain and the mud probably colors my account of it; so make proper discounts.

But don't you see that all this would never have happened if ~~in-Shaewu-~~ In Sheo had been properly shepherded and if properly equipped men had not been driven out of the service of the churches by the pitifully meagre stipends that we can as yet get for them.

So send us our new man, soon Clark of Bangor '22 or somebody equally good, and a doctor, soon's ever you can find him.

Cordially as ever,

Charles L. Storrs.

OUTGOING TELEGRAM

430

May 22, 1928

Mr. Charles L. Storrs
3927 Locust Street
Philadelphia, Pennsylvania

COME AS SUGGESTED WILL SEE YOU WEDNESDAY AFTERNOON

Chandler

RECEIVED AT TELEPHONE HUB. 0180 100 STATE ST., BOSTON

USE OF THE CLARENCE H. MACKAY, PRESIDENT.

1026PM

NOV 2 1928 431

ANSWER BY COMMERCIAL CABLES

P 174/PAC432

FOOCHOW 4 10AM

FERNSTALK BOSTON

IBMYCBAEDM OAJYBOAHES

RECEIVED
FOREIGN DEPARTMENT
NOV 3 1928

C
ch

Ans. 16

Shaowu. Have arrived; all well inform friends

Charles L. Storrs

Edwin D. Kellogg

RECEIVED AT TELEPHONE HUB. 0180 100 STATE ST., BOSTON

USE OF THE CLARENCE H. MACKAY, PRESIDENT.

634a

APR 12 1929 432

ANSWER BY COMMERCIAL CABLES

NY G' 4PAC388

FOOCHOW 4 1040AM

FERNSTALK BOSTON

ARPYCOCEFP IBMYCOAJYB

RECEIVED
FOREIGN DEPARTMENT
APR 12 1929

C
2

Ans.

MISSION REQUESTS THE APPOINTMENT OF ELDEST DAUGHTER OF EDWARD L BLISS (Ruth) TO LABOR AT SHAOWU STATION

CHARLES L STORRS

433

January 17, 1927

FERNSTALK

FOOCHOW

OBAWMUSOOB EWUTTAJCIN STRONG

Prepaid $5.00

Miss Eunice Thomas sailing January 29. Do you advise proceeding

JAN 19 1927

Ans.

CABLEGRAM

NEWCOMB CARLTON, PRESIDENT GEORGE W. E. ATKINS, FIRST VICE-PRESIDENT

434

1927 JAN 18 PM 7 44

Received at

CDU345 CABLE FOOCHOW 4 - 18/1820

FERNSTALK. JAS L BARTON D D 14 BEACON ST

BOSTONMASS.

OBAWM/EEBYN VOWSK/BEARD.

Miss Eunice T Thomas should not come, situation gives great cause for concern Beard

Boston, Mass., Dec. 22, 1927

435

LCO

FERNSTALK

FOOCHOW

EUNICE THOMAS PENNSYLVANIA WOMEN SEND CHRISTMAS GREETINGS

Prepaid $5.00

PACIFIC — Manila, Guam, Yap, Honolulu
"THE PULSE OF THE WORLD" — CLARENCE H. MACKAY, PRESIDENT.
ATLANTIC — New York, Bermuda, Havana, Paris, Lisbon, TO ITALY

RECEIVED AT TELEPHONE HUB. 0180
100 STATE ST., BOSTON

533

JUNE 7 1928 436

ANSWER BY COMMERCIAL CABLES

10PAC7 NYB

FOOCHOW 8

LCD FERNSTALK BOSTON

IS HWANG COMING CABLE

THOMAS

RECEIVED
FOREIGN DEPARTMENT
JUN 7 1928
Ans.

437

Boston, Mass., June 12, 1928

LCO
THOMAS
FERNSTALK
FOOCHOW

HWANG SAILING SOON POSSIBLY AVAILABLE

LEE

Boston, Mass., Dec. 22, 1928 438

LCO
FERNSTALK
FOOCHOW

THOMAS AFFECTIONATE HEARTY CHRISTMAS GREETINGS

PENNSYLVANIA WOMEN

439

Boston, Mass., Dec. 23, 1929

FERNSTALK

FOOCHOW

OBAWMEBJYK MERSBEXIAP

MISS EUNICE C THOMAS

CHRISTMAS GREETINGS TO YOU

LOVING GREETINGS FROM

PENNSYLVANIA

Waddell 440

COPY

X

OUTGOING TELEGRAM

Boston, Mass., May 2, 1927

Mr. C.B.Waddell

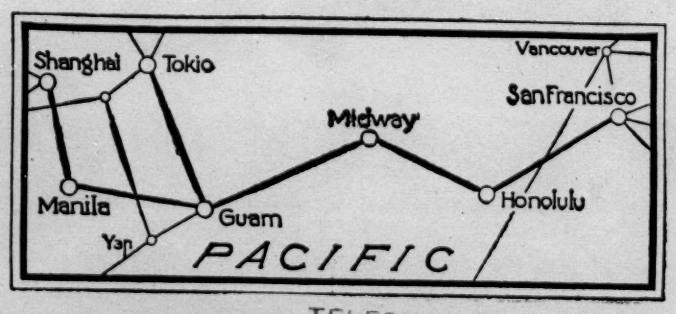
St. Louis Park,

Minnesota.

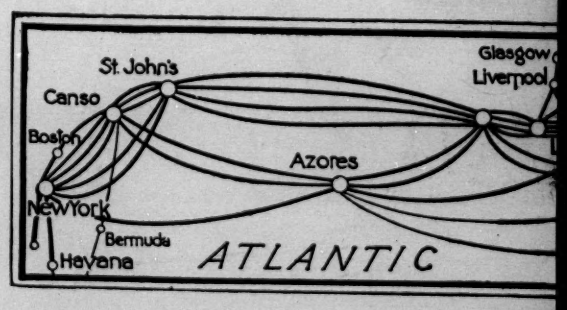
CABLE FROM FOOCHOW ASKS TELEGRAM TO YOU WITH MESSAGE FROM YOUR DAUGHTER QUOTE DEEPLY GRIEVED TO HEAR SAD NEWS ACCEPT SINCERE SYMPATHY MAY RETURN AT ONCE IF DESIRE.

H.E.B.Case

POSTAL TELEGRAPH (Landline System Throughout the United States) 441



THE MACKAY SYSTEM
COMMERCIAL CABLES
POSTAL TELEGRAPH
"THE PULSE OF THE WORLD"



RECEIVED AT TELEPHONE HUBBARD 0100 CLARENCE H. MACKAY, PRESIDENT.

100 STATE ST., BOSTON 527~

JULY 14 1927

NY G 13PAC368

SHANGHAI 4 1050AM

FERNSTALK BOSTON

LOEZGEXUEW SBEHLOBAAF

RECEIVED
FOREIGN DEPARTMENT
JUL 14 1927

Ans.

Leaving by SS Emp of Asia
Jul 16, 1927 Notify family?
((notified mother)) Elizabeth Waddell

due Van Courmer Jul 31.

(Foochow)

Mrs C.B. Waddell